New Orleans CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Said a Teacher, Speak to us of Teaching. And he said: No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge. The teacher who walks in the shadow of the temple among his followers gives not of his wisdom but rather of his faith and his lovingness.

—Khalil Gibran.

THE PRAYER-ROOM TODAY

Out of this darkness, O Lord, I cry to Thee for inward light. Out of the storm and tempest around me, I turn to Thee for inward peace. Out of my own ever-changing moods, out of this restless drift between hope and fear, I pray to Thee for constancy of faith. My hold on Thee is feeble and uncertain; often I seem to lose Thee altogether and fear lest in the darkness I miss my homeward way. Make me to know how fast Thy hand keeps hold of me. Amen.

VOL. 93. No. 1.

NEW ORLEANS 12, LA.,
THURSDAY, JANUARY 3, 1946

Building a Temple

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
'It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

—Journal National Educational Association

WALLET OF THE WEEK

CARTOONIST THOMAS NAST, creator of the Republican elephant and the Democratic donkey, is said to have created the original American Santa Claus in 1874. Many additions have been made to Nast's original sketch, such as the white beard and the red suit bordered with ermine, but his jolly rotundity has been kept in all modifications. Nast seems to have undertaken to synthesize the various legends regarding St. Nicholas as an old man dressed in furs and as a traveler in a sleigh drawn by reindeer. He redeemed the American Santa Claus from the Dutch idea of a bishop chastizing naughty children and made him the patron saint of happy children.

* * *

GENERAL CHARLES de GAULE, on his recent visit to America in the interest of his country, is reported to have brought with him five hundred bottles of champagne and a portrait of Benjamin Franklin which was painted while he was ambassador of the American colonies in France. The portrait, which was for presentation to President Truman, is itself not open to criticism, but an exchange points out the fact that to associate the portrait of Franklin with champagne was inconsistent as, in his autobiography, Franklin wrote of a special occasion, "I drank only water," and such was his custom.

* * *

FEMALE DRINK ADDICTS, according to Dr. David B. Rodman in the Journal of the American Medical Association, are increasing at such an alarming rate as to indicate a serious deterioration in the habits of women as respects the use of alcohol. In Chicago, for instance, where there was one female addict to every five male addicts in 1931, the proportion in 1945 had increased to one female for every two male addicts. If this ratio is even approximated the country over, as it doubtless is, it presents an ominous prospect for our country in the years ahead.

* * *

A PICTURESQUE SCENE on the plains of the Near East, with its rugged terrain and its meager water supply, is the shepherd and his flocks. Such scenes are especially notable in Iran where numerous great flocks of black, brown and white sheep may be seen along the banks of the small streams and at the wells and pools, with their faithful and ever-present shepherds. There is no industry of those dry and almost rainless lands which is more important than that of sheep raising. It is the foundation of subsistence and has long been primary in their trade with other lands.

* * *

AL-KISAI, one of the outstanding intellectuals of Iraq more than a thousand years ago, is credited with being an exponent of the educational theory that a real scholar should be able to correlate knowledge in related fields. In this he was probably a forerunner of what we came centuries later to call "liberal education." For a long while Western education followed that ideal and then we abandoned it for the technical efficiency acquired by specialization, with the result that the pattern of our scholarship has become a kind of "crazy quilt" collaboration of specialists.

THE NYLON HOSIERY ADDICTION had a curious demonstration in Memphis not long ago. It is reported that fourteen of the stores of the city joined in a full-page advertisement in the **Commercial Appeal** in which the stores sought to secure a fair distribution of the nylon stock by offering to sell one pair to each person presenting a coupon clipped from the paper. According to report, the issue was a sell-out early in the afternoon, coupons were deleted from papers on newsstands, and hundreds of subscribers complained that their papers had been stolen. The business firms are said to have abandoned the effort.

* * *

THE METHODIST AND CONGREGATIONAL UNION of Australia is said to have been approved by the Australian Presbyterians at their General Assembly in Sydney recently. The union seems to have involved administrative matters only, as it is stated that no doctrinal points are involved in the agreement. The three bodies who are parties to the proposed union will each retain its own identity. The cooperation will include education, missions, and social services, all of which are to become one under the plan of union.

* * *

FORTY-SIX ACRES OF ALASKAN LAND have been sold to St. Terese Shrine of the Roman Catholic Church under a special act of Congress authorizing the sale. The land is located near Juneau and its purchase was for a planned building expansion. The bill authorizing the sale was introduced by E. L. Bartlett, Alaska delegate to Congress, and the price paid was $1.25 per acre as a minimum. The purchase is to be completed through the U. S. Department of the Interior, but the authorization has been signed by President Truman and is now a law.

* * *

THE CITY OF LACHISH, in the Kingdom of Judah, was destroyed by Nebuchadnezzar. In its ruins archaeologists have discovered eighteen letters containing ninety readable lines. It is said that the Phoenician-Hebrew script, spelling, and style of composition correspond to that of II Kings and Jeremiah. The author of the letters was Hoshayahn, and the sons of Hoshaiah are mentioned in Jeremiah 42:1 and 43:2. Translators of these letters say that these and other references and similarities confirm the authenticity of II Kings and Jeremiah and are indirectly a confirmation of the Old Testament as a whole. The letters, probably to the military governor, are said to be of a confidential nature.

* * *

THE WALDENSIAN CHURCH came into existence in Italy in 1180 when Peter Waldo led a group of heretics out of the Church of Rome. For six hundred and forty-eight years, the group existed as an outlaw band; in 1848 it was recognized as a church under Cavour's Edict of Emancipation. Originally the Waldenses took vows of poverty, chastity, and they held that capital punishment is contrary to Scripture. Today they are said to resemble the Presbyterians. Many of their churches were destroyed and the congregations dispersed during the war, and their churches are now open to other groups.

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

METHODIST EVANGELISM—ITS MOST REAL PERIL

Dr. John R. Mott was quoted, in a recent issue of **Time**, dubbing church resolutions as "a colossal escape mechanism." The meaning of his biting phrase is that such resolutions are less challenges to fight than they are sham defenses of convictions which really do not exist. Any observant churchman can recall verbal exchanges over denunciatory resolutions which in the end, though adopted with surprising unanimity, were never heard of again, and for all their dire maledictions, did exactly what they were expected to do—nothing.

Of the same nature is the term used by Wilson Carlile, "silent saints," in a reference to too large a group in the Church whose net contribution to moral and spiritual progress is insignificant. A Free Church representative recently reported the debate in The Church Assembly on the Report of the Anglican Commission on Evangelism, "Towards the Conversion of England." The shocking part of the comment was the statement as to the attitude, during the debate, of those who would have to share the toil and face the opposition of carrying the momentous plan into effect. We quote the reporter: "Here . . . was a dullness of heart, a listless concern about something remote, and in any case hardly attainable." In a listless spirit, the Church Assembly voted to send the report down to the Parochial Church Councils, to have its fate decided by a "worshiping community" confessedly "only half-converted," and for action by "silent saints."

The peril of our own Evangelistic phase of the Crusade for Christ, like that in the Church of England, may be that we have not enough evangelistic fire on our Methodist altars to redeem a great concept from the dullness and the toil of an administrative program. We need to face that fact now or be prepared to accept defeat in the end. We cannot reverse the order of Scripture and experience, and expect the surge of an irresistible tide of Christian fervor and devotion. Methodists must "pull no punches" if they expect to be victorious in this our greatest battle since the days of John Wesley.

If our evangelistic crusade is to be but an empty gesture of a once militant Church, an "escape mechanism," we have lost already. Methodism must be reconditioned from top to bottom if the anthem of redemption is to be heard throughout the land. As has been indicated, "A Church which is itself a field for evangelism rather than a force for evangelism" will not meet the specifications for our task in the months ahead.

MAKING RIGHTS RATHER THAN RIGHT FIRST

Dr. James Black, in the Christmas issue of the **Christian World**, London, makes pertinent comment upon the readiness of many people to comment upon the failure of Christianity when, as a matter of fact, neither the teaching nor the spirit of Christ has been honestly and sincerely given a chance in any walk of life, or by any country. It is easy enough to rail at the faults of the Christian Church, but how few of us face up to the fact that it is composed of men and women who defeat its ideals in the interest of selfish ambitions and interests.

Dr. Black mentions international diplomacy as an outstanding example of our refusal to apply the teaching and spirit of Christ. Only once, he says, has Christianity been tried in international relations and that between England and the United States where, in the Alaskan controversy, the results eminently justified the faith and daring of those who entered into the agreement. At the present moment, we are made keenly conscious of the extent to which international jealousies and rivalries are hampering our progress toward peace. Russia has gone back for generations to rake up reason for insisting upon a part of Turkey and she is not alone in such demands. If our diplomats were united in the desire to establish right rather than rights the road to peace would be easy.

Take again our business and industrial situation. We are not so callow as to take any side of our industrial disputes at face value. We believe that both sides are out for their pound of flesh, and in the quest they are ruthlessly trampling under foot right as it relates to millions whose only part in the unhallowed struggle is to suffer. Too many people simply do not accept the teaching that Christian ideals can be put into practice in our everyday affairs and they make no effort to try them out. Everybody realizes that the whole situation is explosive and from the humblest citizen up to the White House, we are temporizing with the problem.

Even our homes are examples of the same disloyalty to the spirit and teaching of Christ. Even church people, if they are honest, must confess that at their own firesides they have not given Christianity a real chance. We do not exempt individual or class from this general situation. Again and again, we have been asked, as other ministers have, to intercede with children who have rebelled against the Church, but "whatever you do, do not let me be known in it." Such an inhibition suggests, whether rightly or not, that Christ and Christianity have not had a real chance at such firesides. All the way from the farthest international frontiers to our own hearthstones, we should give more thought to **right** and lay less emphasis on **rights**. In this way we will be able to make our best contribution for the solution of all our problems.

Editorial Miscellany

By Dr. H. T. Carley

CHRISTMAS IN THE COUNTRY

I hope you spent a happy Christmas, wherever you are. After all, it is the Event that gives significance to the day—not the place. Most of us would never have heard of Bethlehem if Christ hadn't been born there. If you know what Christmas really means, it doesn't make much difference where you are.

But I spent Christmas in the country—away from the city, I mean. The historic village of Satartia (Yazoo County, Mississippi) has a total white population of about one hundred. The experts say that a settlement must have at least 2,500 people in it to be counted a town. Maybe I should say that Satartia is a rural community—and be scientific.

Anyway, I spent Christmas here. I expect to spend New Year's Day here, too; and I expect to spend the whole year here. I also hope that I shall spend a good many years here, since I have no special job, and no special place to which I should like to go—on earth. Satartia is as good a place as any.

So I spent a very happy Christmas here. I got up pretty early Christmas morning and made some coffee—not forgetting to put a little salt in it. While I drank this first cup, I sat by the window in a warm room and watched a fox squirrel playing around in a big catalpa tree just outside. When I had finished my coffee, I went out to the chicken-house and fed the chickens—42 White Leghorn pullets, as pretty as a picture, that ought to be laying in another month. (I got tired of paying high prices for eggs that were hard to find, at that, and decided to raise my own chickens. I'll wager that the first hundred dozen I get will cost about a dollar apiece, counting what I paid for the chickens and what modern, high-powered chicken-feed costs. It's funny, how bad you want eggs every morning for breakfast when they are six-bits a dozen!).

After I'd fed the chickens, I ran some hogs out of the pecan grove, hollered at a couple of stray dogs that were headed for the chicken-house, watched some crows make off with a bait of pecans, and then went over to the pond and watched a bunch of minnows darting around in the cold water. Then Kling called me for breakfast. You can't have a Christmas morning like that anywhere except in the country!

At the breakfast table we had our simple devotions, opened our gifts, and fell to. At noon, a few guests in for the Christmas turkey, a drive down the river after dinner to play Santa Claus to the colored folks on the place, and a cold snack for supper.

Christmas is a good day in the country. It ought to be a good day everywhere.

Others Say . . .

THE THOUGHTS WE THINK

One of the most important facts of life is this: we tend to become like the thoughts we think! If a person thinks mainly in terms of self and self-interest, his very features soon begin boldly to proclaim that fact and we say he is a selfish man. On the other hand, if he habitually turns his thoughts to others, thinking in terms of helpfulness, he becomes unselfish and thoughtful and generous and likable.

A classic illustration of the above is contained in George Eliot's familiar "Silas Marner." Silas, the old miser, was content to live from day to day simply for himself. His favorite pastime was to finger his golden coins from night to night and to see the glitter in the light of the fire. But one day something happened in Silas Marner's life. Indeed something happened! There was laid at his door a little baby girl. And he found her there. No one seemed to know anything about her. What should he do? It will be remembered that he kept her and began to be both father and mother to her. In time, this little red-haired girl so entwined herself about the heart-strings of the once selfish old miser that his life was completely changed. What had happened? Silas simply lived in a new companionship and he became a new man!

How better can the Christian life be pictured! When one begins to think the thoughts of Christ after Him and lives from day to day in his new companionship, his motives become purified, his thoughts are ennobled, his aspirations begin to reach skyward, his actions take on a different meaning and life becomes more and more like Christ. Yes, "As a man thinketh in his heart, so is he."

—Virginia Methodist Advocate.

NAZISM STILL ALIVE

Recent reports from Germany indicate that, in spite of defeat, in spite of Belsen, and in spite of Nuremberg, there are still sections of the German people which remain obstinately Nazi in sentiment. German Nazism, fortunately, can be dealt with by the strong hand. It is more disturbing to learn that Nazi sentiments are still cherished by certain people in this country. What is to be done about these people? The rights of free speech and of a free press are sacred according to the English tradition of liberty; and all who cherish that tradition are bound to accept the principle of "I hate what you say, but I would die for your right to say it." With regard to the present recrudescence of Nazi doctrine, however, it is permissible to suggest that the war against Nazism is not yet over—not over, at all events, in respect of the trouble, suffering, and chaos which are directly attributable to the Nazi conspiracy. Is it really a betrayal of the English tradition of liberty to propose that for a stated period—say five years—any attempt to propagate the foul creed should be regarded as inimical to the public safety? After all, Nazism in all its forms is the professed foe of that principle of liberty on which its devotees now have the effrontery to rely.

—Christian World.

Millsaps College Receives Gift Of $100,000

On Friday before Christmas, Mr. Robert D. Sanders, a successful business man and a public-spirited citizen of Jackson, Miss., presented to Bishop J. Lloyd Decell, president of the Board of Trustees, and to Dr. M. L. Smith, president of Millsaps College, a gift of one hundred thousand dollars, one of the largest single gifts ever made to the institution. Mr. Sanders, who came to Jackson from Meridian, is an outstanding industrial leader of the State, a manufacturer of textiles, and this gift was one of fifteen which expressed the vision of the far-seeing social and industrial leader rather than mere philanthropy.

In making the presentation, Mr. Sanders is quoted as saying: "I am making this gift because I believe in furthering Christian education, especially in these times of isms. I plan to do more in this respect as time goes on." The gift is specifically directed to the erection of a two-story "Domestic Arts" building, and Mr. Sanders asked that textile designing be included in courses offered at the college, and Dr. Smith agrees on behalf of the college that it will be done. The building is to be known as the "Sanders Memorial Building."

In choosing Millsaps College to be the beneficiary of his generosity, Mr. Sanders has done much more than share his fortune and his good will with a local institution and his home community. He has chosen an institution whose affairs are conservatively managed and whose ideals have been kept true to the faith of the heroic men who, in a day of small things, made great sacrifices of time and money for the establishment of that center of Christian culture for the Methodists of Mississippi. As a college, it has justified the faith and devotion of the founders, and one takes little risk in the prediction that it will not disappoint the man whose generosity sets it in a new path under the continuing egis of Mississippi Methodism and the Christian ideals which have dominated the institution since its establishment in 1892.

ROBERT D. SANDERS BISHOP J. L. DECELL DR. M. L. SMITH

SPIRITUAL STRENGTH MAIN KEY TO SUCCESS OF AIR PIONEERS IS THEME OF RICKENBACKER BROADCASTS

Eddie Rickenbacher—who, with his seven companions, re-discovered the value of prayer when they were adrift on the Pacific Ocean more than three weeks—will reveal to the radio audience of the U. S. A. and Canada how faith has played a prominent role in the lives of the brave company of American men and women who led the world in aviation development and flying progress.

Captain Rickenbacker, who is recognized as America's Number One Voice of Aviation, will be heard weekly starting February 2 as host and historian on a series of 13 coast-to-coast half-hour dramatized radio programs, sponsored by Longines and entitled: "The World's Most Honored Flights." As its title implies, the series covers the outstanding "firsts" in American aviation progress, with special stress on the little-known human adventure story behind aviation history. The plays are rich in brand-new dramatic personal-history material about American air pioneers since the program, by and large, is autobiographical in that it stresses Captain Rickenbacker's own behind-the-scenes contacts over the years with the stellar actors in the great drama of flight. Longines, at the request of Captain Rickenbacker, pays the fees he would ordinarily get to the AAF Aid Society to swell the fund for needy AAF widows and orphans as well as AAF men and women disabled in line of duty.

For where and when to listen, consult the radio page of your daily newspaper the week of February 2, 1946.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Mr. Robert Foster, son of Mr. J. M. Foster, of Little Springs, Miss., spent Christmas with his father and the family at home, leaving for his post in the Navy the day following Christmas.

Rev. I. E. Johnson, pastor of Greenwood Springs, Miss., charge, writes that he had a wonderful report for the first quarterly conference of the year. All the churches had a good report, and he feels that a good year is in prospect.

According to information received through James Cannon III, Duke University, the new address of Bishop Paul N. Garber is Route de Malagnou 17, Geneva, Switzerland. For the future, his friends will address him accordingly.

According to information received in the Advocate office, the section around Tupelo, Miss., had a good year and the prospects are that the good fortune will continue through 1946. Cotton is selling for from 15 to 20 cents a pound.

Rev. S. A. Seegers, pastor at Columbia, La., reports a generous pounding as an expression of the Christmas spirit from his people. Among the articles sent to the parsonage were a turkey, pork, groceries, and other things which were substantial and usable.

Chaplain Huntley C. Lewis, of the North Mississippi Conference, is now a civilian, according to separation notice received at the Advocate office. The home address of Bro. Lewis is given as Belmont, Miss., and he was separated at the Portland Center, Portland, Oregon.

Bishop Frederick D. Leete, Randolph Hotel, St. Petersburg, Fla., writes that he has a complete list of the Disciplines of the Methodist Episcopal Church, South, except the two issues of 1850 and 1851. Anyone having copies of those issues should get in touch with him at the above address.

Rev. Phil Harold Grice, pastor at Starkville, Miss., had a White Christmas program in his Church School on December 23 and a Christmas cantata at the evening hour. At his mid-week services he is conducting a Bible study hour with the general theme, "Let the Bible Speak for Itself."

A card from Rev. H. B. Hines and family, retired member of the Louisiana Conference, brings us the first word that we have had from him in quite a while. Bro. Hines and his family live at Grand Bay, Ala., and the address and news from him will be of interest to his friends in Louisiana and Mississippi.

Rev. W. R. Crouch reports that his people at Merigold, Miss., have added a new electric refrigerator to the parsonage equipment and that it has been so efficient that the temperature has dropped to below twenty throughout the charge. A white Christmas program at Merigold was quite a success. Mrs. E. D. Rayner had the direction of the program.

Miss Mary Cameron, who has not been very well recently, is leaving her post temporarily at Mt. Airy, N. C., and will spend several months with her brother, Rev. J. H. Cameron, at Auburn, Miss. She is taking the rest on the recommendation of her physician and expects to return to her work as soon as possible. Miss Mary's friends can reach her at Auburn, Miss.

Our good friend, Rev. Charles F. Smith, retired member of the Texas Conference, has our thanks for his generous commendation of the New Orleans Christian Advocate. He says: "It is more nearly what an organ should be than any paper I know. I have a feeling that the New Orleans Advocate has never been more needed than now." Bro. Smith's home is in Houston, Texas.

Rev. W. C. Newman, Church School lesson writer for the Advocate, has had a rather difficult situation to face since going to First Church, Jackson, Tenn. Every member of the family except himself had a stubborn case of influenza, but we are glad to say they have now recovered. His people responded in a splendid way and he is now taking up his lesson writing and will continue same through the year.

Mrs. W. E. Moreland, Advocate representative for Natchitoches, La., is one of our unfailing friends and has already indicated her devotion by a good list of subscriptions. She adds to her business note the statement that all rejoice at the good fortune of having their pastor, Dr. D. B. Raulins, returned to their church for another year. Sister Moreland indicates that the feeling of rejoicing is community-wide, and we may add, not without good reason.

REV. SAM T. LEDBETTER DIES SUDDENLY

Rev. Sam T. Ledbetter, pastor of the Lowery circuit, in the North Mississippi Conference, died suddenly of a heart attack on December 18. He would have been 70 years old on the day of his burial. He was a good man and his going will leave a vacant place in many hearts. He was buried at Jumpertown Church on December 19, and what was to have been his first quarterly conference of the year, December 23, was changed into a memorial service. An appropriate memoir will be furnished later.

NOTICE TO PASTORS AND CHURCH WORKERS, NORTH MISSISSIPPI CONFERENCE

The Pastors and Church Workers Leadership School of the North Mississippi Conference will be held at Wood Junior College, Mathiston, Miss., June 10-15, 1946. The Board of Managers of the School this year has made plans for one of the best programs that we have had in many years. All pastors are earnestly requested to notice this date and plan your revival work so that you will leave this week open for attendance at the School.

W. R. LOTT, Chairman,
Board of Managers.

DON'T TEAR UP THOSE CHRISTMAS CARDS

"Too bad to destroy such beautiful cards—but what can one do with them?" How many of us have uttered such exclamations a week or two after Christmas! Well, the Save the Children Federation can place the pretty cards from your friends where good use will be made of them—in remote rural schools where the Federation carries on its service to underprivileged children, and where attractive pictures are rarely seen. For some years the Federation has received and distributed considerable quantities of cards, which have been utilized in many ingenious ways to the delight and cultural benefit of the children. Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or inclose inside, and mail to Save the Children Workroom, 8 Washington Place, New York 3, N. Y. There the cards are assorted and forwarded to area centers for direct distribution. Postage is 3 cents per ounce. Packages one pound or over may be sent prepaid by Railway Express at a saving.

Before the war, China had more than 7,450 miles of railways, of which 446 miles remained in Chinese hands. During the war, she built 1,164 miles, of which 869 were captured or destroyed by the enemy.

LUZIANNE
COFFEE
100% Good

MISSISSIPPI CONFERENCE EVANGELISM—CONFERENCE-WIDE MEETING, CRUSADE FOR CHRIST

To be Held at Galloway Memorial Church, Jackson, Miss., Tuesday, January 8, 1946

10:00. Devotions—Rev. Otto Porter, D.D.
10:15. "The Evangel in Evangelism"—Dr. Bond Flemming.
10:45. Address—Mrs. Arthur J. Moore.
11:15. Sermon—Rev. L. H. Cochran, D.D.
Adjournment for lunch.
1:45. Devotions—Dr. J. M. Sullivan.
2:00. "The Three Persons in Personal Evangelism"—Rev. T. A. Carruth.
2:30. "Our Preachers in Evangelism"—Rev. E. W. Ulmer.
2:45. "Our Laymen in Evangelism—Virgil McBride.
3:00. "Why Are We Here?" and Consecration Service—J. L. Decell.

Evening Service

7:00. Devotions—Rev. Sam Barefield .
7:15. "Our Youth in Evangelism"—Miss Mary Thornton Lindsay.
7:30. Address—Dr. Martha McDonald Moore.
8:00. Sermon—Dr. Leonard H. Cochran.
Adjourn sine die.

Everybody who can will be welcome and expected to attend.

J. L. DECELL,
Bishop-in-Charge..

CENTENARY COLLEGE: DR. WILLIAM G. PHELPS

Coming to Centenary College in 1923 as head of the Department of Classical Language and Literatures, Professor William G. Phelps has, through the years, held a high place in the esteem of faculty and students. As needed, he has also taught courses in German and in history. His fine influence has reached far beyond the campus of Centenary College. Always ready to give his efforts and influence to any cause for the good of his fellows, he has been the speaker at many high school graduating exercises, and though not a minister, has preached many lay sermons in churches of the Shreveport area and beyond.

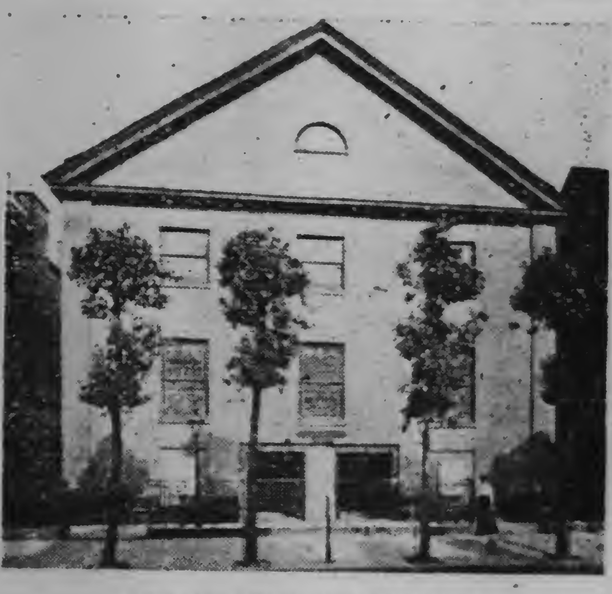
A native of Ohio, Mr. Phelps attended high school in that state. He received his Bachelor of Arts degree from Oberlin College and his Master's degree from Princeton University. His teaching experience includes schools in Ohio, North Dakota, New Jersey, Tennessee, and eight years at the Terrill School for Boys in Dallas, Texas.

Professor Phelps' high scholarship is evidenced both in his membership in numerous honorary societies and associations and in the excellence of his literary publications: "The Glory that Was Greece," "Three Roman Poets and Their Messages," "Two Roman Papers," and "Lessing, the Champion of Universal Brotherhood," which has been widely praised by leading classical scholars.

Both Professor and Mrs. Phelps are fervent workers in the church. They are members of the Broadmoor Methodist church, which holds Sunday services in the Centenary chapel on the college campus. Mr. and Mrs. Phelps have one son, William, who graduated from Centenary in 1927 and is now an attorney in Shreveport.

The place occupied by Professor Phelps in the estimation of those who have known him in the years of his service at Centenary is best expressed by the words of one who has been closely associated with him during that time: "It can be truly said of Professor Phelps that he is a scholar, a teacher, and a Christian gentleman."

CHRISTMAS FIRE AT ST. GEORGE'S CHURCH


ST. GEORGE'S CHURCH

St. George's Church, Philadelphia, was the scene of a Christmas tree fire which is reported to have done five thousand dollars damage to one of the oldest and most historic buildings in Methodism. The "shell" was built by the German Reformed (Dutch Presbyterian) Church, but they were unable to finish the structure. In 1769 it was ordered sold for the benefit of the creditors. Joseph Pilmoor records in his Journal under date of November 23, 1769, that it was bid in at auction for seven hundred pounds by the mentally deficient son of a Philadelphia citizen, and when the courts would not release the father, he sold it to the Methodists for six hundred and fifty pounds. The red-coated Britisher, Captain Webb, was one of the leaders in securing the building for the Methodists. It is probable that Asbury preached his first sermon in America in St. George's, and it has been in constant use by the Methodists since 1769.

B. A. WHITMORE RESIGNS

Of interest throughout religious circles and publication centers in the United States is the announcement made recently that B. A. Whitmore, one of the publishing agents of the Methodist Church for the past twenty years, has tendered his resignation to the denomination's Board of Publication. Dr. Whitmore has accepted a vice-presidency in the Third National Bank at Nashville to be head of its Trust Department. A called meeting of the Board of Publication is announced for January 29, 1946, for the purpose of electing his successor.

Coming to Nashville in 1926, from the membership of the branch Methodist Publishing House at Richmond, Va., Dr. Whitmore served as the lay Publishing Agent of the former Methodist Episcopal Church, South, until 1940, at which time he became senior Publishing Agent of the reunited Methodist Church, serving with the Rev. Dr. Fred D. Stone, clerical agent. During their administration, Methodist Publishing interests, consisting of printing plants, book stores, offices, and publication centers in 13 major cities of the United States, have shared in the general prosperity which has marked the denomination's publishing business. During this time the volume of business has increased from five to nine million dollars annually; all debts have been paid, reserves for future expansion have been set aside and an expanded program of book publishing has been inaugurated.

Perhaps the two most notable features of the Publishing House program have been the dividends which have been distributed to the worn-out preachers and other wards of the church, and the broad program of social welfare for the 1,250 employees on payrolls in Nashville, Tenn.,; Cincinnati, Ohio; Baltimore, Mr.; Dallas, Texas; Kansas City, Mo.; Portland, Ore.; Chicago, Ill.; New York City, Boston, Mass.; Detroit, Mich.; Pittsburgh, Penn.; Richmond, Va., and San Francisco, Calif.

Out of the net proceeds of the business of the Publishing House since 1940 approximately $1,500,000 has been appropriated to the superannuated ministers throughout the denomination. (It is a law of the Methodist Church that its preachers and their dependents share in the profits of the Publishing House system). During the same period, anticipating the national trend, the Publishing House system has adopted shorter hours, better pay, and social security for its employees in the form of sick benefits, hospitalization, vacation with pay, pensions, insurance, and other benefits.

A layman, Dr. Whitmore holds the honorary degree of LL.D. from Southern College of Florida. Coming up from the ranks as a junior clerk, Dr. Whitmore, up to now, has devoted his entire business life to the work of religious publication and management.

The Curriculum Committee of the Methodist Board of Education, which was sitting in annual session in Nashville at the time Dr. Whitmore's resignation was announced, adopted resolutions voicing appreciation of the "foresight, intelligent planning and support" of the Publishing Agents in creating literature and curriculum material for the denomination's six million church school pupils. "The resignation of Dr. Whitmore as Publishing Agent," the resolution stated, "deprives the Curriculum Committee of one of the most valuable servants of the Church participating in this difficult enterprise. . . The personal loss broug [illegible] his entrance into another field of labor is even more distressing to us. We are removed, at least a little way, from a friend whose priceless counsel and help have been consecrated sacrificially to this and many other phases of the operations of Methodism. We follow Dr. Whitmore with a sense of heavy indebtedness and a deep desire for his continued success."

A man may fall into a thousand perplexities, but if his heart be upright and his intelligence unclouded, he will issue from them all without dishonor.

—Robert Louis Stevenson.

Indians have wonderful memories. While driving from Durango, Colo., to Gallup, N. M., a man asked a copper-colored chief on the highway if he liked eggs. He grunted, "Yes."

Two weeks later, returning through the reservation, the man spied the same Indian. He stuck his head out of the car window and shouted, by way of greeting, "How?"

The chief answered, "Scrambled!"

—The Pathfinder.

BISHOP PAUL E. MARTIN TO PREACH

Bishop Paul E. Martin, in charge of the Arkansas-Louisiana Area, will preach at the Istrouma Methodist church at 11 o'clock on Sunday, January 6. On the following Sunday the church is planning to launch a publicity campaign for funds with which to build a new structure. Solicitation of funds will begin on February 10, but building is not contemplated immedately.

BATON ROUGE DISTRICT EVANGELISM DATES

December 31—Watchnight Service.

January 6—District Rally at Hammond, 3 p.m.

January 6-7—Preachers' Retreat at Bluff Creek.

January 6-13—Week of Prayer.

January 6-20—Community Survey.

January-March—Church School Evangelism Emphasis.

February—City Survey, Baton Rouge.

March 4-8—Visitation Evangelism School, Baton Rouge, Bluff Creek.

March 24-29—Visitation Evangelism Week.

March 10-April 13—Membership Classes.

April 14-20—Holy Week.

April 21—Easter.

July 4-14—Camp Meeting, Bluff Creek.

VIRGIL MORRIS.

P. S.—Revival tent will be available this year.

FOR SOBRIETY'S SAKE!

By Ethel Hubler, Editor National Voice

A new Liquor Ad Crusade has been started. Annual Conferences of church bodies have endorsed it. It is simple. It is easy. It is effective. Every temperance-loving friend may take part in this Crusade. All one has to do is clip from his local newspaper the liquor ads, and write across the top, "I object to liquor ads in your paper;" sign your name, and mail in an envelope to the publisher of the paper from which the ads were clipped. That is all there is to it. This is something all can do. Christian leaders from coast to coast are enthusiastic over the plan. Bring the matter before your group.

Los Angeles, Calif.

PROGRAM, MINISTERS' WEEK

For the Fondren and Peyton Lectures, Perkins School of Theology, Southern Methodist University, February 4, 5, 6 and 7, 1946

Monday, February 4

8:00 p.m.—"The Rediscovery of the Church," Dr. Van Dusen.

Tuesday, February 5

10:00 a.m.—"The Meaning of Culture," Bishop Oxnam.

11:00 a.m.—"World Christianity Yesterday: Christian Missions," Dr. Van Dusen.

2:00 p.m.—"Urgent Tasks of the Church in Rural Areas,"Dr. Martin.

3:00 p.m.—"The Preacher and His Books," Bishop Oxnam.

8:00 p.m.—"World Christianity Yesterday: Christian Unity," Dr. Van Dusen.

Wednesday, February 6

10:00 a.m.—"Sermons in Poems," Dr. Marlatt.

11:00 a.m.—"World Christianity Today: The World Mission," Dr. Van Dusen.

2:00 p.m.—"On Mobilizing Knowledge," Bishop Oxnam.

3:00 p.m.—"Training Ministers for the Church in Rural Areas," Dr. Martin.

8:00 p.m.—"World Christianity Today: The Prospects for Christian Reunion," Dr. Van Dusen.

Thursday, February 7

10:00 a.m.—"The Preacher and His Church," Bishop Oxnam.

11:00 a.m.—"World Christianity Tomorrow," Dr. Van Dusen.

"THE TRUE LIGHT"

"Peace on earth, Goodwill to men," was the prelude to the birth of Jesus, the song of angels, the hope of humanity. His coming brought blessed assurance that God is on our side in this vast and unknown journey of life. His peace brought tranquility. His love captivated the hearts of hardened sinners. His joy mocked at the myth that death is final. His light dissolved the darkness of ignorance and fear.

The world's light gives knowledge, formula, logarithm. We call it the light of demonstrable fact, but the light shed by all the scientific knowledge in the world cannot save the world; it can lead us to the edge of the bottomless pit. It can teach us how to build bombs that explode with an unearthly light and a force dealing wholesale death and razing entire cities. Such light the world gives! So let us contemplate the light that Christ brings . . . warm, gracious, transforming, pure, kind, and redeeming . . . And light each our feeble flame from that "sunshine's blaze," that we, too, may shed the light of life eternal into the darkness where He is not accepted.

HUGH C. STUNTZ.

Scarritt College, Nashville, Tenn.

UNIBUS

And as the Feast of Thanksgiving drew nigh, the Pastor did call upon the elders and the others of the Congregation for their expressions of Thanks unto the Lord God. There was one who had had little, who did say, The Lord is good in that He giveth life and help in the hour of trial. There was one who saith, I have seen Him in the hour that He took away, even that which was dearest of all. But he on whom there had been cast no great burden saith, Perchance I may find that for which to give Thanks. And he who had of this world's goods in abundance did not render thanksgiving. Then did the pastor pity those who hath, in that they have not; and those who have not, in that they have that which is priceless above rubies.

NATIONAL SECURITY DEPENDS ON WORLD-WIDE FELLOWSHIP

By John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice.

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the continent-wide observance of Youth Week, January 27-February 3, in the United States and Canada. The Methodist Church and 39 other Protestant denominations as well as 183 State, city, and provincial interdenominational councils of churches and religious education are cooperating in this observance).

At the present time, too few of the youth of America are being reached by the churches and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime. I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing our young people closer to the church.

The theme for this year's Youth Week observance ("Mold the World—Through Daily Christian Living—Through Unbounded Christian Fellowship") is particularly pertinent. At the present time we find age 17 predominating in the frequency of arrests for both sexes combined, and this is followed by the ages 18, 19, 21, and 22. Youths too young to vote accounted for 21.4 per cent of the arrests last year, and unless a concerted effort is made now through the media of the church and the home, these same juvenile delinquents may be the hardened criminals of tomorrow. This challenge is one which we cannot aord to disregard.

ON BEING INDEPENDENT

Do we, I sometimes wonder, set too much store on being independent? During the last 30 or 40 years this desire for independence has become an obsession with the majority of men, women, and children. We have demanded independence for ourselves and have given it unhesitatingly to others. It is good, we believe, that women should be independent whether in their capacity as mothers, wives or daughters, and that children should be brought up to be independent of their parents and of each other. But is it as good a thing as we would like to believe? Have we not lost more than we have gained? Family life, I think, has been the main casualty in the experiment. It is our need of each other that binds us strongly together. There may be affection between members of a family who are entirely independent of each other; there can never be a binding love that springs from the need (spiritual as well as material) of one human being for another. I have watched, over a period of years, one of these independent families. The children were brought up to "stand on their own feet" by a mother who believed in independence for herself and for others. The result of this was that, as soon as the children reached their early 'teens they knew no need of their mother at all. One daughter married, the other joined one of the women's Services. How free and independent the mother could now be, we would think. Not at all. She has taken charge of a tiny girl of two, whose parents do not want her very much, and is bound night and day by the child's need of her. But in being bound she has found a freedom of the spirit that no amount of independence had ever brought her.—Jane Sheldon, in the Christian World.

URGE CHURCH SCHOOL FOR YOUTH

Warning that at the present time too few of the youth of America are being reached by the churches, J. Edgar Hoover, director, Federal Bureau of Investigation, U. S. Department of Justice, pointed out that this "failure to make contact with the citizens of tomorrow is producing a fertile field for future crimes." This was revealed in a statement to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, endorsing the 1946 observance of Youth Week, January 27-February 3, sponsored by the United Christian Youth Movement.

"I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing our young people closer to the church," Mr. Hoover stated. "Youths too young to vote accounted for 21.4 per cent of the arrests last year, and unless a concerted effort is made through the media of the church and the home these same delinquents may be the hardened criminals of tomorrow."

"Youth Week offers Christian young people their first opportunity to speak unitedly for Christ and the Church since the 'shooting war' ceased," Dr. Daniel A. Poling, minister of the Baptist Temple, Philadelphia, and president of the International Society of Christian Endeavor, pointed out in his statement of endorsement. "In no previous time has the opportunity been so large, because never before in human history has the threat to mankind been so great. The millions of our brothers and sons who fought, and the hundred thousands who died, have won for us the chance to make a decent world and build a Brotherhood."

John Foster Dulles, internationally-known lawyer and adviser to the State Department at the United Nations Conference at San Francisco, in his statement of endorsement, declared that "national security depends on world-wide fellowship."

"No formula for peace will work except in an environment that is conducive to peace," Mr. Dulles averred. "Future security depends basically upon world-wide fellowship, of the kind that Christ sought. If individual young people, in their daily life and daily contacts, will develop the spirit of fellowship, they will be making an indispensable contribution to man's salvation, both spiritual and physical."

More than 3,000,000 young people are expected to participate in the observance of 1946 Youth Week, with programs planned both in individual churches and in interchurch sponsored events.

Beginning more than 30 years ago in the celebration of the birthday of the International Society of Christian Endeavor, various church groups in later years planned a Youth Sunday or Youth Week. With the growth since 1934 of the United Christian Youth Movement, adminstered through the International Council of Religious Education, into a continent-wide, interdenominational organization representing young people in the United States and Canada, need has arisen for a united observance.

CHURCH AND HOME TOGETHER MUST SAVE YOUTH

By John Foster Dulles, Internationally-known Lawyer, and Adviser to the State Department, United Nations Conference at San Francisco

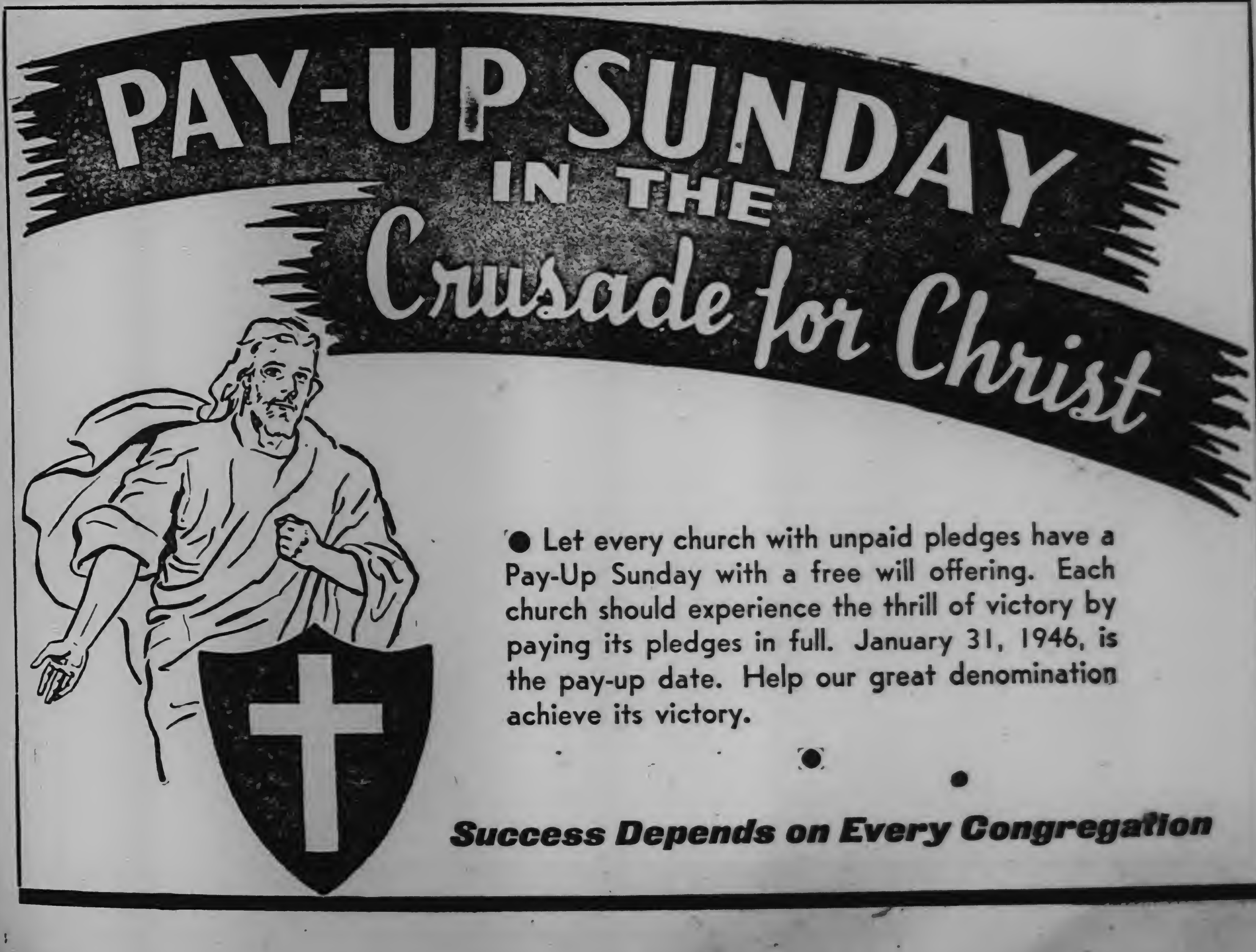
(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the continent-wide observance of Youth Week, January 27-February 3, in the United States and Canada. The Methodist Church and 39 other Protestant denominations as well as 183 State, city, and provincial interdenominational councils of churches and religious education are cooperating in this observance).

Youth faces its greatest challenge. It faces a world where the physical has attained unlimited power to destroy. How can that power be restrained? That is the great issue which faces the new generation and the answer lies with them. They cannot be saved by their elders' devising and bequeathing some political or mechanistic formula which will work automatically.

No formula for peace will work except in an environment that is conducive to peace. Future security depends basically upon world-wide fellowship, of the kind that Christ sought. That is not an impossibility, for the spirit of fellowship is contagious. If it starts at one point, it readily spreads to another. If individual young people, in their daily life and daily contacts, will develop the spirit of fellowship, they will be making an indispensable contribution to man's salvation, both spiritual and physical.

Your daily duties are a part of your religious life just as much as your devotions.
Henry Ward Beecher.

Immediately before the war, China had 108 institutions of higher learning, with 41,609 students and 11,815 faculty and staff members. There was a drop of 91 in the first six months of war, when many institutions were suspended or closed. Then the number increased year by year.



● Let every church with unpaid pledges have a Pay-Up Sunday with a free will offering. Each church should experience the thrill of victory by paying its pledges in full. January 31, 1946, is the pay-up date. Help our great denomination achieve its victory.

Success Depends on Every Congregation

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 3312 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mrs. Bragg's Letter

Dear President:

It is indeed a pleasure to be able to send this word of greeting as you enter upon the duties and privileges of a new year in the work of the Woman's Society of Christian Service. It is a distinct honor to be chosen to lead your society and I need not remind you that 1946 will present to us tremendous opportunity. The Church and its organizations are challenged anew to meet these opportunities.

The theme for the year, "Peace Through His Cross," is of unusual significance. May it become the watchword which will stir every woman in the Church. There is a place of service for everyone and she should be helped to find the place where she can best serve. It has been said that the ability of a president is judged by the efficiency of her associates.

I can mention here only a few of the material things which you need to help you as president, i.e., A Guide, the magazines, the Methodist Woman and World Outlook, complete information on the objectives, the program outlines and study materials for the year; a knowledge of the plans for the various secretaries and committees. During the coming year you will be especially alert to assist the pastor in every possible way in the evangelistic emphasis of the Crusade for Christ. There will be many local church and civic calls also to which you or an associate will need to respond in order that your society may render maximum service.

But in addition to all of these, and most important of all, is the spiritual undergirding which comes through the Holy Word and an active prayer life. These are absolutely essential to your success as president of a Woman's Society of Christian Service.

We are sending to your organization a personal message for the officers and chairmen of committees whose work is especially emphasized in the 1946 goals. Perhaps, for some good reason, you do not have all of these officers, but please see that the messages are read by those responsible for the various duties outlined. You, of course, will be interested in reading all the letters, for from them you will gain a complete picture of the year's work.

We have a great line of presidents—local society, district, Conference, Jurisdictional, and Woman's Division—a total of more than 27,000 women. I see these consecrated Methodist women standing before their respective groups, with dignity, humility, graciousness, and sympathetic understanding of the organization and its scope of influence. With efficiency they lead the host of 1,250,000 women who support through their many talents, gifts of money, and with prayer a great program of Kingdom building. May none of us anywhere along the line fail to measure up to the responsibility and privileges that are ours, and may we ever realize that the strength of this fellowship is essential to help bring to fulfillment our great objective for 1946—Peace Through His Cross.

Yours loyally,
MRS. J. D. BRAGG,
President, Woman's Division of
Christian Service.

The above letter is from the [illegible] president [illegible] Jurisdictional [illegible] Conference. This [illegible] letter from each [illegible] of office to [illegible] local society and will [illegible] help in getting their new [illegible] efficiently.

News From Scarritt

Thirteen students at Scarritt College had the distinction of being selected as delegates to the [illegible] Quadrennial Methodist Student Conference held at Urbana on the campus of the University of Illinois December 28, 1945, to January 1, 1946. [illegible] national student conference [illegible] Methodist [illegible] people.

Students representing Scarritt College [illegible] Miss Georgia Parish of [illegible] Miss [illegible] Glaze of [illegible] Miss Mary Mitchell of [illegible] Miss [illegible] Lou [illegible] of [illegible] and Miss Hazel Brown of [illegible]

The theme of the conference was [illegible] Meeting the Crisis of [illegible] and among the speakers were Bishop G. Bromley Oxnam, Dean Harvie Branscomb of the Divinity School of Duke University, Dr. Georgia Harkness, Garrett Biblical Institute, Dr. Albert Edward Day of the New Life Movement, T. Z. Koo, world famous Chinese Christian, and Bishop Ralph S. Cushman.

The 1946 Budget

Just now local societies are considering the budget for 1946 and it is important that a number of items be included.

Our society has listed their items as follows:

1. Undirected pledge to missions.
2. Wesley House.
3. Bethlehem Center.
4. Rural Worker.
5. Scarritt College and Scholarship.
6. Cultivation fund.
7. Christian Social Relations and Local Church Activities.
8. Literature and study supplies.

It is the goal of every society to make progress each year, so each item should be increased for 1946.

We especially call attention to No. 5, for we are not giving to our training school for workers the support it deserves. Too, we are asking for volunteers for full-time Christian service, which means not less than $600 a year for each student we place at Scarritt.

We know from experiences of our boys on the isolated islands of the Pacific, that the best way to work for world peace is through our missionaries. Those of us who feel we have no talent for speech-making, for other avenues toward helping to create peace in the world, can give of our means to train missionaries who will go for us. Let's make a large increase in this item in our budget this year. Part goes to maintain the college, part to scholarships for the girls.

Item 6 is another which needs more consideration. This should amount to 10 cents per member, based on the membership of the society on December 31, 1945. If there [illegible]

[illegible]

Wesleyan Service Guild Corner

[illegible] chairman of [illegible] of the [illegible] Handbook of the Wesleyan Service Guild [illegible]

[illegible] we see in this new world? We [illegible] nation with more power than any [illegible] ever had. We have the economic power [illegible] in building; [illegible] manpower and womanpower; we have the atomic bomb. While most of the world is [illegible] with years of [illegible] and destruction, we have every [illegible] advantage.

[illegible] America great enough and good enough to be entrusted with so much power [illegible] We can [illegible] our [illegible] great by being great ourselves. We can [illegible] this nation [illegible] if we are [illegible] the best that we know.

We shall need some equipment to live creatively and victoriously in this new world. First of all we need an enlargement of our faith. God is greater than we thought. Dr. Paul Scherer says in his "For We Have This Treasure," Most of the trouble people have with their faith comes not from knowing too much about life or about the world, but of knowing too little about God. How can they come to know Him who make no effort and take no pains? It is not a different faith humanity needs, it is a larger faith. The world has not gotten bigger than He is, it has gotten bigger than our idea of Him. And we have to climb.

Self-discipline we shall need. Study, meditation, prayer, do not come naturally or easily to us in this twentieth century. Yet they never were more sorely needed. Everything originates in thought. How much more creative and adequate we would be if we would but discipline our minds to utmost sensitivity to God's will, discipline our desires to a stewardship of God's gifts!

A spirit of service we shall need. How needy is our world—how restless and unhappy and insecure. We have the secret of peace and of poise and of powers . . . we must share it—share it by living out our Christian faith in our daily life; share it by giving ourselves to the service of the King.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Student Work

Tupelo, Miss., December 8, 1945.

Dear Friends of Methodist Students:

I do hope that each local church in the North Mississippi Conference is planning some recognition of its students and returning servicemen and women on Sunday, December 30, which is set aside by our Church as Student Recognition Day. I am sure, too, that you are continuing your work of keeping in contact with all of your young people who are (or would be) college students, striving to deepen their faith in religion, to deepen their love for the Church, and to enable them to look forward to service through the Church in bettering their world.

A recent letter from the Student Office in New York City included the story of a plan which I want to share with you. Will you read as I quote from it?

"Students in America have high ideals for their nation—that it may be true to its Christian heritage, may meet the high hopes of the present, and may press on to a place of service among the nations of the world. These ideals may be translated into reality. We must constantly be aware of the fact that the Home Missions program of the Methodist Church strives to present one definite, effective means by which our ideals may be brought closer to reality.

"The strength of America lies in the spirit of her people, people of many races and nationalities. The world looks on America, called a Christian nation, to learn whether the principles of a democracy based upon Christianity truly work. For what doth it profit a nation if it fights for the freedom of people abroad and has race riots at home? Race tensions, industrial strife, unequal opportunities for minority groups, social evils, emphasis upon material ends—these are some of the situations that the Home Missions program tries to combat through its Fellow-American Plan.

"All of us are aware of the fact that America is made up of representatives of many races. They may be so-called white people,' Mexicans, American Indians, Negroes, Puerto Ricans, Alaskans, Orientals, or Jews, but they are Americans nevertheless. If Americans would live together in harmony, they must know each other. If we are going to keep this crazy world rolling on its way to a more endurable existence, we must learn to live together in Christian fellowship.

"The Fellow-American ideal is this: We must know our Fellow-Americans. We must share with our Fellow-Americans. We must Serve each other.

"We must be friends and brothers with our Fellow-Americans of whatever race or ancestry. We must be honest with ourselves How Christian are we? How Christian is America? Can we truly be Christian? Can we make America truly Christian?"

Students have opportunity to be real friends to their Fellow-Americans through community settlement work, in medical work, in the Lisle Fellowship, and through volunteer service in their own home towns. Many will be challenged to full-time Christian service through just this type of volunteer work. (See "Christian Careers Calling Youth," Student Office, 150 Fifth Avenue, New York 11, N. Y.). Teachers, pastors, community workers, nurses, and many types in the field of Christian reconstruction are needed, and the channels are open to us that we may help build a better world.

My sincere hopes are with you for a worthwhile New Year of service in the Master's name.

Earnestly,
SUE McCORMACK,
Secretary Student Work.

* * *

Greenville District Zone Meeting

The fourth zone meeting of 1945 was held at Indianola on Wednesday, December 15, with thirty-five (35) members present.

Mrs. Ashmore, of Indianola, gave the opening organ music, after which the entire group sang hymn No. 2. Mrs. M. E. Armstrong, of Ruleville, led the opening prayer.

A short business session was held, followed by roll call, which represented seven societies from our zone.

The worship service was led by Mrs. Carr, of Leland.

Next, Mrs. Armstrong gave us a talk on Youth Work.

Mrs. Carr impressed the use of our "Guide" in the work of the society and showed us how much it can do for the group.

Following Mrs. Carr's discussion we were led in prayer, then after singing hymn No. 180 we adjourned for an hour of lunch and fellowship with our zone members.

During the lunch hour we all enjoyed a delightful and inspiring hour with our friends and hosts. The Indianola ladies were given a vote of thanks for their hospitality.

At the beginning of the afternoon session, we sang hymns 213 and 233. This was followed by the election of officers for 1946. Mrs. H. P. Thomas, of Ruleville, was elected zone chairman and Mrs. R. F. Ormand, of Doddsville, secretary of the zone.

A round table discussion followed on the methods used by different societies in dealing with Christian Social Relations activities in the various groups.

There were other discussions from various departments of the W. S. C. S.

Moorhead led the discussion on Missionary Projects. A report was given about the work of a native Chinese pastor that the Moorhead church supports.

For the closing worship, Mrs. Ashmore gave us another organ solo, which was followed by hymn No. 379.

The benediction closed the day of fellowship.

MRS. W. M. JONES,
Secretary.

* * *

New Albany Zone Meeting

The New Albany zone, which includes Ashland, Blue Mountain, Chalybeate, Falkner, Holly Springs, Jacob Chapel, Myrtle, New Albany, Potts Camp, Ripley, and Walnut, had its fourth quarterly meeting at New Albany December 5, with Mrs. Felix Sutphin presiding and Mrs. Ward Richardson acting secretary. All eleven societies were well represented with a total attendance of 60.

The suggested program, built around the Guide, was the schedule for the day's procedure. During the day two quizzes were held, one on Supply work, the other on the Constitution and By-Laws of the W. S. C. S. The answers to the questions provoked discussion and were such as to help the local groups be more efficient in their organization and work.

The zone is peculiarly fortunate in that four of its members are Conference officers: Mrs. E. M. Sharp, Conference president; who led the opening worship of the day on "Channels of God's Spirit;" Mrs. D. H. Hall, Conference treasurer, who spoke on our Missionary Projects at Wood Junior College and Scarritt; Mrs. L. K. Carlton, Conference secretary of Supplies, who reminded the zone of the fourth quarter supply projects—Christmas boxes for Rust College, and Robinson School and Kindergarten in Puerto Rico; and Mrs. Clyde Hall, Conference secretary of Youth, who ably represented her field.

Mrs. Harry Boyd, district secretary, and also a member of the zone, pointed up the part of the W. S. C. S. in the Evangelistic Crusade. And Mrs. Sue Simmons gave inspirational address on the work and hopes of the W. S. C. S., "Yesterday, Today, and Tomorrow."

At the conclusion of the day's study and fellowship the group was ready for the dedication included in the closing worship, "We Thank Thee, Lord, That We May Serve," led by the chairman. Rev. E. M. Sharp expressed the feelings of the group completely as he sang, "We Thank Thee, Lord," as its prayer.

MRS. WARD RICHARDSON,
Secretary.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

dom. This is the road to real peace.

"Jesus said, 'My peace I leave with you; my peace I give unto you. Not as the world giveth I give unto you. Let not your heart be troubled, neither let it be afraid.'

"The peace brought by the atomic bomb is a peace based on fear. Let us work and pray diligently that we may be able to use this temporary peace to lay foundations for a lasting peace."

* * *

Sympathy

Guild members of the Mississippi Conference extend sincere sympathy to Mrs. Henry P. Lewis, whose husband, Rev. Henry P. Lewis, died in his sleep recently. As Miss Virgie Fore, she was an active member of the Jefferson Street Guild, in Natchez.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

A PHYSICIAN'S FAITH

By Wm. Seaman Bainbridge, M.D.

(The author, an eminent New York surgeon whose works on cancer and surgery have been reprinted in many languages, holds the high U. S. Naval Reserve rank of Captain, Medical Director. Has represented his country with distinction since World War I at World Congresses of Military Surgery and Medicine).

Through many years of practice as physician and surgeon in both peace and war, my religious faith has been an unfailing vital force. When I attended college I found that much of the teaching seemed counter to what I had been brought up to believe. The scientific and philosophical worlds appeared to bear down upon old-fashioned religious beliefs, and my brain was bombarded with questions.

Fortunately, I came under one of the greatest Biblical scholars of the day, President William R. Harper, of the University of Chicago, who resolved for my mind much of the apparent conflict between the religious and the secular. If religious development is not encouraged, he explained, it becomes dwarfed and weakened—eventually being overcome by the strength of the secular. When there is coincidental growth, there is no real conflict. Today, that concept is recognized in many a college, where religious instruction is being especially stressed.

Another who inspired many of us young men was Bishop John H. Vincent, the founder of Chautauqua. Again and again, he emphasized that man should not waste time on disbeliefs, but emphasize his beliefs. Our inability to understand now, he told us, does not eliminate the truth of what cannot be comprehended. He felt that if all the books in the world were to be destroyed and only three remain, he would select the Bible, "Pilgrim's Progress," and "All He Knew."

Still another influence in my university days was the Scottish professor, Henry Drummond. He was a great spiritual force throughout the student world, and he was the author of "The Natural Law in the Spiritual World." I wish that he had written another book—"The Spiritual Law in the Material World"—for I believe that if we seek them, we shall find these laws echoing throughout our lives.

A scientific man of faith was Henry Fairfield Osborn, the great authority upon fossils and prehistoric life. "You are a leader in your field," I said to him one day. "The Osborn Collection at the American Museum of Natural History, in New York, demonstrates your belief in evolution. 'How have your sixty-odd years of scientific work affected your belief in the Christian religion and in a world beyond?"

He replied: "If you will visit my home at Garrison-on-Hudson after we return and see me on my knees Sunday nights with my little grandchildren, saying fervently 'Now I lay me,' you will have your answer."

The power of prayer is not limited by time or space. Once when I was in Chautauqua, I received a cablegram which asked for an immediate answer whether I could leave quickly for overseas. My life work seemed to depend upon what decision I made, and I earnestly petitioned for light. Meanwhile, my mother had gone to the Catskills for a fortnight's visit with a coworker in Christian philanthropy. Early in the morning after her arrival, she awoke suddenly with the feeling that some difficulty confronted me and that she could be of help in deciding it. Accordingly, she told her friend that she must leave at once for Chautauqua, 400 miles away. That evening my mother was at my side. Together we reached a decision which involved us both and which proved to be the right one. Truly, do we, "see but through a glass darkly."

My mother was active in the work of a missionary society which had quarters in Bible House, in New York City. To reach there, she took a Broadway streetcar to Ninth Street. One winter morning she rode downtown, absorbed in her reading of a newspaper. When she raised her eyes, she was past Ninth Street and all the way down to Canal Street, many blocks away. She got off, and while waiting for an uptown car, a man approached and asked her to buy a newspaper. My mother noticed in a glance his shabby clothes and the look, almost of terror, in his eyes. Instead of one paper, she bought all the man had, then asked him what his trouble was. The man burst into tears and told a heart-rending story of misfortune since bringing his wife and children from England to this country. My mother summoned one of her mission workers and together they went to a back tenement, where they found the man's wife on her knees in prayer, with two half-starved children beside her. From that room of destitution, my mother firmly believed, a message was sent and answered; the family was cared for and returned to England where it is now prospering and also firmly believing in the power of prayer.

I believe that entity, personality, memory and love pass to the other side and I accept the promise that we shall be satisfied. The beginning of life is the greatest of all miracles. We cannot create life. We can propagate it, prolong it and destroy it. Yet it is still a mystery and no real definition of it can be given. All that we know is the sum of the phenomena of what we call living. If this is true in the earthly world, why should we expect to know more about the eternal? The finite mind has limitations; surely the infinite mind will be able to see vastly more. Consequently faith, as defined for us in the inspired Book, is the substance of things hoped for but not seen.

The time between the dawn and sunset of life's earthly day has been roughly divided into four ages of man—the eating age, the questioning age, the combative or argumentative age, and the cooperative age. One merges into the other, especially in our era when a spirit of skepticism universally abounds. I remember my struggle to know things in nature and in the beyond. The child is a personified question mark, demanding answers even before the whole truth can be explained or understood. At school, I discovered that what my precious mother taught me was not wholly true. But she had explained things in such a way that the mind of a little child could grasp them; and later, as capacity for absorbing knowledge grew, fuller explanation was given me.

A short poem, written by one near to me, explains the mystery of the stars to a child:

I couldn't see the people,
But the glory was so bright,
I know the window story
My mother told, was right.
Stars are Heaven's windows,
Once my mother said,
When I was very little
And she tucked me up in bed.
Last night I looked so long at one
It seemed to open wide
And come right down close to me
So I could look inside.

As we grow in mental and emotional power, we receive added capacity to comprehend what but yesterday was beyond us. No one in this world can fathom all things. For that greater knowledge, we must wait until we reach the life beyond. Until that time comes, our faith must guide us. With Cardinal Newman, I agree:

Thus God has willed
That man when fully skilled . . .
Still gropes in twilight dim
That so he may discern
His feebleness.

* * *

To Him in wisdom turn,
Who holds for us the keys of either world,
Earth and the world to come.

(This article, "A Physician's Faith," is reprinted with the permission of **Guideposts**, a publication of spiritual letters by great leaders in American life, published 12 times a year in packets of 4 messages each at the price of $1 a year, at Pawling, New York).

She: All you say goes in one ear and out the other.

He: What's to prevent it?

—Christian Observer.

The Sermon on the Mount shows us the way out of the slough of despondency in world affairs; Jesus Christ and the Sermon on the Mount are not out of date.

—Daniel Oliver.

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CHRISTIAN EDUCATION

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(Note: Copy for this page was supposed to have been mailed on December 21, but had not reached the office when this issue went to press.—Editor).

CHURCH SCHOOL LESSON, JANUARY 6, 1946.

A NATION IN THE MAKING

Lesson Text: Exodus 1-5 chapters. (Printed Ex. 1:8-14; 2:23-25; 3:1-12).

Golden Text: And he said, Certainly I will be with thee.—Ex. 3:12.

A proper introduction to the study of the period of Egyptian history, which includes the sojourn of the Israelites, is the word "caution." To begin with, the Egyptians themselves know very little of their early history. Such records as were made, and they were mostly events connected with the reigning Pharaohs, were recorded in hieroglyphics. The meanings of the symbols used in the picture writing of the ancient Egyptian priests were lost at an early period and they remained unknown until the discovery of the Rosetta Stone in a trench near the mouth of the Rosetta branch of the Nile River in 1799. This stone, now in the British Museum, bears a tribute to Ptolemy V in three languages: The hieroglyphic writing, the Demotic, and the Greek. Even after the recovery of the key to the sign language, the break of hundreds of years left many things unexplained. Some of those have been supplied by the archaeologists and some early errors have been corrected, but the word "probably" is still current in the interpretations of that period of Egyptian history. This should not be forgotten.

The Hebrew record is that famine in Canaan forced Jacob and his sons to emigrate to Egypt where corn supplies had been stored by the sagacious Joseph, who had been sold into Egyptian bondage by his envious brothers, and had become a ruling prince. They came down to Egypt upon the invitation of Pharaoh and by his direction they were settled in Goshen, probably not more because of their flocks than because the tribesmen who were tenders of flocks and crude in culture, did not fit into the life of a people who reflected the softness and the aloofness of the Egyptians. They were valuable economically, but in their location they appear to have been regarded as a people apart, "unclean."

The Rise of a New Dynasty

Joseph's instructions concerning the disposition of his body would seem to mean that he realized that the return of his people to Canaan was a foregone conclusion. This may have been due to the promises made to his ancestors, but it is likely that he realized that Egyptian attitude pointed to the same course. After the death of Joseph and the dethronement of the "Shepherd kings," there was an unfavorable turn in the fortunes of the Hebrew people. The new Pharaoh inaugurated rigorous persecutions, exploited them, and instituted heartless methods for controlling their numerical growth. It has been said, upon what authority we do not know, that the Hebrews had spread all over Egypt and that their rapid absorption of Egyptian culture had secured for them a foremost place in the economic life of the country—that for this reason as well as for their being a threat to their security in case of invasion from the north, Pharaoh and his advisers adopted the course of oppression which culminated in the exodus of six hundred thousand ablebodied Hebrews.

As for the Israelites, the period of their sojourn in Egypt seems to have been as marked in economic and cultural progress as in the multipying of their numbers. It appears that the rigorous efforts to restrain them reflected the alarm of the reigning monarch, and was also used of God as a process of spiritual discipline. The migration into Egypt and the rigors of racial discipline were steps through which God was retaining his control of the race. That same idea might, of course, be applied all down the ages.

God Hears the Groans of His People

Hebrew growth and the portent of their possible disloyalty to Egypt became a nightmare to the nation, and Pharaoh shrewdly devised a scheme for securing the ascendancy of the Egyptians. His first step was to reduce the whole people to the estate of slaves by organizing them into labor battalions under the command of Egyptian taskmasters. To this change in fortune, the Hebrew response was complaint on account of their burdens—not a repentance for their own spiritual degeneracy. They had grown callous and their ears dull to the word and even the promise of God, and it was God who remembered his covenant rather than they themselves. They had the background of stories of suffering in Canaan from which they had found relief in Egypt, a background which they could not forget even in the hour of their miraculous deliverance.

Moses is Born

The first step in the fulfillment of God's promise to Abraham, Isaac, and Jacob was taken when Moses was born and was saved from the edict of Pharaoh by the intervention of the ruler's daughter. In the royal household and in the national service, Moses gained self-confidence rather than faith in God. This is shown by his first and false step for the liberation of his people. It was in the "pastures of Midian," and as tender of the flocks of Jethro that he recovered the sense of dependence upon God which must be his first qualificaiton for the task of delivering Israel from the sore bondage in Egypt. As herdsmen they came out and led by a herdsman they were to return.

The second step in Moses' qualification for leading the people out of Egypt came at the foot of Mt. Horeb when he saw the bush that was aflame and was not consumed. In the command to take off his shoes was an emphasis upon his relation to God in his divinely appointed task. Henceforth he would be the lieutenant of Jehovah for directing the march of a slave race. Many things may be suggested to the imagination by this burning bush, but for Moses its greatest significance was the assurance that his sufficiency for all things in the execution of his mission was God. Here, as at Bethlehem, God's great revelation of himself was to a shepherd, and in unexpected ways.

A Staggering Responsibility

Moses heard the words of Jehovah spoken from the burning bush and, remembering the experience of years before, his composure was upset. He said: "Who am I that I should do this great thing?" He knew the difficulty from the human side. The very problem which he anticipated, he met in Israel's clamor for a return to Egypt where they might have graves, and the bitter complainings of their long march to freedom. Despite all the difficulty, with God's help the deliverance was achieved. Under the touch of God's hand, Moses' faith lived again, his nature was transformed, and the impetuous defender of early life became the lawgiver of his people and for the world in all generations. Upon the same conditions God still discovers individual and national leadership.

BOOKS

(Brought forward from page 16)

'**Macartney's Illustrations,**" by Clarence E. Macartney . Abington-Cokesbury Press, pp. 421. Price, $2.50.

Dr. Clarence Macartney is the pastor of the First Presbyterian Church in Pittsburg. He is the author of several books of popular sermons. The present volume is a compilation of the illustrations which he has used in his sermons. All this material is alphabetically arranged according to the various subjects which the anecdotes illustrate; there are also cross references which assist in making it readily accessible. This thesaurus of illustrations can be of great help in the preparation of sermons and addresses. A. M. S.

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THE CHRISTIAN FIRESIDE

MAY HE COME IN?

By Vivian P. Pomeroy

Timothy Popham was eight years old. He had two grandmothers—Father's mother and Mother's mother. They both had come to spend Christmas with their children. It is very hard not to like one person more than another, even when you love them both. Granny, who was Mother's mother, was almost Timothy's favorite person in all the world. Grandmother Popham was a little fretful, but Granny was never so.

Timothy had tied up all his presents in good time, and he had them all on the floor and was waiting for Granny to help him with the tags. He wished Grandmother would stop talking to Granny so they could begin.

[illegible]

[illegible]s are cross and none of us quarrel, will he be glad and come?" Granny kissed the top of Timothy Popham's head, and she answered: "Yes, my darling. I think he will, and he will say: 'The world is dark and angry and sad; but through this little door I have come. To these children, who for me make peace, I have come.'"

Timothy gathered up his bundles. "I wish I could see him," he said, "and then I would say, 'Lord Jesus, we are making peace for you.'" Granny said, "We may not see him, but we may feel him in our hearts."

Timothy said: "And when we do, I will look at you and you look at me, and we'll know, won't we?"

"Yes," said Granny, "Yes. Nobody shall be cross all the day, and you and I will know."—Reprinted by special permission of the author and the Christian Leader.

METHODISM AT THE SOURCE

[illegible]

CHRISTMAS CARD IS CENTURY OLD

[illegible]

artist, John Calcott Horsley, to design a Christmas card for him.

According to one story, Sir Henry Cole had received such a large number of holiday letters that he could not find time to answer them all. As a means of solving this problem, he called in Horsley and asked him to design an appropriate card.

Horsley's first Christmas card depicted a Victorian English family enjoying the holiday. Except for the profusion of detail, the card is like many of the modern greetings. The traditional "A Merry Christmas and a Happy New Year" was inscribed on the card, with blank spaces for filling in the name of the sender and the recipient.

From the beginning a century ago, the custom of sending Christmas cards has spread across the ocean to the United States, where it has become a traditional part of the holiday observance.

CRUSADE FUNDS AT WORK

The Joint Committee on Crusade Scholarships has awarded several scholarships to young people in China, India and the Philippine Islands. Among those soon to take up their studies in the United States are: [illegible], Lucknow Christian College, India, who will study for a Ph.D. at Northwestern University; David Kaung, M. [illegible], son of Bishop Kaung of China, taking one year of postgraduate work at the University of Minnesota Medical School, and Cornelio [illegible], Philippine Islands, who will attend Drew Theological Seminary for two years, doing postgraduate work in theology.

[illegible]

Relief At Last For Your Cough

[illegible]

CREOMULSION

[illegible]

EYE COMFORT

[illegible]

JOHN EDWARD McCLURG—AN APPRECIATION

John E. McClurg was born on May 29, 1868, and he fell on sleep on November 28, 1945. Between these two calendar boundaries lie the memories of a modest and pub- 'c spirited citizen, and the story of a hurchman who was loyal to the cause and ts ideals to the end of his days. It is not asy to appraise the life of a man of such aried relations and activities without seem- ng to overdo appreciation—to indulge in anegyric rather than interpretation. It is asy to read into every relation the tender- ess and the affection which meant so much the one who undertakes to evaluate the fe.

At Vaiden, Miss., near which place he was orn and where his whole life was spent, e was a part of everything—civic, educa- onal, and religious, throughout the whole his mature life. A measure of the ap- eciation of his friends was expressed by e civic leadership which they thrust upon m and from which he found release only death. Such confidence was not remark- le when one learns that, as druggist to e whole area of which Vaiden is the nter, he was almost as much a physician a dispenser of drugs, and he never failed en the humblest man or woman in the nistry required of him.

The feelings of affection generated by enty-eight years of loyalty to people who re his by association and by ties of blood re eloquently expressed by the large thering of people who came from far and ar to pay affectionate tribute at his bier. e great profusion of flowers under which body was laid to rest was also a chapter beauty and fragrance declaring the loyalty sorrowing hearts. The writer of these rds had known him intimately since 1889, casually, but inside his home and inside very secrets of his heart. He was a le and upstanding man whose service be long remembered and as sadly sed.

n October 6, 1889, he was married to s Susie Avery, who survives him. To m three children were born, a son who in infancy, and two daughters: Mrs. T. Vaiden, of Vaiden, and Mrs. R. R. Haw- , of Little Rock, Ark. Other survivors ude three granddaughters, a grandson, reat-grandson, and a host of relatives friends all over Mississippi. Funeral ices were conducted from the Methodist rch on November 29, with his pastor, J. W. Holliday, in charge, who was as- ed by Rev. A. L. Davenport, a former or, and Rev. J. W. McNutt, pastor of the Presbyterian church. The body was to rest in the Odd Fellows Cemetery e the ashes of countless friends will the vigil until the Angel of the Resur- on shall sound the trumpet and those sleep in Him shall be awakened unto eternal.

A LIFELONG FRIEND.

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re than 4,000 American soldiers are attending courses at British universities technical schools or getting experience eir civilian fields, alongside British ers. About 1,500 are having three- s work in a variety of professions and ranging from diamond-cutting to ng. Some are working in public libra- others are working as printers on the n papers, Manchester City Council has soldiers to work with it in the field government.—The Outpost.

AMERICAN RED CROSS

Spontaneously and feelingly, on V-J Day, American soldiers in Paris thanked the American Red Cross field directors for the messages they had delivered from home, the clubmobile girls for steaming coffee served at dreary outposts, the Red Cross club birls for music and dancing and food and books, the hospital workers for their sympathy and cheerful help. "Thanks," said the GIs, and chipped in $2,450 to prove they meant it.

American Red Cross service to veterans, continuous since 1917, increased in volume 150 per cent last year.

In the last month of combat operations the 1st Cavalry Division, given the honor of being the first American combat unit to enter Tokyo, consumed 3,000 gallons of concentrated cola syrup, 22,000 packages of cookies, 60,000 candy bars, 6,000 packs of cigarettes, supplied by Red Cross representatives attached to the unit.

At the war's end, American Red Cross hospital workers were serving in more than 300 Army and Navy hospitals throughout the country. And more than 2,000 were on duty overseas.

A staff sergeant from Louisiana, hospitalized briefly on Okinawa when he arrived there from a prisoner of war camp in Japan, was very much worried about his baggage.

He explained to the girl at the hospital's baggage-tracer desk that it had been lost somewhere en route between the prison camp and the hospital. It contained everything he owned, he said.

The girl questioned him further in order to send out a description.

His "baggage" turned out to be a Red Cross ditty bag—the one he'd been given when he was released from the camp.

During the August days preceding and following the end of the war, Home Service messages pouring through American Red Cross national headquarters in Washington totaled 138,885 and represented communications to and from all war theaters and camps and hospitals in this country.

More than 800 American Red Cross clubs and rest homes were in operation overseas when the war ended. Over 100 Red Cross snack bars and canteens dispensed sandwiches, cookies, doughnuts, and soft drinks.

During the fiscal year ending June, 1945, American Red Cross Disaster Service provided assistance to victims of 259 catastrophes in 41 states.

Your Red Cross must carry on. Give now to the 1946 Red Cross Fund Campaign.

$320,637 FOR FOREIGN MISSION PROJECTS

The Division of Foreign Missions voted a total of $320,637 from its "Opportunity Fund" for special projects, mostly buildings and equipment, at the meeting of the Board of Missions and Church Extension held at Buck Hill Falls, Pa. In some of the fields these were the first major funds for building in more than a decade.

Among the principal amounts allocated for India were $10,000 for the first unit of the Hill Memorial School at Baroda, Gujarat; $5,000 for additional classrooms for the Clancy High School, Muttra; $2,500 for manual training classrooms at Parker High School, Moradabad; $5,800 for the new Rural High School of Bombay Conference, at Puntamba; $5,000 for a residence of the supervisor of a group of new Christian rural villages at Khanewal, Indus River; $3,500 for a science laboratory at Union Christian High School, Jubbulpore; $2,000 at Tumkur, South India, and $1,000 at Medak, South India, for quarters for Methodist students at interdenominational theological schools; $3,000 for a new school for Hindustani-speaking people at Gomoh, in Bengal; $2,000 for the Science Department at Lucknow Christian College; and $39,000 to match moneys raised in India to clear off debts on properties.

The Nanping Methodist Hospital, Fukien, China, formerly the Alden Speare Memorial, receives $10,000 towards a total of $30,000 for a new hospital building; and the North China Annual Conference receives $5,000 to clear it of all indebtedness.

There are a large number of allocations to various projects throughout Africa; $7,000 to enlarge the accommodations of the Boys School in Elisabethville, Belgian Congo; $3,500 for a mission home in Luanda, Angola; $1,500 for aPrimary School building in Old Umtali, Rhodesia; $5,000 for the equipment of the famed Ganta Hospital, Liberia; $5,500 to complete the buildings and equipment of the College of West Africa, Monrovia, Liberia; $4,000 for the reconstruction of ant-proof mission residences at De Coursey, Liberia.

The sum of $50,000 was voted to match a similar amount to be raised in Bolivia for the building of the first unit of an entirely new plant for the American Institute in Cochabamba—North Americas' finest contribution to inter-continental understanding and goodwill.

A total of $30,000 was voted for the noted Methodist Boys' School in the City of Medan, Sumatra.

A JEWEL BOX

Someone has aptly described memory as "the jewel box of the mind." The term is true, however, only if our memories contain those things that are beautiful and true and good. Ugly things are not for jewel boxes, and the memory of wrong deeds or unkind words or evil thoughts will bring no happiness in days to come. It is important, then, that we live in such a way that the things we are now doing and saying and thinking will become precious memories in future years. What we are today constitutes our memories for tomorrow. For memory's sake alone, if there were no other reason, we will do well to heed the words of the great apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."—Selected.

Of the middle-class in Chungking now, 70 to 80 per cent are down river people—people from the eastern provinces who migrated inland.

Mahondas Gandhi is reported to have a "holy queue" consisting of a lock of thirteen hairs by which he expects to be lifted into heaven when he dies. That is perhaps the Mahatma version of being saved by the "skin of the teeth."

The new Norwegian parliament will have twelve clergymen who are said to have been thus promoted in recognition of their services in resisting the German occupation. Prewar parliaments did not have more than two or three clergymen.

BOOKS

"Meditations for Men," by Daniel Russell. Abingdon-Cokesbury Press, New York, Nashville, pp. 446. Price, $1.

Dr. Russell has been pastor of Rutgers Presbyterian Church, New York City, for the past thirty years, and in the course of his pastorate he has transformed it into a community enterprise with new buildings and an endowment sufficient to stabilize its work. He is also author of several previous volumes. This volume, as its name implies, is a devotional book for men, is of such size that it may be carried in the pocket, and is intended for daily use. Each meditation is based upon a key text and the series covers a wide range of scripture teaching and spiritual interest. The studies aim at the creation of a religious atmosphere upon a high level of thinking. Its phrases tend to indicate the mind of God, and to bring the light of scripture and experience to bear upon individual living. It should prove wholesome and helpful as a guide to daily thinking for any person who may use it.

"Meditations for the Sick," by C. J. Scherzer. Abingdon-Cokesbury Press, New York, Nashville, pp. 16; paper cover. Price, 25 cents each; $2.60 per dozen.

This little brochure is a manual of worship and inspiration for the sick, and its author has had wide and varied experience as a hospital chaplain. Among the subjects treated in its pages are: God's Love, Pain, Confidence, Patience, Thoughts of Others, and Thanksgiving. Instead of a series of personal homilies, it assembles the thoughts of God which bear upon the theme under consideration, adds some stanzas of a great hymn, and concludes with a brief prayer.

"The Modern Wonder Book of the Air," by Norman Carlisle, Reginald Cleveland, and Jonathan Wood. The John C. Winston Company, Philadelphia, Toronto, pp. 314. Price, $2.50.

This "Anthology of the Air" has been written by three men widely experienced in aviation research. The story begins with a scene in 1948, when routine flights between New York and London will be a daily occurrence and accepted as a matter of fact; weaves into the fictional setting the thrilling story of the great pioneers of aviation, and the more technical matters of flying a plane, its powering, and many other interesting aspects of the science which has drawn the ends of the earth together. At times the language is necessarily technical, but the meaning is so explained as to make its message available to the youth for whom it is primarily designed. In addition to the facts of airplane development, it includes the heroic story of how emergency air fields were constructed for war purposes and by people to whom the mammoth argosies sailing through the blue were matters of wonder rather than of understanding.

"Nature and Values," by Edgar S. Brightman. Abingdon-Cokesbury Press, pp. 171, including Index. Price, $1.50.

This book is the development of the Fondren Lectures given by Dr. E. S. Brightman at the Southern Methodist University in 1945. As a distinguished representative of the philosophy of personalism, Dr. Brightman gives us here an authoritative statement of that philosophy in the light of contemporary events.

It is a well-known fact that our first awakening to the nature of reality presents it to us as fundamentally divided in two seemingly irreducible principles. There is the cleavage between mind and matter, good and bad, the self and others, etc. This dualism runs all the way.

A perennial struggle of philosophical thought has been to effectuate a synthesis of these opposites, which, while unifying them would still do justice to both.

Of these various attempts, personalism, which interprets reality in terms of personality, human and divine, is interesting, inasmuch as it is the philosophical doctrine most akin to the Christian tradition and thought. It is from the standpoint of this doctrine that Dr. Brightman wrote his book.

While, of course, the subject matter under consideration demands a philosophical discussion, and we have in "Nature and Values" a very meaty book, Dr. Brightman's style is not arduous at all. On the contrary, it is of such clarity and simplicity that many a reader will be astonished there can b such fascinating things said in a philosophical treatise. Perhaps of special interest will be the closing chapter entitled "The Resultant Philosophy of Life," whic reveals how very important and practic are all these philosophical problems. Th book holds within its pages rich reward for the one who will consent to substanti and significant reading. A. M. S.

(Turn forward to page 13)

The Spirit of Christ is the spirit of missions, and the nearer we get to Him th more intensely missionary we must become. —Henry Martyn.

There will be no lasting peace until all men learn that the only way to durable peace is to live God-directed lives in which the love of God and the Golden Rule is the supreme motive of life—the supreme act of everyone.—Dana W. Confield.

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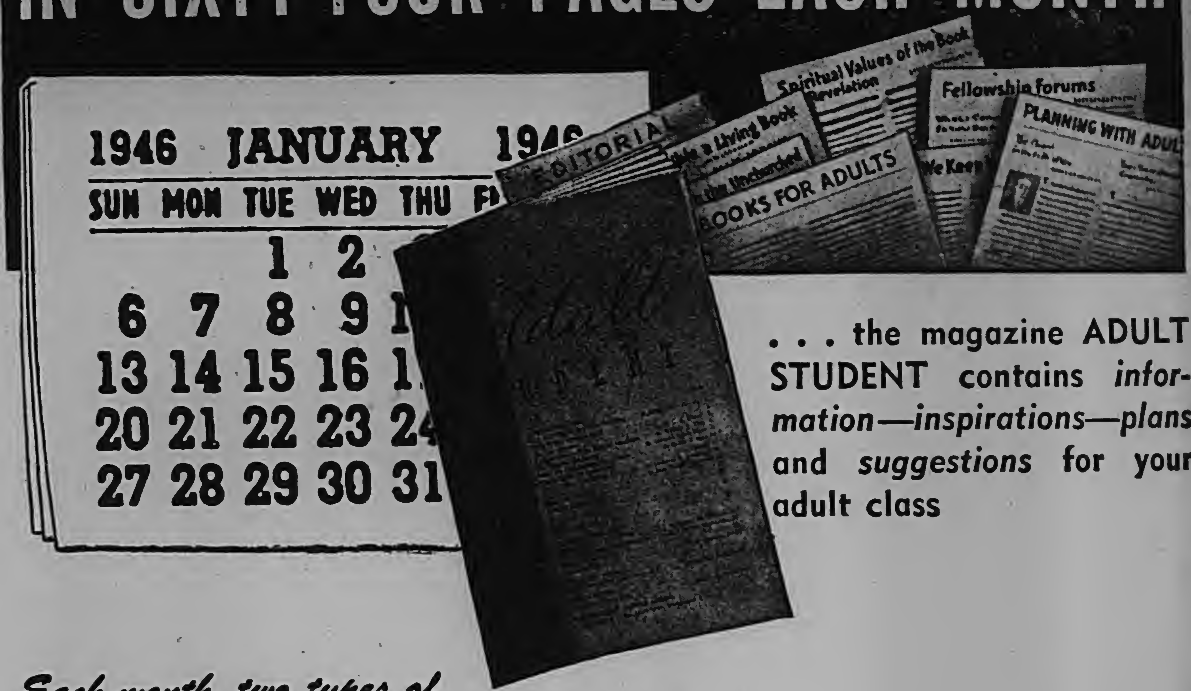

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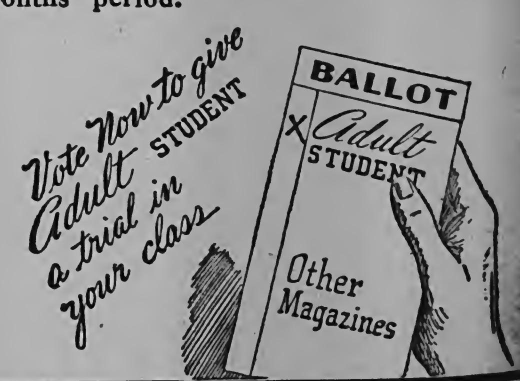
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If the life of the Church is to speak to the condition of the world's pain, she must become part of that pain.—Eric Hayman.

THE PRAYER-ROOM TODAY

Teach me, indeed, my God and my King, this heavenly secret. Help me to turn what now is dreary taskwork into a loving service wherein I offer all my works to Thee. Where now at best I grimly endure show me the joy of a full surrender to Thy blessed Will. Teach me to put my shoulders under Thy yoke and find it easy, to take up Thy burden and prove how light it is. Even this day, whatsoever I do, in word or in deed, help me to do all in the name of the Lord Jesus, and in deepening fellowship with His perfect obedience, for His sake. Amen.

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NEW ORLEANS 12, LA.,
THURSDAY, JANUARY 10, 1946.

"Lest We Forget"

By William Pierson Merrill

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving,
Praise Thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give me thanks to Thee, O Lord.
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful
Lives that passed and left no name:
For the glory that illumines
Patriotic souls of deathless fame.
For the people's prophets—leaders,
Loyal to Thy living word —
For all heroes of the spirit,
Give me thanks to Thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction,
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the Brotherhood of Man!

WALLET OF THE WEEK

THE BLACK WIDOW SPIDER, which is found throughout the United States,, is commonly regarded with mortal fear by the people. It seems that the bite, though very poisonous, rarely results in death. Victims are said to writhe in pain for twelve to forty-eight hours and that stage is often followed with cramps for a week or two. It is now stated that doctors in Charleston, S. C., appear to have discovered a new and sovereign remedy for the bite of the Black Widow. The treatment consists of an injection of neostigmine and atropine. Neostigmine is a new drug used in polio cases. The injection is said to relieve the pain completely in an hour.

* * *

THE ALASKAN BROWN BEAR is claimed to be the largest carnivorous animal in the world. Alaskan bears are protected for the sake of care-free hunters who make annual trips to the Territory for their quota of big game. On the other side of the picture, is the fact that the brown bear which lures the sportsman to the northern woods, is a bread-and-butter problem for the local cattle raiser. A man in the Kodiak region lost an entire herd of cattle through the depredations of the big bear and was denied by law the right to protect the herd upon which his very living depended.

* * *

CORPORAL DESMOND T. DOSS is said to be the first conscientious objector in American history to receive the Congressional Medal of Honor. The recipient of the honor did not bear arms, but he was in the thick of many battles caring for the wounded. Three thousand Seventh Day Adventists recently gathered in the Adventist church at Takoma Park, Maryland, to honor Corporal Doss, who is from Lynchburg, Virginia. Presumably, Cpl. Doss is a member of the Seventh Day Adventist denomination, which is one of the pronounced opponents of war on religious grounds in our country.

* * *

A REPRODUCTION GRAPH of the Belgian Congo in Africa presents an outlook for the future of that large section which is far from reassuring. It is stated that, in order to be considered safe, there should be an average of one hundred and twenty children for every hundred adult women in the area. Large sections are shown to be below eighty, a still larger section below one hundred and twenty, and a comparatively small area registers two hundred or more average, which is considered excellent. Probably more than half the entire section is below the average of one hundred and twenty children per one hundred adult native women.

* * *

KANSAS TEETOTALERS have been made the butt of many a so-called joke perpetrated by liquor interests. **The Christian Observer** points out that Kansas, the State which pioneered in prohibition, has today fifty-four counties without any insane, fifty-four counties without feeble-minded, ninety-six counties without poorhouses, fifty-three counties without any person in jail, and fifty-six counties without representatives in the State penitentiary. Perhaps it might be well for the jokesters to try to laugh that one off.

AN EVANGELIST followed a service in a factory canteen with an invitation for questions and opinions from the audience, says an exchange. Thereupon a man stood up and proceeded to denounce religion as unnecessary. He said they had everything they wanted, money, food, recreation, and didn't even have to clear away or wash the dishes. He then asked, "What need have we of religion?" The evangelist answered by pointing to a poster on the wall which said that twelve hundred knives and forks had been stolen from the canteen in the past month, and that in the future users of the canteen would be required to bring their own cutlery.

* * *

THE SALVATION ARMY is reported to be making rapid progress in regaining its pre-war place in the religious life of England. It is reported that for the first time since 1939, a party of one hundred and eleven men and women has enrolled at the William Booth Memorial Training College, and more men are on their way. Many of them are service men and are seeking to become evangelists. The new enrolees are from many countries and from the islands of the seas. Three women come from the Faroe Islands, and one from Salisbury, Rhodesia.

* * *

A CROATIAN ARCHBISHOP, of the Roman Catholic Church, was recently attacked by a mob at Zapresic near Zagreb, according to reports by way of the Vatican. The archbishop is said to have escaped unhurt when the mob threw stones at the automobile in which he was riding. The cause given for the attack is the opposition of the prelate to the agrian reforms introduced by the Tito regime. Under the reforms referred to the churches are deprived of all their landed properties except a few hectares, or areas of a few hundred square yards.

* * *

HOKUM CAMOUFLAGED AS BENEVOLENCE had much to do with the failure of the Versailles Treaty following World War I. It is now manifest that the same senseless agitation may make the new peace treaty with Germany a complete failure and a new war inevitable if sane people do not keep their feet on the ground. It is devoid of good sense to say that the German children are innocent victims of the war and must be excepted from its penalties. After the first World War these "innocents" were taken into Holland and reared, and they seem to have been a part of the information service when the German armies overran Holland in World War II.

* * *

INTERESTING BITS OF CHRISTMAS LORE include the items: "Silent Night" was written when mice ate the bellows of an organ and there could be no music at Christmas. The first Christmas card was prepared in 1845 by an English nobleman who did not have time to write Christmas letters. Christmas is sometimes written Xmas because "X" is the Greek equivalent of CH and therefore is taken to represent Christ. These bits, along with the story about the use of mistletoe and holly, share in the literature, fact and fiction, regarding the Christmas celebration.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

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W. L. Duren, D.D., Editor-Manager

Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS

BALLARD PRESS, Printer

EDITORIAL

THE SMALL TOWN AND COUNTRY CHURCHES

A few weeks ago we discussed briefly the suggestion of a friend regarding the small church. We stated in a general way the feeling that we have long held with reference to both the small town and country church. We are thoroughly convinced that both of these types have possibilities greater than that of the large church with its elaborate program of service and its social life. In this feeling we have the sympathetic support of many who hold that the future of Christianity may even now be in the keeping of the small church—that the community-centered church may become the seed plot for any great revival which may sweep our Methodism.

To begin with, the field of the small church offers the best opportunity for the intensive cultivation and the development of a sympathetic interest which, from the days of the Apostles, have been tremendous factors in the progress of Christianity. In such an atmosphere confession and personal witnessing become easy and effective, and the intimacies of communion in the small church make religion a bracing reality to all the people concerned. In such a parish worship is freed from formality and religion is made as simple as the relations at the family fireside. The church becomes a personal altar for every worshiper.

If our evangelistic crusade is to achieve the full measure of its possibilities, the Methodist Church must face up to the question: "What are you going to do with your converts if and when they are made?" At that point every church will be forced to come to grips with the no less serious problem of the lost motion in its organization. Honestly, judging by the record in the past, what can it do with them? Methodism has on its membership rolls today thousands who have only a collection plate connection with the program of the church and more thousands who lack even that. This means that fellowship is lacking and the church ceases to be a personal necessity. Any addition to the numerical strength of large churches will only add to the failure to utilize their resources effectively.

Today the small church in town and country is suffering in the same way, but for different reasons. The small church has been abandoned or has been served by poorly trained or old men. This means that they profit by the fervor of those who may lack formal training and by the experience of the older men, but this gain is often more than offset by unaggressive leadership. There is also the further fact that our network of highways is exercising an urban influence over the country—social, cultural, and religious. In our evangelistic crusade, therefore, we face the problem of recovering the fervor and passion of the past, and of integrating our new converts into an ecclesiastical framework which, for various reasons, is not functioning at anything like fair effectiveness. It may not be bad, if we discover the need for a downward revision of our operational units, that our Crusade shall raise the level of efficiency in our local churches by the disclosure of such need.

B. A. WHITMORE

The announcement of the resignation of Dr. B. A. Whitmore, as one of the Methodist Publishing Agents, which we carried last week, did not come as a surprise to us, for we had already received the information but were not privileged to release it until it might come to us through the news channels. Dr. Whitmore's retirement from the post which he has held for so long, with such distinction to himself, and with such splendid satisfaction to his Church, is matter of sincere regret to us. If we were asked to give a reason for our regret, we would say the man himself, our friend, but with no less confidence and assurance we would say the Methodist Publishing House. We do not believe that that institution ever had a greater leader.

He was born at Hooper's Island, Md., and his father was a Methodist minister. Educated in Virginia, he began life as a clerk in a bookstore in Richmond. From 1909 to 1912, he was salesman and buyer for the Richmond branch of the Publishing House of the Methodist Episcopal Church, South; from 1920 to 1926, he was manager of the Richmond branch; and since 1926 he has been in the top position, first for the Southern Church, and then in the service of the Methodist Church. It will not be easy to replace him and we dare to predict that he will be missed nowhere so much as by the Publishing House itself. We wish him great success in his new field, but we say good-bye with a keen sense of loss.

ON SCHEDULE AGAIN

It has been with the greatest difficulty that we have been able to get the Advocate in the mails in time to reach our readers before the end of the week, and we have had some complaints that the paper had not reached them. To the unavoidable confusion and interruption of the holiday season, was added the resignation of the man who had been our mailer for forty years, and the failure of Bro. W. C. Newman to get the Church School lesson to us because of illness in his home. Writing the lessons fell upon the editor along with other responsibilities and distractions.

We are glad to report that Bro. Newman is back on the job, we are beginning to get reorganized, and we hope to get the paper out on time. During the holidays, we had to push up the dead line for two issues, but we are now back on schedule again. Copy for the first side must be in hand by Friday, and for the second side by Saturday noon—there is no afternoon delivery on Saturday. Death notices and important announcements received on Monday morning will be exceptions to the dead line. We appreciate the patience of our readers and we hope from here out to have the paper reach every reader on Thursday, or Friday at the latest.

LOOKING AHEAD

It is always intriguing, to young and old alike, to sit at the threshold of a new year and review the year just passing and contemplate the possibilities that lie ahead in the year just beginning. No one has so many of these experiences that he ceases to hope for greater achievements, greater joys, greater happiness and fewer disappointments, sorrows, and failures than he had during the year that has passed. As we think of our own lives and the welfare of our friends and loved ones, it behooves us, at the same time, to consider what lies ahead of this great nation of ours.

B. P. Brooks

We have gone through a very successful war. We have the most powerful army, the most powerful navy and air force the world has ever known. Our wealth of natural resources exceeds that of any other nation. Our standards of living are tremendously high in every walk of life. There is no other nation with an industrial system that has been able to produce at the rate with which we have produced. Our ideals of democracy have stood the test. Power and wealth, however, are fraught with peril. There is unrest today throughout our land. Labor and capital are in a deadly conflict for supremacy. Inflation is here and gaining momentum. We possess the secrets of atomic power which may hurl civilization to destruction. We are entering again into the orgies of the 1920's. This may be followed by a period like the 1930's, when faith in the ideals of our democracy and in the future of America reached a low ebb.

Let it be hoped, rather, that America is at the open gate to a great, new day. The pioneer spirit drove our forefathers to seek out new lands where wild beasts and wilder men roamed the forests and awoke sleeping echoes on the distant hills. This same pioneer spirit exists today and is seeking new frontiers of science and technology and the obliteration of time and space with all their social implications. Certainly, it is a great time in which to live and have a part. Great ideals have steered our ships of state thus far. "Life, liberty, and the pursuit of happiness" is our compass. "Government of the people, by the people, and for the people," "with liberty and justice for all," equality of opportunity, respect for the worth and dignity of every human individual are our goals.

These are standards worthy to challenge our thoughts, our aims, our prayers, our hopes, our every effort for the year ahead.

> "Life is before you! From the fated road
> You cannot turn: then take ye up the load,
> Not yours to tread or leave the unknown way,
> Ye must go o'er it, meet ye what ye may.
> Gird up your souls within you to the deed,
> Angels and fellow-spirits bid you speed."
> —Butler.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO BE HAPPY IN 1946

I've been sitting here quite a spell trying to think of some nice way to begin this piece without giving somebody who might read it a chance to say, "He's a mighty presumptuous guy." I haven't been able to do it, though; so I'll just give you an idea of how to be happy in 1946. If you don't agree—no harm done.

1. Take it a day at a time. There is the story of the ancient king who showed his sons how he could break twigs one at a time, but could not break them when they were tied into a bundle. He wanted to teach his sons that they could maintain the kingdom after his death if they would stick together—in unity there is strength. We take the other end of the lesson—if you won't pile all of the experiences of the year into one heap, you can handle them. Take it a day at a time—"sufficient unto the day is the evil thereof."

2. Don't take yourself too seriously. It would amaze you—maybe startle you—to know how little the world cares whether you are happy or not. That is not because the world is heartless, but because it has troubles of its own. About the only attention the world pays a man who takes himself too seriously is to pause long enough to laugh at him a little bit. We knew a high ecclesiastical officer once to instruct the ushers at the church to close the doors when all the seats were taken, as he was not well and couldn't stand the nervous strain of seeing people standing in the auditorium. (If he were that sick, he ought to have been at home, or in a hospital). After they got over being mad, several people who had driven a good many miles to hear him and didn't, took it out laughing at him. He took himself too seriously. The world wags on even after great men die. It might survive after you shuffle off.

3. Do at least one nice thing for somebody every day. Maybe you are too old to be a Boy Scout—but you are not too old to learn and practice this rule of Scoutdom. It may be a word, or a smile, or a handshake, or some simple service, but it will bring happiness—to the other fellow, and to you.

4. **Think at least one great thought every day.** Petty

thinking is responsible for a lot of scanty living. You don't have to originate a great thought—you can't do that—but come into contact with one. Read a book, or talk to sombody who occasionally at least uses his brain. It is surprising how much happiness we can stirup simply by using our heads.

5. Don't forget that God is still around here.

Happy New Year!

SO WHAT!

By Grove Patterson

(Grove Patterson is President and Editor of the **Toledo Blade,** and past-president of the American Society of Newspaper Editors. He is a distinguished Christian layman. The wide range of his experience and interest and his dynamic personality make him one of the most popular speakers in the country. The editor of **Guideposts** had the honor of serving as a reporter under Mr. Patterson).

I have never cared deeply for slang, feeling that a frequent resort to it indicates a lack of appreciation of the limitless resources of the world's richest language. For English is the most amazing tool ever devised by mankind for the communication of ideas. Of course, slang is a part of the language and some of it is both vividly expressed and highly convincing. It is chiefly the resort of the mentally lazy.

But there is one slang expression, of fairly recent coinage, which has profound meaning and, I think, real value. I refer to the phrase, "So What?"

Now there is a philosophic expression which can actually solve problems! I have an idea that we can apply it to about fifty per cent of our troubles, our frets and worries and griefs, and find that it is a comfortable cure-all. I know a so-called big industrialist who is forever worrying about trivialities. He is constantly engaged in post mortems. No matter how trivial the error, he perists in re-examining it from all angles. The right answer, which he doesn't know, to practically all his fulminations is, "So What?" When he has reached the stage of tranquility that will enable him thus to reply to his own analysis, he will be a much happier person.

I am a frequent victim of my own post mortems. I sometimes lie awake nights trying to figure out why I did this or that, or didn't do it, and all the time the easy conclusion is within my grasp, "So what?"

Many of us complain because of our lot in life when it is completely evident there is nothing we can do about it. "So what?" We didn't ask to be born, but here we are! "So what?" Others complain about circumstances which they could change if they had the courage and the energy. Such as they do not deserve a philsophy. Such as they do not deserve this wholly satisfying phrase. I speak mostly of and for those who seek to re-pour the water that has gone under the bridge.

When we finally come to learn that many things come to all of us which we cannot do anything about, we shall have put a broad and sturdy plank into the foundation of our philosophy.

I should like to say further that this satisfying conclusion, "So what?" is not solely adaptable to the lighter, more trivial experiences of life. It is there to comfort men and women in the midst of profound sorrow. When we have lost much that we have worked for in life, lost the companionship of ones we love, we may not resort to a slang phrase but we certainly can, and indeed might just as well, resort to the simple philosophy of which it is expressive. Do we suffer? Yes, of course, for that is the way of all flesh. Is there anything we can do about it, other than to confront the circumstances with whatever dignity and nobility that lie within us? We shall do as well as we can. "So what?"

My religious convictions, my faith that life has meaning and purpose and direction, has enabled me to arrive at this simple philosophy. St. Paul talks sense when he says: "Having done all, stand."

Do the best you know. Do the best you are able to do. That is all you or any man can do. I still believe that "duties are ours; results are God's." Let us stand—and forget it.

(This article, "So What?" is reprinted with the permission of **Guideposts,** a publication of spiritual letters by great leaders in American life, published 12 times a year in packets of 4 messages each at the price of $1 a year, at Pawling, New York).

DILLARD UNIVERSITY

Dillard University, in its present state of development, is relatively a new institution; however, its roots go deep into the past when the education of Negroes was just beginning after the Civil War. Dillard represents a merger of New Orleans University, a Methodist institution, and Straight College, a Congregational school. Both of those institutions were founded in 1869, and their notable service for nearly three quarters of a century and their long record of intellectual achievement and character development are the academic heritage of Dillard University.

After the merger, the University bought a 62-acre campus about three miles northeast of the business district, on the highway leading to the Mississippi gulf coast. It was named not after a financial benefactor, as is the case with so many schools, but after James Hardy Dillard, whose distinguished services in the cause of the education of Negroes in the South form a significant chapter in American education. The University was formally opened on September 24, 1935.

The curriculum of the University is organized under five divisions of study, as follows:

1. The Division of Education, including Psychology, Physical Education, and Homemaking.
2. The Division of Literature and Fine Arts, including Drama, English Literature, French Literature, German Literature, Fine Arts, and Music.
3. The Division of Natural Science, including Biology, Chemistry, Mathematics, and Physics.
4. The Division of the Social Studies, including Economics, History and Government, Religion and Philosophy, Sociology and Anthropology.
5. The Division of Nursing.

The program of study in the Division of Nursing is four and one-half years in length and leads to a Bachelor of Science degree in nursing. Students in this division pursue two years of general pre-professional education in the college and two and one-half years of professional education in hospitals.

The curriculum in the Division of Education offers courses leading to certification for teaching on the pre-school, elementary, and secondary levels.

The present enrollment in the University is 414 students, coming from 22 states, the British West Indies and Haiti. Since the present facilities were designed to accommodate a much smaller number, conditions are exceedingly crowded. A new dormitory, which will accommodate 62 girls, is now under construction. Despite this addition, conditions for next year will still be crowded unless additional facilities can be provided.

Dillard University has always exercised care in the selection of its students. Although it seeks the best student material available, it admits any applicant who can present the required entrance units and otherwise meet the minimum requirements for admission. Through remedial courses the University attempts to bridge the deficiencies in the secondary training of its students. The University proposes to take each student with his achievement at the time of entrance and lead him on to the achievement of his maximum capacity. The educational program is thus designed to meet the needs of students and the communities in which they will work.

Since its beginning, Dillard University has had a well-trained faculty. Many have been educated in the best schools of America and Europe. Teachers are selected, however, not only because they are scholars, but also because of their ability to work sympathetically and cooperatively with students.

In addition to its academic program, the University since its founding has stressed community responsibility, and has extended its program beyond the classroom into as many areas as possible which are consistent with a good academic program. Among these activities and programs are the following: The development of a child development center as a feature of the Division of Education. The music department has a children's division; the art department holds Saturday morning classes for public school children who show unusual talent in arts and crafts; and the drama department has a children's theatre, an adult advance group, and a state-wide high school drama organization as a part of its general program. The Division of the Social Studies conducts seminars, conferences, and public programs in cooperation with community groups. The History Department plans its annual Negro History Week celebration in cooperation with the local chapter of the Association for the Study of Negro Life and History. Homemaking Institutes are conducted periodically for community groups. Student organizations likewise reach into the community and are quite frequently interracial in nature. All of these programs are designed with a two-fold purpose in mind—providing of an experience laboratory for students and at the same time rendering a needed service to the community.

Aside from these activities of departments, teachers, and students, the president, Mr. A. W. Dent, has taken every advantage of making the University a human welfare institution of local and national significance. He serves on numerous local and national boards and committees dealing with problems of education, health, social service, and human welfare. Many conferences dealing with these subjects have been held on the campus.

A little girl, returning from a visit to a barber's, and referring to his use of the eletric clippers on her, remarked to her mother: "I know my neck was dirty, 'cause h eused the vacuum cleaner on it."

—Watchword.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
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and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Miss Julia Harelson, Baton Rouge, La., places us in her debt by her good word for the Advocate and her good wishes for the year ahead.

Bro. E. E. Tucker, of Ridgeland, Miss., has our thanks for a generous word of commendation for the paper and for his interest in its continuance and growth.

Rev. G. Eliot Jones is enjoying his work at Prentiss, Miss., and is finding the task of evangelism both a challenge and an opportunity for both pastor and people.

Dr. Dana Dawson, pastor of First Church, Shreveport, La., had more than 300 persons representing family groups at his fellowship Christmas dinner, according to notice carried in the church calendar.

Mrs. J. S. Pigott, of Zachary, La., writes that she has been a reader of the Advocate for over 50 years and that she enjoys every issue of it. We appreciate her loyalty and the continuance of her subscription.

Mrs. E. G. Mohler, widow of the late Rev. E. G. Mohler of the North Mississippi Conference, is now located at the Nurses Home, Methodist Hospital, Memphis, Tenn., according to notice received from the post office.

First Church, Tupelo, Miss., sent more than $2,200 to the Methodist Home in Jackoon, Miss., as its Christmas offering. Rev. J. E. Stephens is the pastor and Tupelo is one of the most loyal churches in the Conference.

Rev. Alfred M. Brown and his wife received a cordial welcome from the people of the Rodessa, La., congregation. Bro. Brown, who is just back from the Navy, is looking forward to a good pastorate in that field.

Mrs. J. I. Oakes, West, Miss., is very happy in the return of her son from more than 26 months in the armed services. During that time he found great pleasure in the Advocate, which went to him from week to week.

From a request for a change of her Advocate address, we learn that Mrs. J. T. Abney is spending a time with Dr. T. B. Abney at Overton, Texas. Mrs. Abney's late husband was a member of the Mississippi Conference.

Rev. Albert A. Collins, pastor at Opelousas, La., asks us to make a correction in his announcement regarding the Opelousas Church. The picture was of the proposed Centennial Memorial Methodist Church and not of the building as it exists today.

Rev. J. Henry Bowdon reports a good start in the year of evangelism at First Church, Lake Charles, La. Thirty new members have been added to the church since Conference and all phases of the work are going forward in a satisfactory way.

Dr. Franklin N. Parker, of Emory University, Atlanta, Ga., was the preacher at Rayne Memorial Church, New Orleans, last Sunday morning, the occasion being the celebration of the 70th anniversary of the church. Dr. Parker was once pastor of the congregation and is much beloved by the people who worship there.

Chaplain B. B. Bailey writes from Japan requesting that we send the New Orleans Christian Advocate to him again, since he is now located with a unit. He is stationed at Astuka Airfield, about 13 miles from Yokohama, Japan. He promises to write us an article about religious work in Japan, which we hope to receive in the near future.

A good friend of ours, living in Oklahoma, renews her subscription to the New Orleans Christian Advocate. In her note she says: "The very best paper I receive. I do appreciate your efforts very much. There is more real church news and helpful suggestions in the Advocate than in all the church papers combined." We would like to give her name, but since we quote her letter without permission we refrain from doing so.

Our good friend, Mrs. C. M. Martin, Meridian, Miss., had the misfortune to break both bones in her right wrist just before Christmas. She had been downtown shopping for Christmas toys for her Cradle Roll department when she tripped over a wire on the street and fell. She was carrying at the time 20 toys, all of which except two were broken. Her helpers came to the rescue and her Cradle Roll was remembered as is her custom. Sister Martin will have her arm in a cast for some time, but we hope that it will not be long before her broken bones may be healed.

MOTHER OF W. D. DAVIS DIES

Mrs. Maggie McLaurin Davis, mother of Mr. W. D. Davis, of New Orleans, died at the home of her daughter in Brookhaven, Miss., on December 27, at an advanced age. She was in a New Orleans hospital for a time but returned to Brookhaven, where she died. Funeral services and burial were in Brookhaven, where she had lived for many years.

REV. W. D. MILTON IN SORROW

A note from Rev. W. D. Milton, pastor at Franklin, La., received too late for our issue of last week, brings us a report of his sorrow in the loss of his father, who died suddenly at 2 o'clock Sunday morning, December 23, and was buried Monday in the family plot of the Walker cemetery. We share with the many friends of Bro. Milton the sorrow which brought shadows to his heart at the Christmas time. A suitable memoir will be furnished later.

MRS. DAWSON TRANSLATED

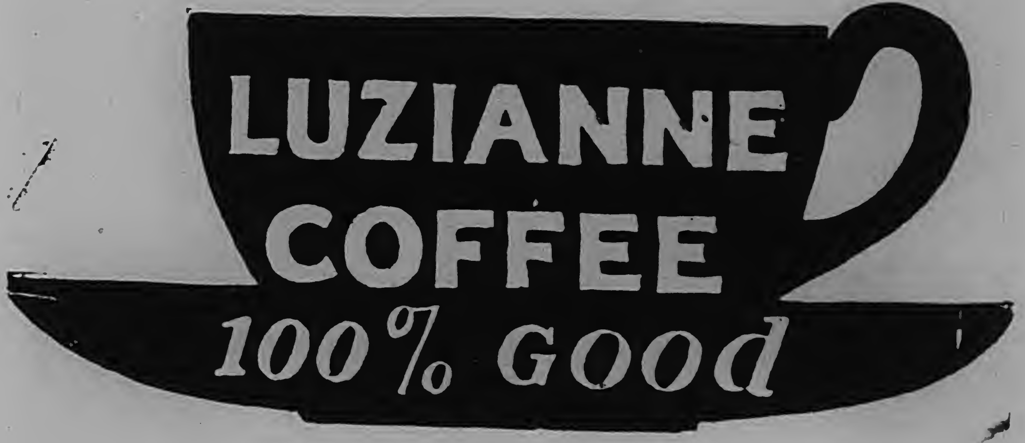
Mrs. Dawson, wife of Rev. W. J. Dawson, died at their home in Florence, Miss., during the holidays. Bro. Dawson is a retired veteran of the Mississippi Conference, and he and his wife had settled in the little town of Florence in the hope of enjoying some peace and quiet before the sunset hour might come. But only a brief surcease from the toils of itinerant journeyings was hers before the summon into the Master's presence and to a place in the Master's house. She leaves her bereaved companion to the lonely lot of retirement without her supporting love and counsel. We sympathize deeply with our good friend in his sorrow.

NELSON R. BEAZLEY MEETS TRAGIC DEATH

Mr. Nelson R. Beazley, of Shreveport. La., met instant death in a tragic automobile accident on Friday night, December 21. He was the only full brother of Mrs. Hughes, wife of Rev. C. M. Hughes, of Waterproof, La., and he had planned to spend Christmas with his sister. Naturally, the Christmas season was a sorrowful occasion for these devoted servants of the Church, and it was made the more so by reason of the fact that Bro. Hughes himself spent the time in bed with a bad attack of influenza. Friends of Bro. and Sister Hughes will not forget to sustain them by their prayers in these days which have been overcast by sorrow and affliction.

COLUMBUS DISTRICT NEWS

Reports indicate that some of the charges of the district have increased their acceptance on Benevolences, and a number have increased the pastor's salary for the year.



New preachers in the district this year are: B. P. Buskirk, Louisville circuit; J. F. Elliott, Macon circuit; E. H. Coale, Bellefontaine and Wood Junior College; L. M. Wright, Sallis; and P. H. Grice, Starkville.

The ministers elected the following officers: J. A. George, president; J. N. Humphrey, vice-president; R. E. Wasson, secretary.

The district plans full cooperation in the Evangelistic Campaign.

Dr. V. C. Curtis, district superintendent, is calling a Preachers Institute to be held in January. Time and place to be announced.

T. B. THROWER.

YOUTH COUNCIL MAKES NOMINATION

Dear Sir:

At the recent December Council meeting of the North Mississippi Conference, a resolution was passed that the Council make the recommendation to the General Board of Managers that the lake at Campground at Oxford be named Lake Stephens. This was done to honor Bro. J. E. Stephens because of the work he has done for the young people of the North Mississippi Conference.

A scholarship will be set up in the name of Bro. E. M. Sharp by the executive committee which provides for the funds for two young people to attend Assembly each summer. Because of Bro. Sharp's work and his faithfulness, the executive committee will set up, establish, and carry out the plans for the scholarship.

Sincerely yours,
MARJORIE HOUSTON,
Secretary.

NORTH MISSISSIPPI CONFERENCE ASSEMBLIES

Dear Dr. Duren: Please announce the following dates in the Christian Advocate:

Young Adult Assembly, June 5-7, Wood Junior College.

Conference Leadership School, June 10-14, Wood Junior College.

Senior Youth Assembly, June 17-22, Wood Junior College.

Young People's Assembly, June 24-29, Wood Junior College.

And I think this information is of sufficient importance to be announced. These increases were made possible by the faithful Christian workers over the Conference. According to statistics received from Rev. C. L. Oakes, the Conference statistical secretary, the present Church School enrollment of the North Mississippi Conference is 36,712, which is an increase of 6 per cent over last year; Church School attendance 20,426, increase of 10 per cent; Church School Rally Day offering $2,000, increase of 25 per cent; Fourth Sunday World Service $10,280, increase of 25 per cent; pupils in Vacation Schools 4,785, increase of 30 per cent. Also sixteen new Sunday Schools were organized last year. And the giving to the Methodist Youth Fund increased over 100 per cent. We are going to do our best to keep up these increases this year and reach many more people with Christian teaching.

Sincerely,
A. C. BISHOP,
Secretary Board of Education.

I am no more anxious about anything, as I realize that the Lord is able to carry out His will and His will is mine.—Selected.

SAINTLY MEN

Rev. Henry P. Lewis and Rev. Sam T. Ledbetter have entered the City through the beautiful gate since Conference.

When the Memorial Service was being conducted this year I looked over the Conference and wondered who will be called during this year. Just in front of me, seated on the same pew, were these two saintly men. Their faces, in calm repose, showed the light of a deep faith in God and goodness.

The transference of Bro. Lewis from the Mississippi Conference to us placed in our midst a man of deepest spiritual insight. His belief in the truth of the Bible was the absorbing conviction of his ministry. He never grew old as we think of age. His sympathy with forward movements of his Church was evidence that he was moving with the Spirit, and his devotion to the smallest detail kept him alert to growing things. His prayers, his love and sympathy, are his memorials.

When Methodist Union was accomplished it was my privilege as district superintendent to gather all the churches into one fellowship in the territory of the Corinth district. Rev. S. T. Ledbetter was a fatherly leader of the Methodist Protestant churches in that territory. He impressed me at once that he was in touch with God daily. Through his ministry a number of younger preachers had felt the call and were working with him. He was entirely unselfish. There was something radiant in his face when he preached. People for miles around called him day or night for kindly ministries at funerals, weddings, and home visitations. His benediction, spoken in soft, tender words from a heart of love, was a healing balm for the people.

REV. H. P. LEWIS

They have lived among us and we are so much better for it. Again the Holy Spirit has demonstrated that men may live for the noblest and purest and be happy in such living even to the three score and ten.

W. R. LOTT.

Greenwood, Miss.

METHODIST HISTORY

In "Flashback: New Orleans," on December 23, the **Times-Picayune** had this:

"On adjournment of the Southern Methodist Episcopal Conference after a two-week session, Bishop Soule advocated strongly the Wesleyan system of itinerant preaching, which he regretted to say was fast disappearing among them. The aggregate membership was 14,833 whites, 9,302 colored and 116 Indians, of whom 1,122 whites and 1,209 colored were in New Orleans. There were 60 Sunday schools with 2,345 scholars; and 227 local and 110 traveling preachers."

If you are interested in more information, you can probably find it in the Library of the **Times-Picayune**, on the fourth floor, by asking for the file for December 23, 1845. My experience in tracing "Flashback" items is that only a condensed version appears in the current issues. Sometimes the original publication was in a paper of several days before or several days after the purported date.

I am sending this as I think I saw mention in the Advocate that 1945 marked the 100th year of the Louisiana Conference.

The year 1845 was an important year in the religious history of New Orleans. I have noticed several accounts of celebrations, or rather observance, of the 100th anniversaries during 1945. Among them, if I mistake not, was the First Baptist, a Catholic, and the First Christian, out of which has come the Seventh and Camp Church of Christ, and the St. Charles Avenue Christian Church. I am remembering 70th anniversary of Rayne and 25th of St. Charles Presbyterian.

JAMES BOYD.
4620 St. Charles Avenue, New Orleans, La.

SCHOOL FOR TOWN AND COUNTRY MINISTERS

Emory University's second annual School for Town and Country Ministers will be held July 1-18 at the Candler School of Theology, according to a recent announcement made by Dean H. B. Trimble, of the Candler School of Theology of Emory University.

Following last year's program, which was an overwhelming success, it will consist of formal classes on the Bible, church, theology, town and country life, and workshops and individual study on problems relating to the town and country, such as evangelism, Church School, youth, architecture, stewardship and finance, preaching and worship, and community relationships. The remainder of the program will be made up of personal and group counseling, recreation, forums, lectures, and preaching.

Estimated expenses for the entire school totals $72.50, with tuition and sustentation scholarships available for those that qualify.

The school will bring together widely-known experts on rural life in order that town and country ministers of all denominations may benefit from their knowledge and experience.

Last year's school was attended by 72 town and country ministers and had as featured speakers such men as Governor Thomas L. Bailey of Mississippi; Dr. W. K. Anderson, Educational Director of the Commission on Ministerial Training of the Methodist Church; Rev. James W. Sells, executive secretary of the Mississippi Rural Life Council, Inc.; Dr. Frank Alexander, of the Bureau of Agricultural Economics; Dr. T. S. Buie, regional conservator of the Soil Conservation Service, and others.

For further information, those interested should write to Dean H. B. Trimble, Candler School of Theology, Emory University, Ga.

PERSONAL NOTES AND INCIDENTS

Rev. R. C. Mayo sends us a list of eleven subscriptions from his new pastorate at Smithville, Miss., all of which are new. As we understand it, Mrs. H. G. Pullen and Mrs. C. K. Knight are assisting him in the Advocate effort and the subscriptions are all credited to the Smithville charge.

Miss Leora Simpson, a long-time reader of the Advocate from Coffeeville, Miss., says that the Advocate is indispensable since she is now separated from her family in Mississippi. She is engaged in hospital work at Muskogee, Okla., and she says that Oklahoma has been good to her and she enjoys her work.

Friends of Dean R. E. Smith, Centenary College, Shreveport, La., regret that he found it necessary to spend most of the holidays at North Louisiana Sanatarium, where he underwent a surgical operation. A note from Mrs. Smith informs us that he is now making satisfactory recovery and expects to resume his work at Centenary in the near future.

A notice of Dr. Franklin N. Parker's presence for the 70th anniversary celebration at Rayne Memorial Church on last Sunday is in error. Dr. Parker was ill and not able to travel and the announcement was already on the press, so we make the correction here. Those taking part in the service were: Dr. H. L. Johns, the present pastor; the editor of the Advocate; and Dr. W. W. Holmes, district superintendent, brought the anniversary sermon, using for his text, "Ebenezer."

JACKSON DISTRICT NEWS

In spite of the fact that the district superintendent, Dr. Otto Porter, has been in bed with an attack of influenza for more than two weeks, the Jackson district is off to a good start for the Conference year 1945-46. The district stewards met early in the year and accepted the askings in full. Dr. Porter reports the indications are that acceptances will surpass the askings, as was the case last year.

The Missionary-Evangelistic Institute was held in Galloway Church with one hundred per cent attendance among the preachers and a large number of laymen. An unusually strong program was presented by the district superintendent. Among those appearing on the program were Mrs. F. Olin Stockwell, returned missionary from China; Rev. T. O. Prewitt, pastor of Crawford Street, Vicksburg, and Conference Missionary secretary; Rev. J. W. Leggett, Jr., pastor of Capitol Street, and district missionary secretary; Rev. E. W. Ulmer, Conference Director of Evangelism, and the Crusade for Christ! and closing the day's spiritual feast was a timely message by Dr. W. B. Selah, pastor of Galloway.

The district is planning to entertain the Conference in a great Conference-wide rally, emphasizing the year's theme, **Evangelism,** on January 8. This program will be followed by a two-day retreat for the preachers of the Conference.

The ten new pastors in the district are getting off to a good start in the year's work. Rev. J. S. Conner, appointed at the recent session of the Conference to Leavell Woods, is leading his folk in plans to erect a new church edifice soon. This is one of the two new station appointments developed within the district under the leadership of Dr. Porter, the capable and efficient district superintendent. At Forest Hill, on the Terry charge, Rev. Gilbert L. Oliver is making plans with his people for a new church building to be erected soon. Bro. Oliver is in his second year on the Terry charge and is doing fine work. He has recently organized the Methodist Youth Fellowship in three of his churches and plans are being made to organize units in other churches.

Dr. Porter has appointed Rev. M. E. Burnett, pastor of Clinton, to organize a church at Van Winkle, nearby subdivision of Jackson. More than one hundred Methodists have been found in this community by survey and the new church is rapidly taking shape.

Plans have been made for three schools of Evangelism within the district. The Methodist churches of the district are determined to do something definite about the unchurched people of the Jackson area during this year of evangelism.

The West Park Methodist church, where the writer is pastor, plans to begin the erection of a church school unit soon after the beginning of the new year.

Dr. W. B. Selah, one of the ten new pastors of the district, is beginning what promises to be a most successful pastorate at Galloway Methodist church. Dr. Selah transferred to Galloway from Oklahoma City and has been given a most cordial reception by the people of Galloway.

Rev. W. J. Dawson, retired minister of the Mississippi Conference, suffered the loss of his wife during the Christmas holidays. Bro. Dawson's many friends will sympathize with him in his loss. Friends may reach him at Florence, Miss.

W. S. CAMERON,
District Reporter.

GIVES JIM SELLS A SEND-OFF

Governor Tom Bailey made this statement in the Robert E. Lee hotel in Jackson, Miss., at a gathering of State leaders. Said he, "Few men have made a contribution in Mississippi this year that equals that of Jim Sells."

Rev. Jim Sells is the Methodist minister who was borrowed from the Mississippi Conference to lead the Rural Life Council efforts in Mississippi. It is a task promoted by the State of Mississippi, business leaders, and ministers of Mississippi. The purpose is to advance rural life, spiritually, physically, and intellectually. Great progress has been made under the directorship of Jim Sells, who has been the executive in charge.

But Mississippi has been unable to hold Jim Sells. He has been called to a larger task by his Church and will be headquartered in Atlanta with his efforts being expanded over the area of many States. But Governor Bailey and the directors of the Council insist that he must continue in an ex-officio capacity in Mississippi.

A resolution passed unanimously by the directors of the Rural Life Conference highly praised Friend Jim Sells for his fine work. That resolution was a glowing tribute and something that any man would enjoy having in the record for his children and even his grandchildren in time to read.

Rural leadership has been stimulated in this State and the emphasis continues to be placed upon rural leadership. Mississippi is a rural State and we cannot make the progress we deserve until we utilize the resources of rural leadership to promote the wellbeing of our people. This includes public health, rural education, profitable farm production, wholesome home environment, improved churches, and happy surroundings in the farming sections of our commonwealth. It has been in this field that Jim Sells has distinguished himself and thus merited this high praise from the governor of the State and the directors of this rural life task.—McComb Enterprise Journal.

LET'S FINISH THE TASK

By Dr. W. W. Holmes

In the financial phase of the Crusade for Christ the Methodist Church undertook the task of raising $25,000,000 for the rehabilitation of a world torn asunder by war and for the encouragement and in many instances the actual sustenance of our Methodist people and Methodist workers in many lands. With a quota of $25,000,000 the Church gave in cash and subscriptions $27,750,718. Up to December 26 the treasurer's office in Chicago had received of this amount $22,054,623. If we would raise our full quota of $25,000,000 by January 31, the end of the campaign period, it becomes necessary for us to raise $2,945,577; and if we would collect in cash the full amount of our pledge, we must collect $5,696,085, and we have a very short time in which to do it.

The Louisiana Conference of the South Central Jurisdiction financial exhibit, as of November 30, 1945, is as follows: Quota: $279,250; pledges: $330,019; sent to General treasurer, $295,191.70. We have overpaid our quota by $15,941.70, but we are short of our pledge $34,827.30. Now, where is this balance of our pledge? Maybe the Conference treasurer, Dr. R. W. Vaughan, has received some of it since November 1. Maybe some of it is in the hands of the treasurer of the local church. Maybe some of it has not yet been paid by those who pledged in the local church. Has your church paid its pledge in full? Have you paid yours? The Louisiana Conference has overpaid its quota. Fine. Let's meet our pledge one hundred per cent. Let's finish this financial phase of the Crusade at once and go on in great determination of purpose and great consecration to win folks for God and the Church.

CENTENARY COLLEGE—DR. JOHN B. ENTRIKIN

Sound educational procedure imposes a heavy obligation on the teacher of science. Nothing less than marked ability coupled with long and intensive years of preparation can produce the competent college professor in any field of modern science. It is expected of him that he shall speak with authority in his special field of knowledge, that he shall be dedicated to the eternal search for truth, and that he shall in all things exhibit that open and tolerant mind which marks the truly scientific spirit.

These are truly rigid requirements, but they are well fulfilled by Dr. John B. Entrikin, head of the Department of Chemistry at Centenary College for the past sixteen years. His years of valuable service at Centenary constitute a record to which mere words of commendation can add but little. The impressive record of the consistent success of his students in the field of chemistry attests to the thoroughness of his work. His knowledge and advice find practical application in responding to the frequent requests made of him by the business men and industrialists of the Arkansas-

Louisiana-Texas area.

The real worth of a teacher, however, is not subject to scientific test and measurement. His most valuable contribution falls within the realm of the intangible. Through his personality and spirit he exercises a lasting influence on the lives of those who have been associated with him. He who merits the name of teacher derives his deepest satisfaction from his personal contacts with those successive groups of students who carry with them into the world some things more valuable than knowledge of textbooks and laboratories. Here, too, Dr. Entrikin, respected and admired by all who know him, is making a permanent contribution to the social order.

John B. Entrikin was born in Canton, Kansas, and attended grammar school there and in Edna, Texas. He received his Bachelor of Arts degree from Southwestern University in Texas in 1922 and his M.A. from the same school the following year. In 1929 he received his Ph.D. from the State University of Iowa. He is listed in "Who's Who in Chemistry," "American Men of Science," and "America's Young Men."

He is a member and past president of the Louisiana Academy of Sciences, a member of the American Chemical Society, a Fellow of the American Institute of Chemists, and a member of the American Association for Advancement of Science. He is also a member of the American Legion, the Masonic Lodge and the Executive Club of Shreveport.

Dr. and Mrs. Entrikin and their two young daughters are all active in the Sunday School work of the First Methodist church of Shreveport. Dr. Entrikin is a member of the Board of Stewards and of the Committee of Christian Education, and jointly with Mrs. Entrikin, teacher of the "Couples Class" at the church.

In addition to numerous publications in outstanding scientific journals, Dr. Entrikin is co-author with Dr. Cheronis of City College of Chicago of a text in Organic Qualitative Analysis, soon to be published.

The brilliance, versatility, and humor of Dr. Entrikin's personality have endeared him to his students in a relationship which makes "Doc" a constant and enduring source of inspiration to young men and women busily and effectively engaged in the work of winning and building a world worthier of those who seek and serve the truth.

FOOCHOW COLLEGE PLANS FOR SERVICE

A recent cablegram from Foochow, China, to the Board of Missions and Church Extension, signed by President James L. Ding, of the Anglo-Chinese College, Foochow, indicates that that institution is observing its sixty-fifth founder's day anniversary. Nine hundred students are enrolled in the School on its Foochow campus. Alumni and friends are contributing a fund of $2,000,000 (Chinese currency) to help place the institution on its feet again after the losses of the war years; while sixty-five students are dedicating themselves to special Christian service. "Postwar opportunities are challenging, and the needs are staggering," cables President Ding.

CRUSADE FUNDS AT WORK

The plight of Manila, Philippine Islands, and how it emerged after the war is familiar to all. But what may not be generally known is that one-fourth of its ministerial leadership was lost, that the immediate need is for relief more than reconstruction and that Crusade for Christ funds are already at work there.

These and other facts were revealed by Rev. Francis W. Brush, who has returned to the United States after three years spent in a Japanese concentration camp. He was pastor of Central Student Church, Manila, and instructor in the Union Theological Seminary there, as well as treasurer and acting superintendent of Methodist mission work in that city. Before his return he was working with Philippine leadership in planning the future program for the Islands.

When plans for the Crusade for Christ were being formulated, district superintendents and missionaries in the Philippines recommended to the Board of Missions that of the amount stipulated for the Philippines, 25 per cent be used for relief, 25 per cent for reconstruction and 50 per cent for program. With reference to the building program, they recommended that consideration be given to the following: The relationship of the project to other denominations; the project to have the approval of the building and location committee of the Conference, and that 25 to 50 per cent of the money for rebuilding be raised in the field.

Crusade funds totaling $895,691 have been allocated for work in the Philippines, where the immediate need is for food, shelter and drugs. The Crusade effort there will not end until March, 1949, Mr. Brush said.

With the large loss of leadership in the Philippines, there is need for replacements, Mr. Brush stated. There is a need for missionaries of the general type, said he, but the people there have expressed a great desire for specialists in various types of work, such as cooperatives, literature and promotion, young people's, student and kindergarten groups and a visual education expert.

"We had about 500 workers, 344 churches and two Annual Conferences which were formed into the Central Conference," Missionary Brush explained. The Central Conference elected Rev. D. D. Alejandro to the episcopacy in 1944. In addition to Central Church, St. Paul Church, Mary Johnson Hospital and Nurses Home, Hugh Wilson Girls' Dormitory, the Methodist Book Room, and two or three mission houses were also destroyed. Churches, parsonages, and missions were destroyed or damaged in the provinces of almost all the provisional capitols, Mr. Brush stated.

RETURN TO RELIGION

(Malachi 3-7)

By Rev. C. B. Powell

Much is being written at the present time on the above subject. Some of the articles which I have had an opportunity to read carried much truth and facts, while there are others that do not strengthen the inner man, and are neither inspiring nor uplifting to the reader. So what I shall say on the subject is based on my own experience and understanding. Religion is the recognition of a man's relation to a supernatural power to whom obedience and honor are due. Christianity, as taught by Christ, embraced this truth and is an experience felt in the heart of every believer who accepts it. So it isn't a return to religion that we need, but a return to the experience of religion. This puts us on safe ground in saying that experimental religion is the only religion and this is the thing that we must return to, for there is but little left when you lose the experience. The call is coming from many sources. The Church itself is demanding the return of the old-time Gospel, which carries with it an experience of salvation in the soul. Yes, it is nice to have a system, to be able to have all the machinery that we can hook up to make the system work, but unless there is an experience of the divine spirit and the love for God and all mankind, it is a dead issue. The Crusade for Christ will not work under any other condition.

We have just witnessed another Christmas, the celebration of our Lord's birth, yet, I wonder if we as a nation understand the real meaning of it? In the Gospel of St. Luke what do we find? "For unto you is born this day in the city of David, a Saviour of the world." What for? Not to increase greed, selfishness, competitivism, but to destroy all of these things caused by sin, and to die on the cross for the express purpose of saving lost humanity. No wonder the heavenly host praised God, saying "Peace on earth and good will toward all men." Who is crying against the sins that are leading people away from God and the true way? I have had people tell me "you came up in the horse and buggy days." I have heard so much of this stuff until it makes me sick. Yes, and another thing I have heard so often is that "Everybody does it." It is perfectly disgusting. Do you think that we can lead people to God unless the Church adorns herself with the experience and is a witness to the power of the Holy Ghost?

Speaking of "everybody does it" makes me think of a little song the colored people used to sing on the old plantations long ago; here it goes: "Xmas comes but once a year and every nigger wants his share." Surely we need to return to an experience with God. Not many people care so much, but let me share in the things that everybody else is sharing in. Brother, when you do it you will go wrong. There is no substitute for a lost experience—only to return to God.

Let us drop back a few years, when the minister's heart was on fire for the salvation of souls and, under the burning words of the prophet, men and women would crowd the altars. What for? Seeking an experience with God.

"Return unto me and I will return unto you,, thus saith the Lord."

WHAT NOW?

By Myrtle P. Aeschliman

Within recent weeks, a man and a woman, just returned from certain war zones, were interviewed over a radio network. The man was a war correspondent, the woman a released prisoner-of-war. Both had undergone terrible experiences, besides observing at first-hand the privations and hardships of others. So stirring were these stories that listeners felt each interviewer was echoing their own deepest wish when asking, "What is there that we at home may do to help?"

Day after day, letters reach the desk of Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, from churches across the continent asking that same question, "What is there that we at home may do to help" the hoards of starving, homeless, diseased, and dying men,

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Executive Meeting

The January meeting of the Executive Committee of the Woman's Society of Christian Service, Mississippi Conference, will be held at the Heidelberg Hotel, Jackson, beginning at 9 o'clock the morning of the 14th, and continuing through that evening. Committees will meet the afternoon and evening of the 13th. The women of the Conference are asked to be much in prayer for this meeting, where many important decisions must be made.

* * *

Mrs. Mills' Letter

Dear Vice-President:

The Guide gives definite instructions in the work of the vice-president. As chairman of the program committee, she has responsibility in securing interest and attendance at meetings and helping to produce an informed membership. The Guide gives the composition and duties of the program committee and offers suggestions and tests for programs. The Book of Programs and Worship Materials, issued annually, are basic necessities. Each month the **Methodist Woman** has a page of suggestions for presenting the program interestingly.

The vice-president is also expected to keep the World Federation of Methodist Women before her society. She should know the thirty-two countries which are Federation Units. (These and historical background are in the folder, "World Federation," by Mrs. Nicholson, Literature Headquarters, Cincinnati 2, Ohio, price 10 cents). Then she will be able to spot news items about the Woman's Society of Christian Service in these lands. When the **Methodist Woman** and **World Outlook** come to me each month, I run through them at once to see what they contain about the Woman's Society of Christian Service of other lands.

See that every member of your society has one of the new prayer cards of the Federation for her purse, and use it as the closing prayer for meetings. When the program touches one of the "Twelve Fruits" of the Federation, such as the Christian Home, Women in Industry, Christian Literature, and other world-wide problems, include what other women are doing to help solve these same problems.

The selection of the timely theme, "Peace Through His Cross," for the 1946 monthly programs seems providential. Every one of the twelve programs, if presented after careful preparation, may become a means of helping to build lasting peace.

As the January program indicates, peace is a stewardship. This program sets the tone for the discussions for all the succeeding months. The programs on world order, children, women, evangelism, and on the need for persons who can give to the world full-time Christian service, cut across every land in presenting factors that must be taken into consideration in creating a lasting peace. The program, "Planning in Africa for a Lasting Peace," is designed to introduce the study on Africa, and "Preparing Indian Leaders for the Postwar World," the study on India. (Recommendations were that "The Church Among Uprooted Americans" be studied in the fall of 1945, and "The Christian and Race," in the spring of 1947). "Peace Foundations in Latin America" and "World Peace and the World Federation of Methodist Women" present some of the factors that must enter into our relationships with other nations in the building of peace, while "Methodists in the Country" and "At Work Together" present some of the problems the United States must solve if all her citizens have opportunity for their fullest possible development.

Sincerely yours,
MRS. J. W. MILLS,
Vice-President;
JUANITA BROWN,
Secretary of Literature,
Woman's Division of Christian Service.

* * *

The Pledge

January is Pledge Month

We understand that a total of $8,548,448 was appropriated for the home and foreign missionary activities of the Methodist Church at the annual meeting of the Board of Missions and Church Extension held recently. Of this amount, $3,795,235 was appropriated by the Woman's Division of Christian Service—a little over a third of the total amount.

In most churches, only a third of the women are active members of the Woman's Division of Christian Service, so this means that one-third of the women of the Methodist Church assume the responsibility for raising over a third of the total budget of the Board of Missions and Church Extension.

During 1946 we should make an effort to enlist more women who will help, not only in Christian service, but in raising the amount of our giving to the building of the Kingdom of God around the world.

* * *

Educational Conferences and Seminars

Educational Conferences and Seminars will be held in each of the districts of the Mississippi Conference by the Committee on Study and Action of the Woman's Society of Christian Service, on the following dates and at the places indicated:

Vicksburg district, at Crawford Street Church, Vicksburg, January 15.

Brookhaven district, at Crystal Springs, January 16.

Jackson district, at Millsaps Memorial Church, Jackson, January 17.

Meridian district, at Poplar Springs Church, Meridian, January 18.

Seashore district, at Bay St. Louis, January 22.

Hattiesburg district, at Court Street Church, Hattiesburg, January 23.

At these conferences and seminars the two studies for the first half of 1946 will be presented. "Africa" will be presented in the morning, and "The Fatherhood of God" in the afternoon.

At the noon hour, group conferences for the three officers making up the Committee on Study and Action, and for Children's Workers, will be held.

These conferences and group meetings should be attended by all the officers of the local society, but the attendance of the secretaries of Spiritual Life, of Missionary Education and Service, of Christian Social Relations and Local Church Activities, and of Children's Work is a **must!**

* * *

Christian Citizenship

1946 will be an important election year in Mississippi and our women will have an opportunity to help put into office men who will assist in making our state and nation factors in the building of peace.

We will elect a United States Senator, a number of judges, etc., all of which are very important.

To be able to exercise our Christian citizenship, we must be qualified electors, which means that we must be properly registered and that we have paid our poll tax for two years. Make this a project for January.

Poll tax must be paid on or before February 1.

* * *

Children's Code Commission

The Children's Code Commission is recommending to the Child Welfare Legislative Committee of the State Legislature the following:

For clarity, the report has been made in three groups: (1) Legislation to be proposed at the 1946 session of the Legislature. (2) Increased appropriations. (3) Matters needing further study.

I. Legislation to be proposed at the 1946 session of the Legislature:

1. Creation of a Children's Code Commission by Legislative enactment. Such Commission should consist of not more than nine members to be appointed by the Governor—one from each Congressional District, plus two from the state at large.

2. Appropriation of state funds for the care of dependent children in foster homes in order to fulfill, implement, and carry out the responsibility placed on the Department of Public Welfare by Chapter 172 of the Laws of 1938.

3. Enabling legislation to permit County Boards of Supervisors to appropriate funds to be used for the care of children. Said funds to be administered on the county level by the County Departments of Public Welfare. At the same time Chapter 95 of the Mississippi Code of 1930 should be repealed.

4. Sections 5710, 5711, 5712, and 5713 of the Code of 1938, pertaining to the apprenticing of children by the Board of Supervisors, should be repealed. Inasmuch as the duties imposed on the board have been placed in part on the State and County Departments of Public Welfare.

5. Provisions for children should be included in the State Hospital Program.

6. Provision should be made for the care of children who are sent to Whitfield.

7. The Child Guidance Center program of the State Board of Health should be extended.

8. The present Juvenile Court Law should be revised.

9. Revision of the Compulsory School Attendance Law.

10. Provisions should be made in the

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Greenville District

Arcola-Murphy

The W. S. C. S. organizations of both churches on this charge are winding up a year of good work.

At Arcola the membership is quite small, as is the membership of the church and population of the town; however, many good things have been done. Reports have been sent, pledges paid, a splendid box of groceries and $20 cash sent to the Methodist Home in Jackson at Thanksgiving. Previously, a cash donation had been sent there for the refrigeration plant. New carpet has been put on the church aisles, and the kitchen of the parsonage decorated. The zone meeting at Leland was well attended, and we plan to send representatives to the one at Indianola on December 5.

At Murphy the work has gone steadily on, notwithstanding some serious illness among the membership. All financial obligations have been met, many splendid programs have been given, among them the Week of Prayer. This service was conducted as an all-day meeting at the church, with Mrs. Joy Boykin as leader. A most delicious lunch was served by a special committee. The offering was $15.50, which was fine for so small a group. The program was closed by the Communion Service conducted by Rev. E. S. Lewis, the pastor.

Officers for the new year have been elected at both places. The Mission and Bible studies for the year have been completed, the books have been ordered for next year's studies, and the work all set for another good year with these two splendid small organizations.

MRS. E. S. LEWIS,
Reporter.

Lyon

The Lyon Methodist church was the scene of a delightful function several weeks ago, when the Woman's Society of Christian Service entertained with a spaghetti supper. The event was featured by a splendid talk by Mrs. W. H. Ratliff, guest speaker, who is prominently affiliated with all phases of women's work in the Methodist circles of Mississippi. She is a fluent speaker and possesses a storehouse of knowledge of her assigned subject, "Work and Needs of the Methodist Orphans' Home in Jackson." She held the close attention of her listeners as she discussed this important topic.

At the close of her talk, Mr. A. J. Simmons, superintendent of the Lyon Sunday School, announced that the Sunday School of the Lyon Methodist church plans to provide for a little girl at the Home. A free-will offering was taken for this purpose by two junior girls, and the substantial amount of $47 was obtained.

As a finale to the evening, the ladies of the Woman's Society of Christian Service served a delectable supper menu featuring delicious spaghetti and appropriate accompanying viands to sixty friends.

Clarksdale

During the month of December, one of the important programs of the Clarksdale Woman's Society of Christian Service was entitled "Prayer," with Mrs. H. B. Heidelberg as leader. Mrs. Heidelberg talked first about stability and peace as the rewards of prayer. We harvest the rewards of prayer both while praying and after praying. As illustration of the important parts of prayer, visualize a fan. The pin or screw which holds the fan together and allows it to spread its base is communion with God—the primary process and the primary result of prayer. The spokes we might consider as the five processes which we named as self-revelation, God-contemplation, vision, submission, and dedication. The fabric of the fan itself, fastened to the spokes and continuous, seamless, is composed of the rewards. With prayer, faith grows stronger, we feel sure that God knows the answer and that some day we may, too, and there comes an inexplainable inner harmony.

Following Mrs. Heidelberg, Mrs. J. M. Wells talked on the rewards of power and guidance. Power is God's use of us, and the more we pray the more we know about God's power. In prayer we cooperate with the unseen and have power. When one prays selfishly, he limits himself; selfishness shrinks the spirit. Guidance comes when we feel the need and really look for it. God speaks through the needs about us. We are given the ability to analyze and then the intelligence to work it out.

Mrs. I. B. Fite talked of the rewards of intercession and fellowship. As Jesus did, we pray for others, for true prayer makes us conscious of the needs of others. Where love is, God comes. Our prayers for others reveal our own depth of spirit. Prayer offers great fellowship with those of the past who have prayed, as well as those we pray with at present.

Mrs. B. T. Collier spoke about the endless adventure of prayer. Prayer offers no escape from life nor from the difficulties of life. But it is the chief means of peace and the chief motive of action. It is an adventure of the heart, for we find a friend, a God, who fills all the heart, so there is no room for hate. Prayer absolves us from our own troubles but never from the troubles of others. Prayer is an adventure of the mind. We get wisdom. It is a revelation. We see evils that we didn't see before; we become conscious of the hurt our actions or some accepted system is doing other people. We see God, too, at work and we are not pessimistic.

Mrs. H. L. Stoddard closed the meeting with a prayer for helpful daily living.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Workmen's Compensation Act to include additional compensation to minors while illegally employed; special provisions operating to increase the compensation for minors by taking into consideration the minor's future earning capacity in cases where disability is either temporary or permanent; and safeguarding compensation funds payable to minors so that they may be administered in the interest of the child's education and welfare.

11. Support of increased appropriation for school funds to provide for better trained teachers, increased recreational facilities for children, increased vocational training, and visiting teachers in the county school system.

12. Support of bill providing for premarital examination.

II. Increased Appropriations:

1. Revision of Aid to Dependent Children Law, Chapter 294 of the Laws of 1940, so as to provide for assistance equal to the Federal maximum and to do away with certain restrictions in the state law.

2. Support the request for increased appropriations for: School for Deaf, School for Blind, Crippled Children's Service, School for Feebleminded at Ellisville, Mississippi Industrial Training School at Columbia, Negro Juvenile Reformatory at Oakley.

III. Matters Needing Further Study:

In the opinion of the study committees, the following matters should have further study and further research should be done concerning them with respect to present conditions and remedies which should be made. Such further study and recommendations for revision would be made by the Children's Code Commission if such a body is set up through Legislative enactment: (1) Regulation of child placing for the purpose of adoption. (2) Release of parental rights. (3) Adoptions. (4) Disputed paternity proceedings. (5) Non-support of children. (6) Licensing and supervision of maternity homes. (7) Licensing of child-caring and child-placing agencies. (8) Regulation of employment of youth of educable ages. (9) Facilities for special treatment of mentally disturbed children. (10) Increased facilities for feebleminded children at Ellisville, with special attention being given to the needs for care of the Negro children. (11) Convalescent care for handicapped children. (12) Administration of state institutions for children.

"The Children's Code Commission has endeavored to carry out the responsibilities delegated to it by the Governor. The Commission has explored the need for change and revisions and recommends that further study be given to all laws pertaining to children, that obsolete laws be repealed, new legislation enacted and that all laws pertaining to children be correlated and unified into a consistent whole."

HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES
Vestments · Hangings · Stoles
Embroideries, Etc.
NEW CATALOG on Request

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. L. B. Kilpatrick, Louisiana Conference Treasurer

To the Local Treasurers of the Woman's Society of Christian Service:

As your Conference treasurer, I want to thank each of you for the splendid work done in handling the finances of the Woman's Society of Christian Service. Looking out over the world at home and abroad, where we see so much misunderstanding and lack of faith, we realize that this chain of Christian Fellowship we are helping to forge around the world, with its links of friendship and common faith, is the most important thing we can possibly be doing. Let us not lose sight of that fact.

I want to call your attention to some things that will help us in carrying on the work of our office.

1. Special Memberships:

a. Special Memberships are ordered through your **district treasurer.** The certificates are sent from the New York office and it usually takes two weeks or longer for these to reach you, as the money has to go through the regular channels of finance.

b. You have had great patience waiting for the Special Membership pins. I have better news to pass on to you now. The Division is expecting the first shipment of pins on a larger order soon, with the rest to follow shortly. So far, however, pins have only been sent out to those whose Memberships were received before November, 1944.

c. Do not order replacements on pins that have been lost until you see a notice in the **Methodist Woman.**

d. No blank certificates can be sent out. We must have the name and the money.

e. When writing in about certificates or pins please give the exact date on which the order was sent.

f. When requesting corrected certificates, please return the old one.

g. **Always print or type the names and addresses.**

2. Your Committee on Finance made the following recommendations that concern you as local treasurers especially:

a. We recommend that all monies of local societies, except those designated for community service and local church activities, over and above the pledge to missions, shall be sent to the district treasurer at the end of the year.

b. We recommend that, whenever possible, reports be sent the district treasurer by the first of the mouth following the end of the quarter.

c. We recommend that the local treasurer send to the district treasurer an itemized budget, thus enabling the district treasurer to estimate the pledge of each society. This must reach the district treasurer by January 15, 1946.

3. Below are listed the district treasurers:

Alexandria District—Mrs. G. V. Ketteringham, Ville Platte, La.

Baton Rouge District—Mrs. H. H. Hall, 2737 Edgewood Drive, Baton Rouge, La.

Lake Charles—Mrs. Paul Lasseigne, Rayne, La.

Monroe District—Mrs. C. B. Atkinson, Box 401, Monroe, La.

New Orleans District—Mrs. R. M. Miller, 5116 Camp Street, New Orleans, La.

Ruston District—Mrs. F. E. Kennon, Box 289, Minden, La.

Shreveport, District—Mrs. Chas. Ault, 6506 Tulsa Street, Shreveport, La.

If you are not to be the treasurer of your society next year, will you please see that the newly-elected treasurer receives this letter?

Again I want to thank each of you for the work you have done this year, and to wish you joy and peace at this Christmas season.

Sincerely,
MRS. L. B. KILPATRICK,
La. Conf. W. S. C. S.
1809 Marshall Street, Shreveport, La.

* * *

To the District Treasurers:

I want to call your attention to a few items that possibly need clarifying:

1. Week of Prayer offerings enter into the totals with Children's Work in your ledger and on your reports. **That offering is not Supplies.**

2. Free-will offering at zone and district meetings is credited to the pledge after the expenses of that meeting are deductd.

3. Hold all orders for memberships and mail these to me twice each month, around the 1st and 15th. If the local society specifies that the certificate is wanted at a special date, you may place the order immediately and I will do the same.

4. Send World Day of Prayer offerings to "United Council of Church Women, 150 Fifth Avenue, New York 10, N. Y." If you receive these offerings, enter the amount under Miscellaneous, as this does **not** enter into your district report at all.

You will find below a message from Miss Henrietta Gibson. Please read this carefully, so you can explain this to the local treasurers.

Please study the Finance Committee recommendation which I sent out to you the latter part of November, so you will be prepared to carry out these recommendations.

Information to be Sent to the District Treasurers

A gift for a "Special Missionary Project" is not a "special" gift in the sense of being an "extra over and above" gift, but it becomes part of the regular item for that project as part of the regular allotment from the Division, without special mention of the donor or society. Since it is within the appropriations of the Woman's Division, credit on pledge is given for all such gifts. Do not expect word from the recipient of a gift for a "Special Missionary Project," for it is simply sent as part of the total regular item for that project.

The list of "Special Missionary Projects" assigned to your Conference is in the hands of your Conference secretary for Missionary Education, from whom you may get information concerning any of them if you so desire.

"Over and above" funds designated for an individual as a personal gift are in a different category from "Special Missionary Projects." These gifts are sent out to the individual for whom they are designated, not as a part of the regular appropriations of the Woman's Division, but as an additional sum. With them goes the name o the donor, if we have it, or the name of th Conference society from which the gift wa sent. For these gifts no credit on pledg can be given, for credit is given only fo funds for the regular program of the Woman's Division as represented by its appropriations.

If the difference between these two kind of gifts is understood, donors will not designate their gifts as "Special Missionary Projects" when they mean an "over and abov personal gift, and will not wonder why the get no word of the receipt of their gift from the field. Both the Conference treasurers and the treasurer of the Woman Division send forward your gifts as yo designate them. When the wrong designation is made at the local level, naturall these treasurers cannot know it. Your ca and cooperation are asked at this point.

The fields of Latin America and India a now open for direct communication, so w (or the treasurer of the Woman's Divisio would suggest that "over and above" pe sonal gifts can now be sent direct to tho fields. Such gifts for other fields st closed we shall continue to forward as the are received until the fields are opened fo direct communication.

We must never lose sight of the fac however, that giving for the regular pr gram of the Woman's Division is the fir responsibility of our local societies.

HENRIETTA GIBSON,
Treasur

* * *

Victory Clothing Collection, January 7-31

All Supply secretaries are asked to he promote the Victory Clothing Collection all Methodist churches.

Give 100,000,000 spare garments from yo wardrobe, and in addition, give bedding a shoes.

Write 100,000,000 letters, friendly, nei borly messages, as a great Internatio Good Will Program, for suffering people war-devastated countries.

The following recommendation was ad ed by the Woman's Division at the rec meeting at Buck Hills Falls, Pa.:

In answer to President Truman's call further overseas relief, in which he sa "Again the need for used clothing for sufferers all over the world is urgent. W out adequate clothing and other necessi

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 13, 1946

By W. C. Newman

Lesson Text: Exodus 6:6-8; 13:17-22.

Golden Text: I will trust, and will not be afraid: for the Lord, even the Lord, is my strength.—Isaiah 12:2.

W. C. Newman

One of. the things that seem to me to weigh heaviest upon modern man is the sense of having to carry too heavy burdens for too long a time, and of having to carry them all alone. Older generations felt not only a dependence upon God's daily help, but his nearness and accessibility. They sought his help in all their troubles, but they sought it also in every laudable undertaking.

At one stage in the development of this country almost everyone paid lip-service to religion. Politicians, orators, editors, novelists, and scientists all alike made reference to their faith in God. Granted that some of this was religious pretense, nevertheless the very presence of that pretense on such an extensive scale was evidence that people in general held to a consciousness of their need of God far more than is generally felt among us today.

With the scepticism engendered by modern literature, and the rationalism fostered by modern science, together with the vast secularization of our life brought on by its industrialization, we lost both our sense of the need of God, and the sense of his reality and immanence.

But the perils of recurring world wars, the unimaginable forces of destruction now being developed, and the growing distrust of human nature itself have brought us up with a sharp shock, and once again mankind in general feels that "without God we are nothing, even worse than nothing." And having so lightly tossed God out of our thinking, we are possessed with a terrible longing, and a loneliness, a hunger to know that God is near and ready to help. And he is! But are we ready to meet his conditions?

God's Help Available Only to Worthy Men

No greater heresy has ever prevailed among us than the unspoken idea that a man may go along his own wilful and wicked way, then when he gets into trouble cry out to God, and be rescued. Such a philosophy is manifestly untrue, first because it would be perfectly unfair, and second, because a man, having so long ignored God, will have lost his own spiritual sensitivity so that he no longer has the ability to turn to God.

Basic in Christian doctrine is this truth, that God's help is always available only to worthy men. We cannot play fast and loose with God's law, then blithely expect him to protect us from our own stubborn rebellion against him.

And this goes for the world as well as for the individual man. Our world is paying now a fearful price for its ungodliness, and will pay a more fearful one unless we repent and turn back to him.

If anyone needs further proof of this assertion, let him simply review his own life. I can explain every failure and humiliation I have ever known for myself on that ground, that for the time I had ignored God, and was not worthy of his help.

God's Help Available Only for Worthy Causes

Once again it may be dogmatically asserted that God's help is not always available to man because man himself is often engaged in trivial or selfish or wicked undertakings, and God has made no promise of help under such circumstances.

So true is this that it must be axiomatic. God being what he is, it could not be otherwise. We have no reasonable basis upon which to ask God to bless the shallow, self-centered, and sinful pursuits to which so many of us give so much of our lives.

It is upon lives dedicated to great causes, causes that express God's will and that advance God's Kingdom, that he does definitely promise his blessing and help. No such life is ever bereft of God; every such life will find him near, and helping.

God's Help Available When Man Has Done His Best

It seems to me to be equally obvious, if somewhat disconcerting, that God comes into our efforts with his great power only when we have used to the fullest the power he has given to us.

Having created us to be persons, with the power to think, to choose, to act, he has not overwhelmed us with his own personality, making us to be robots, puppets, without volition. He has made it so that we can, and must, assume responsibility, undertake discovery, attack problems, work out solutions, and use every skill, and all our strength in making life good. Then at the extremity of man's powers God comes in with his. Only then, however. We cannot lie back, listless and effortless, and demand that God work everything out, or else we will throw him over.

All of which is to say that we need not walk alone with our perplexing problems and difficult tasks. God will help, any time we place ourselves in a position to enable him to do so.

Life is a stewardship and not an ownership; a trust and not a gift. With a gift you may do as you please, but with a trust you must give an account. It must be administered so as to meet the approval of the Great Judge.—Carl E. Jung.

LOUISIANA W. S. C. S.

(Continued from page 12)

of life to sustain victims of war on the long road to rehabilitation, there can be no peace.'"

Therefore, we recommend: That Methodist women give their wholehearted cooperation to the committees in their local communities participating in the Victory Clothing Collection in January, 1946, for 100,000,000 garments, accompanied by 100,000,000 good will letters to the unknown recipients overseas as an expression of International Friendship.

Once more American people will have an opportunity to give direct, personal assistance to needy and destitute people. The magnificent results of last year's Clothing Collection reached only a small percentage of the homeless and looted people of Europe, the Philippines, and the Far East.

Devastation and want in those lands are on so vast a scale as to be almost beyond our comprehension. Millions there are even now inadequately clad for winter weather, for health, and for self-respect. It is estimated that in China alone 200,000,000 people are in desperate need of clothing.

What is needed is used clothing for both winter and summer wear. All types of washable garments should be washed before they are given but need not be ironed. Other garments should be clean and sanitary, but need not be dry-cleaned. They ask only for serviceable things, like your old coat with frayed edges, but a warm lining, or baby blankets long stored away. The clothes which hang useless in American homes can make the difference between a hoped-for Happy New Year and no new year at all for many millions of our fellow-men overseas. A coat and pair of shoes—the difference between despair and renewed faith; a baby's blanket—the difference between a happy year and an empty house.

No sorting locally this time. Start collecting **now. These will be shipped quickly. Watch this column for more detailed information.**

MRS. C. I. JONES,
Conference Supply Secretary.

It is from the heights of unwavering obedience that we catch sight of the wide and open sea of blessedness.—F. B. Meyer.

Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor". (denture breath). Get FASTEETH today at any drug store.

THE CHRISTIAN FIRESIDE

SHADOW OF A SPIRE

By E. Rex Pinson

Sometimes I wonder how many of us stop to consider the influence for good in a community our churches are? Most of us take this for granted without much thought.

While all churches are an influence for good, somehow it has always seemed to me that country churches have more of an influence on our lives than city churches. I suppose the first reason is that as a lad I attended a country church, and country churches do not change much, while city churches grow and have to be added on to and we forget just how they were in our formative years, whereas the old original country church gives us something definite and lasting to tie to.

These country churches cover the United States and most of the civilized world, for that matter, and I have found them pretty much alike, but the one I refer to particularly is a medium-sized church painted white, of course, that was built in 1891 in the early day, as it is now generally referred to, in a typical farming community in the south-central part of Kansas. I do not know who the architect was or whether or not they had one, but it has always seemed to me to be more than a typical country church because of some of, what I would call, its characteristics. Probably that, too, is again only because I attended it in my adolescence.

This church was started in a nearby schoolhouse as a meeting-place by several families who, I am sure, wanted their children to be reared in a church community. In those days the church was the center of activity of the community. In a few years the church was built and I am sure that the cost incident to the building thereof was somewhat of a problem in those days, but it was built. The denomination of this church does not matter particularly; it is the fact that it had a tall spire—a spire that "pointed the way."

The history of this church is much the same as other churches, the different pastors, officers, membership, etc., but the thought to conjure with is the influence that it has had over this half a century and the lives that have been touched and moulded by its usefulness. Its people have scattered over the country and are still carrying on the work started in this little white church. Its influence goes on and on.

As far as I know, the church was never locked; neither do I know of anything disappearing. I can imagine that many others like myself who have long since moved to other communities have stopped by—alone—and have lifted the latch and gone quietly in and sat down in one of the pews. It seemed very quiet and one was all alone—but one was never alone there. A visit always gave me fresh inspiration and new courage.

In all these years but few things have changed. Ironically, eventually the spire blew down. It was replaced. By that time the church itself was pointing the way. The grass mat in the center aisle was replaced occasionally. With the passing of the horse and buggy days the hitching racks gradually disappeared. The kerosene lamps were replaced with a lighting system. A balcony was added to provide more room. The organ was replaced with a piano and a curtain was placed along the pulpit in front of the choir chairs.

A few years ago the church was struck by lightning one night and burned. His will was not questioned. The members started a new church on that hallowed ground and are meeting in the basement until the church is rebuilt. A picture of the old church someone had taken has been enlarged and hangs on the wall of the new basement. It should bring back fond memories to the old-timers who visit there. I am sure that, if all of those whose lives have been touched by this church were solicited, a modern new edifice could be built there. Personally, I would like to see the old building duplicated.

All that is mortal of those who started this church lie in nearby cemeteries. What a joy it would be to them if someone could only whisper to them the lasting good they accomplished by the starting and building of this church. As for me, I like to think of the old church as it once stood—to me it is still standing there. The good work started over half a century ago is still carried on—in the shadow of the shadow of its spire.—Scottish Rite News Bulletin.

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HOW QUINTUPLETS promptly relieve coughs and tight, sore muscles of CHEST COLDS

Wonderful For Grown-ups, Too!

All thru the years—at the first sign of a cold—the Quintuplets' chests, throats and backs are immediately rubbed with Musterole. It MUST be good!

Musterole *instantly* starts to relieve coughs, sore throat and aching muscles of colds. It actually helps break up painful local congestion. Makes breathing easier. *Of course* you'll want Musterole for *your* family! In 3 strengths.

MUSTEROLE

XMAS TIES

I long for a tie with the soothing touch
Of lavender, cream or mauve;
But the ties I receive, it's hard to believe,
Have the glare of a red hot stove.
The books I read and the life I lead
Are sensible, sane and mild,
I like calm hats and I don't wear spats—
But I get my neckties wild!

They give me wild ties at Xmas,
Ties with a cosmic urge!
Ties that swear
And rip and tear
When they see my old blue serge.

I'm one who believes that a gent's cravat
Should only be seen, not heard;
But I get ties that make men cry
And render their vision blurred.
They search till they find a tie so strong
That it takes two men to tie it;
If such there be, they get it for me—
No matter the price, they buy it!

They give me wild ties at Xmas
Ones with a lot of sins!
Ties whose rays
Give a hectic blaze
Down where the vest begins.

—Parody on Poem by Author Unknown.

CHRISTIAN EXPERIENCE

By Ruth Franks Whitton

It comes to me now that the worthwhile things
Are the things we have to earn;
That they come with the taking of what life brings
To a soul that's willing to learn.
And there's never a day that has no light,
Nor a life that has no hope.
Where God dwelleth long all things are right,
For He ruleth with might and scope.

Into our barren souls are poured
The wisdom the sages bought.
With the whip and the lash be we shaped and scored,
And thus be we nurtured and taught.
As God is our Master, His peace shall we know,
With none who may say us nay,
And truth is our watchword wherever we go,
While living and learning each day.

Thus growing we share, and sharing we live
The life God meant that we should,
And the greatest of riches is that we may give
Some part of ourselves that is good.
So let us give thanks for the blessings we own
And thanks for the power to dream.
Our faith shall abide when all else is gone
As a part of the infinite scheme.

We are never without help. We have no right to say of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.

—Elizabeth Charles.

Luxury, my lords, is to be taxed, but vice prohibited. Let the difficulty in the law be what it may, would you lay a tax upon a breach of the Ten Commandments? Government should not, for revenue, mortgage the morals and health of the people.

—Lord Chesterfield.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

FLINT-GOODRIDGE HOSPITAL

Flint-Goodridge Hospital was the first new unit of Dillard University to be completed after the merger of New Orleans University and Straight College to form the institution. It opened on February 1, 1932, in a new plant located on Freret Street and Louisiana Avenue in New Orleans. The aim of the new hospital has been to extend the services of the old hospital bearing the same name and operated on Canal Street by the Methodist Episcopal Church. It has a bed capacity of 100 patients.

Prior to the building of the new Flint-Goodridge Hospital, a serious situation existed in the deep south for Negroes. Not a single hospital approved by the American College of Surgeons existed in the entire area where Negroes could hold staff appointments. Such appointments were limited to the small unapproved Negro hospitals and those in which only Negro patients were treated. This situation denied Negro doctors the opportunity for further development through contact with large bodies of clinic material.

To help in the solution of these problems, the first aim of the hospital was to achieve recognition. Under the directorship of its first superintendent, Mr. A. W. Dent, the hospital was approved by the American College of Surgeons and by the American Medical Association. To meet the problem of opportunity, the hospital employs a mixed staff of white and Negro physicians. Most of the white physicians are teachers in local medical schools. Their primary interest is to afford the Negro physicians contact with the latest methods and procedures in medical and hospital practice.

The University has extended its educational facilities beyond the city of New Orleans. Since 1936, through the cooperation of professors in the local medical schools, a two-weeks' summer course for physicians has been given. In this course emphasis has been placed upon the treatment of syphilis and tuberculosis because of the high incidence of these diseases in the small towns and rural communities from which a large number of the doctors come. An exceedingly high percentage of the Negro physicians practicing in the several states adjacent to Louisiana have taken advantage of this summer post-graduate work.

One of the most important functions of the hospital is performed by the Social Service Department. The changed economic condition of the clinic clientele has made it more necessary for the department to participate in out-patient clinics. Total visits of 32,274 were made in this connection last year. The department also participated in various wartime programs. It was particularly active in securing emergency maternal and child welfare service for many of the patients. It participated in various community projects sponsored by the hospital, and the director served on many committees. Of particular significance was the appointment of one of the social workers as secretary for the Wartime and Reconstruction Service Committee sponsored by the American Association of Medical Social Workers.

Of particular significance is the active Woman's Auxiliary, composed of public-spirited women. The object of the group is to be informed about the hospital activities, and to be good-will ambassadors. Also—and not the least—is to render aid and to provide service and funds to carry out some projects. Funds are raised by the payment of dues, or by projects sponsored by the organization. Last year the Auxiliary made the following appropriations as its major projects:

Surgical instruments for operating room, $200; Social Service Department, for drugs and incidentals for indigent patients, $150; Pediatric Department renovation, $75; gas range for Nurses' Residence, $60.

In addition to helpful projects such as these, the Auxiliary sponsors the National Hospital Day celebration, and gives a Christmas party for the children in the hospital and those registered in the out-patient clinic. Last year the membership of the organization was 841 paid members.

Flint-Goodridge Hospital is supported by the Methodist Church, Congregational Church, the New Orleans Community Chest, and a small annual appropriation from the city of New Orleans.

LIQUOR AND LIFE INSURANCE

The leading life insurance companies of the United States, despite rumors to the contrary, are not going to write insurance on bar-owners and bartenders at regular rates, at least in the immediate future.

This consensus of insurance attitude has just been learned through a survey made for the American Business Men's Research Foundation direct to the principal insurance officials of the country.

Underwriting practice has long classified tavern and saloon employees as sub-standard insurance risks. But the surprising assertion by the Illinois Beverage Journal, Chicago, a publication "Dedicated to the interests of all branches of beer, wine, liquor and related products," intimating that a change was in the offing, and that insurance companies that heretofore had rated bar-owners and bartenders "up all the way from five to ten years," would now accept them "at regular rates," prompted the inquiry.

The replies, without exception, affirmed that the rumor is completely without foundation.

Typical among the responses from the insurance companies are the following:

"This company does not consider bar-owners and bartenders standard risks and insurance is not issued on their lives.'"

"We have been loath to accept them (bartenders) even with a rating."

"The person making this statement has either been misled or he certainly does not know what he is talking about."

"Bar-owners and bartenders do not qualify under our underwriting standards."

"We are now issuing proprietors of beer gardens, night clubs, which are primarily drinking places, at ratings from 150 per cent to 175 per cent; bartenders at a rating of 200 per cent mortality."

"Insurance experience indicates that applicants engaged in these occupations (bartenders and bar-owners) show an increased mortality."

Horse sense is that quality of mind which keeps horses from betting on people.—Ex.

(U. S Army Official Photo, Washington, D. C.)

CHINA CHINESE WACS

"And I'll bet she knows what to do with it," Cpl. Jean Neal, Salt Lake City, Utah, and Sgt. Geraldine H. Schech, Bush, La., agree as they examine a bayonet from the rifle of a Chinese WAC trainee when they visited the Youth Army Training Center near Chungking, where they are stationed at Army Air Forces Headquarters.

Sgt. Schech (left), the daughter of Mr. and Mrs. Joseph Schech, Bush, was formerly employed as a telephone operator by the Southern Bell Telephone Company, Covington, La. She is a Methodist and attended the Elmer H. Lyon High School, Covington.

WHAT NOW?

(Continued from page 9)

women and children in Europe and Asia now?

Recognizing the desperate conditions that exist, the President has asked for a second National Clothing Collection, and once more the Church will do all in her power to assure the success of this collection. But that is not enough. It was hoped that UNRRA and the International Red Cross would be able to meet the demands, but the problem has outstripped the best endeavors of these bodies, and even the Allied Military Governments are submerged by the tidal wave of misery which is sweeping over Eastern Europe and liberated China. For all who follow Christ's way of life, there is the "over and above" of sacrificial giving. "I was naked, and ye clothed me: I was an hungered, and ye gave me meat."

Through the World Council of Churches, from the reports of Bishops Baker and Oxnam, recently returned from the Orient and Europe, and from other reliable sources, the most harrowing stories, fully vouched for, have reached the office of MCOR. For example, Yugoslavia, that little country crossed and re-crossed by invading and retreating armies, has little left. In some sections the draft animals are all gone. Fall plowing had to be done. Men and women did it, not in daylight, but at night. They were ashamed to be seen outside during the day because of their nakedness. In the Balkans, Hungary, Austria, Poland, and Germany, three babies and even four out of every four are dying because their mothers are starved and have no milk.

Under the splendid leadership of Bishop Welch, together with the fine cooperation of the Church, since 1940 the Methodist Committee for Overseas Relief has carried on an extensive program of relief in Europe and Asia. Now the Committee is asking—in answer to that oft-repeated question, "What is there that we at home may do to help?"—that every member of our great Methodist Church of America become a "Good Samaritan." How? by sending material relief, such as clothing, food, shoes, soap, blankets, and medicines to war-ravaged Europe and Asia.

Material aid given now will reach the needy areas in February and March, the coldest and leanest months of the year. There will be appalling suffering, and great numbers, not yet reached through any other channel, will perish from hunger and cold unless generous assistance is given, immediately.

Let every man, woman and child who is a member of some Methodist church give at least **one** garment, **one** bar of soap, or **one** pound of food. Not much, but, oh! what it will mean to those who have nothing.

Parcels labelled "For Methodist Relief" may be sent to either of the interdenominational warehouses: United Church Service Center, New Windsor, Maryland, or United Church Service Center, Modesto, California.

They should go by parcel post or by express prepaid, bearing the name of the sending church and the country of destination, if there is a preference. Clothing should be mended and cleaned, ready to wear. And may the blessing of God be upon the gifts and the givers!

ADDRESS LOST

Gentlemen: On December 31st, a young minister from Mississippi was a visitor of the Men's Bible Class at the First Methodist Church in Baton Rouge. He requested an outline of the talk that I made. I only had pencil notes and promised to have them typed and send him a copy. I wrote his name on the bottom of the notes and forgot that that was the only place where I had it. After having them copied the paper was destroyed.

While I do not place great value on the outline, I promised that I would send him a copy and would, therefore, appreciate very much if you would publish this letter, so that he might get in touch with me.

Very truly yours,
H. C. SANDERS,
424 L. S. U. Avenue, Baton Rouge, La.

AN ACROSTIC

By Rev. E. P. Craddock

P eace on earth to men of good will
E ternal hope is with us still;
A ngels sang the song of peace
C comes from all sins release
E ver to do God's Holy Will.

O f all the things we believe
N ever will our God deceive.

E ternal hope we must have,
A t all times His love fulfill;
R esist not His Holy Will.
T ruth always will prevail;
H ope thou in God, never fail.

Louisville, Miss.

PATIENCE

"I remember," says John Wesley, "hearing my father say to my mother, "How could you have the patience to tell that blockhead the same thing twenty times over?"' 'Why,' said she, 'if I had told him but nineteen times, I should have lost all my labor.' "—Selected.

Crusade for Christ Funds
AT WORK

Gerald Vaughn Summers, a missionary, spent three years in the Changi internment camp at Singapore. His death resulted from starvation and pellagra. He is survived by his wife and three children. His work and that of others like him must be carried on. Crusade for Christ funds are helping in this vital, consecrated work.

Pay your pledge in full on Pay-Up Sunday.

Success Depends on Every Congregation

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

What function is so noble as to be
Ambassador to God and destiny?
Mary's prerogative was to bear
Christ, so
'Tis preachers' to convey Him, for
they do
As angels out of clouds, from pulpits speak.

—John Donne.

THE PRAYER-ROOM TODAY

O God, who hast so wonderfully revealed Thy kindness toward us in the coming of our Lord Jesus Christ, prepare my heart and mind to keep aright the festival of His spirit. Let its meaning dawn with new light and beauty upon me. Never did I need more than now the assurance of Thy love toward mankind, Thy pitiful and gracious kindness even toward me. Let me with humble gratitude receive it, and show forth in daily life the fruit of it, in love that makes Thy kindness known to others. Amen.

Vol. 93. No. 3.
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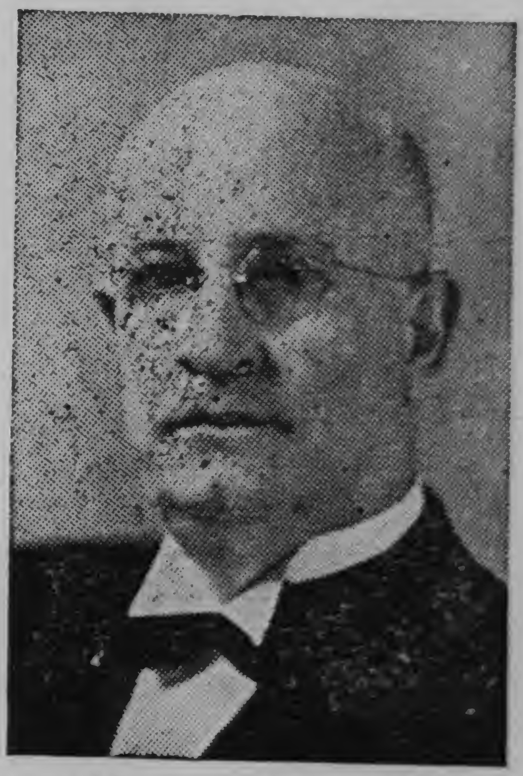
THURSDAY, JANUARY 17, 1946.

GOD'S SERVANT RESTS FROM HIS LABORS



BISHOP J. LLOYD DECELL
August 12, 1887—January 10, 1946

WALLET OF THE WEEK

THE SPOONBILL CATFISH is a native of the area drained by the Mississippi River and its tributaries. It is a large fish with a shovel-like bill, and it lives on minute shrimp, water-fleas, dragonflies, and the like. For a long time the spoonbill was not looked upon as a delicacy, but it is now ranked as one of the profitable fish species of the Mississippi Valley, where for several years the catch has averaged a quarter of a million pounds annually. The roe of the spoonbill is a wartime substitute for caviar, and the roe of a single fish often weighs ten or fifteen pounds and sells for two dollars per pound.

* * *

ARCHBISHOP COSMO GORDON LANG, who died a short time ago, was the Archbishop of Canterbury until he resigned and was succeeded by the late Archbishop Temple. After his resignation he was made a member of the House of Lords. Lord Lang was not of Anglican stock, but was a product of the Presbyterian Church. He was a gifted orator and one of the most able men of his day. It was Archbishop Lang who planted himself squarely in the way of the Duke of Windsor's accession to the English throne and his unyielding opposition ended in Windsor's renunciation of the throne for the twice-divorced woman whom he afterward married.

* * *

KEPLER, THE ASTRONOMER, was called to supper by his wife who had prepared his favorite salad. Kepler studied the salad for a moment, and remarked: "It seems, then, that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of egg, had been floating in the air from all eternity, it might at last happen that those become a salad." To that remark, his wife responded, "Maybe, but not as nice and well-dressed a salad as this of mine is." To Mrs. Kepler, science was one thing and reality another, and so it is to the most of us.

* * *

THE USE OF RADAR is one of the thousands of things which have come to us through the scientific explorations brought about by war and its needs. Up to the beginning of the war just ended, radar was scarcely more than a laboratory hint, but in the course of the great struggle it became the eye of aircraft and ships in dense fogs and the darkness of the night. Someone now points out that the suggestion of such a thing is contained in Job 38:35, "Canst thou send lightnings, that they may go, and say unto thee, Here we are? (Behold us).

* * *

WORLD GOVERNMENT is one of the illusory concepts put out by the army of dreamers who follow in the wake of any great movement such as the war through which we have just come. The glamor of the idea often catches the imagination of some whose fame in other fields is appropriated by those who champion rimless political spectacles. Of such a government, Dr. Albert Einstein is quoted as saying: "In my opinion, there is no other salvation for civilization and even for the human race than the creation of a world government with security on the basis of law."

THE NATIONAL VICTORY GARDEN INSTITUTE estimates that the wartime effort put forth in victory gardens resulted in the production of twenty-four million tons of food from 1942 to 1945 inclusive. It is estimated that there were more than seventy million such gardens, and that at a conservative figure of seven cents per pound, the food produced had a value of well above three million dollars. This supplemental food supply, in addition to providing for home needs, relieved the strain which war needs put upon the commercial food stocks. In that way it made the supplying of our armies at home and abroad much simpler than it might have been.

* * *

RUSSIAN YOUTH, according to an exchange, are not benefitted by the widely-heralded religious freedom which has been restored to the people of the Soviet Union. When questioned on that subject, a representative of the Soviet government said that religious training is in the hands of the Russian Orthodox priests. Since there is no organized youth work, such as we have in our country, it seems that they derive little direct benefit from the religious freedom which has been restored. At most they profit from their new freedom through their elders.

* * *

PROTESTANT CHURCH CONTRIBUTIONS, according to a report at the annual meeting of the United Stewardship Council, are up sixteen per cent over 1944. The total contributions of the groups, representing thirty million communicants, amounted to more than half a billion dollars, which was a gain of more than sixty-eight million dollars over 1944. This increase was doubtless influenced by the efforts of the Stewardship Council, but it was probably due to other conditions also. Protestantism needs a new sense of mission and of destination along with its financial efforts.

* * *

LICK OBSERVATORY, in California, used its fifty-six foot telescope tube as a camera to secure the most perfect picture of the moon ever made. It was during the eclipse of the moon on December 19, that the photographer slipped a yellow-sensitive film on the biggest eye-lense and secured a picture which gives the most perfect details of the moon's craters, mountains and lava flows ever made. For the most part the eclipse was not visible because of clouds, but this one achievement is probably more valuable and informing than all other pictures which have been made of moon eclipses.

* * *

POLISH AND OTHER JEWS are reported to be changing their Hebrew names for those of the countries where they live in an effort to mix with the other elements of the population. The change of names is said to have been made by more than half of the Jews now in Poland and many of them are living as Poles. In Slovakia, the movement has been less successful on account of the opposition of the ultra-Orthodox Jews from Carpatho-Ruthenia. In the latter case the move is being promoted by the Slovak authorities.

New Orleans
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EDITORIAL

BISHOP J. LLOYD DECELL

A news flash in a late edition of the **New Orleans States** for January 10 brought us the sorrowful news of Bishop Decell's death at his home in Jackson, Miss., in the early afternoon of that day. He was apparently as well as usual, had just finished lunch with the family, and was preparing to go out for a brief trip, when the messenger touched him on the shoulder and bade him follow through the gates eternal. The friends who were close to him were not completely surprised, for he had been in a precarious state of health for about three years.

His going at this time makes an extremely difficult situation for the area over which he had presided. The two Mississippi Conferences were on the eve of launching a forward movement for their colleges, their orphanage, campgrounds, and for Negro work. It will not be easy for another to take up the task, organize, and carry it through as he might have done. His loss will be felt in the area of sound theology and aggressive evangelism. He was a staunch and militant evangelical, and there were no reservations in his loyalty to any vow that he took at the altars of his Church. For forty years he gave of his best to the Methodist Church and he enters the realm of the immortals with an untarnished shield.

Bishop Decell was a man of great tenderness of heart. If it be a fault to be passionately devoted to one's friends, that was one of his real weaknesses. No friend of his ever went so far from his administrative path as to be outside the circle of his affectionate interest. Just five days before his death he wrote us a long letter which gave evidence of that fact from the beginning to the end of it. Less than a year ago we received a letter from him in a time of great personal sorrow and in the midst of heartbreaking problems of episcopal administration. It was most pathetic—the cry of a soul in deep and agonizing distress. At the end of it he said: "My head is cast down and my heart is heavy, but a new song cometh with the morning."

He was licensed to preach in 1906; joined the Mississippi Conference in 1910 and the same year was married to Miss Bertha Whitley. All his ministry up to the time of his election to the episcopacy in 1938, was spent in the Mississippi Conference except a pastorate of two years at St. Paul's Church, Fresno, California. In 1931, he served as editor of this paper in connection with duties as presiding elder. He was in his fifty-ninth year. He is survived by his wife; one son, William J. Decell; one daughter, Frances Elizabeth Decell; two brothers, two sisters, and other relatives. Funeral services were held from the Galloway Memorial Church, Jackson, on Saturday afternoon, with burial in Jackson.

Good-bye, dear friend! "We'll meet in the Morning."

DR. TOYOHIKO KAGAWA

It was at the Methodist Young People's Conference in Memphis in 1935, that we first heard Dr. Kagawa. About two years later we met him personally in New Orleans. His first address at Memphis was biographical and the second was largely a discussion of Darwin's "Origin of Species." He impressed us as using Christianity as a front for his social views. He was a pacifist and the leader of the cooperative movement, but his idea of Christianity was superficial. We resented, and we still resent the fact that he was permitted to tour our country almost up to the very hour of Pearl Harbor.

During the progress of the war with Japan, we made every effort to be just to Dr. Kagawa, regardless of our personal impressions. We published several articles about him, some favorable and some unfavorable. Since the surrender of Japan, we have refrained from publishing the stories which pictured the apostle of peace and good will, with bowed head and bleeding heart, pleading with the people of his homeland to accept Christ as their Saviour. It had too much the sound of a mushy build-up, and we did not propose to lend the columns of the Advocate to Japanese propaganda. A good friend sent us a copy of **Pacific Stars and Stripes** of December 20, in which appeared an article by Barnard Rubin: "Under Christian Guise This Jap Fostered War." In it Mr. Rubin gave what purports to be a picture of Dr. Kagawa in wartime Japan. He represents him as using his pacifist position and his reputation as a Christian social reformer to camouflage his activities as a fanatical Nazi agent.

Mr. Rubin cites the words of Dr. Kagawa himself to support his interpretation. In his 1942 Christmas message, he blamed "the Christian countries for bombing peoples and areas where they sent their missionaries to preach the Gospel, and slaughtering the sons of God whom their missionaries baptize." In an issue of the **Magazine for Christianity** in 1944, he wrote an article entitled **"A Prophecy of the Downfall of America."** During the invasion of the Philippines, he helped "by working on the Christian problems of the occupation." He used his cooperative movement as a build-up when he became adviser to the reactionary Great Japan Agrarian People's Association—the Dai Nippon Nomin Kumiai.

In August, 1942, he put all he had into a sermon designed to whip up racial hatred among the Japanese people. He recounted for his audience the rumors that American soldiers were sending Japanese skulls and skeletons home as souvenirs, a practice which he described as "a kind of savagery comparable to the lowest cannibalism." Continuing, he said: "Today I see America a white grave. I cannot believe that the Almighty God of all the earth will permit the success of their inordinate ambition for world domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race. Ah, woe to America for so degrading the name of Christ by this butchery." Remember, these are words attributed to Dr. Kagawa himself.

At the present time, according to Mr. Rubin, Dr. Kagawa is active in the political field "leading" his teachers' union and cooperative societies. He was on the platform at the inaugural meeting of the Social Democratic Party where he distinguished himself by giving three loud banzais for the emperor. Recently he was on the stump with Yoshio Kodama, the man who made a large fortune by confiscating properties and commodities in China which he sold to the Japanese navy at fantastic prices. This is the same Kodama who is using some of his fortune to subsidize one-man ultranationalist "parties" whose purpose it is to protect the emperor system. Both Dr. Kagawa and Kodama acted as advisers to Prince Higashikuni, former Prime Minister. Mr. Rubin concludes with these words:

"Kodama was arrested the other day as a war criminal suspect. But Kagawa is still playing the game—as the Christian pacifist and social reformer.

"Very clever. But how clever remains to be seen."

Despite these disclosures, published in Japan on December 20, 1945, U. S. Chaplain Paul W. Yinger, who was once with Congregationalist headquarters in Washington, posted an announcement that Dr. Kagawa would preach a Christmas sermon to the American servicemen—an announcement which was immediately cancelled by higher army officials. We know that **Stars and Stripes** is not an official publication. The information in Mr. Rubin's article is not documented, but we know enough that we will not lend our columns to those who would propagandize Dr. Kagawa. We will not publish material, regardless of its source, if by it we may mislead our readers as to the critical issues which we face in oily and half-defeated Japan.

LITTLE TRAGEDIES OF COUNTRY LIFE

By Dr. H. T. Carley

We have been having some real rains around here lately. I don't mean pretty good showers or fairly heavy precipitations, but genuine chunk-floating, gully-washing, frog-strangling downpours. I don't know whether any records have been broken or not—but the old-timers say it is the worst spell of weather they ever saw at this time of year.

These rains, accompanied by a good deal of wind, didn't do me any special harm except blowing a fence out of shape and tearing off a small section of roof; but I got somewhat peeved several times.

Our chicken-house is in a reasonably good location, some distance from the house, and on a high spot. But it would have had to be on an extra-high spot to stay altogether clear of water during such rains as we have been having. The other morning I went out to feed the chickens—after one of those all-night rains. The chicken-house was there, all right, but entirely surrounded by water. I hunted around till I found a board about 12 feet long, which I lugged to the house and fixed for a walk—one end on a little ground that showed, and the other on the steps. I had on a raincoat and some rubbers. In my younger days I walked many a log across a creek, with never a thought of falling in. I would have laid any reasonable wager that I could walk that plank without the slightest difficulty—and I would have lost. I can explain what happened only by the comforting doctrine of "total depravity of inanimate objects"—just as I got about half-way across, that plank tilted and into the water I went. I found out that rubbers are not worth much when the water is in them. I sure do hate wet feet!

Well, the rain hurt my feelings again. Our garage is about fifty yards from the street. The driveway is well graveled, but in places the topsoil has worked down over it, and when it is wet, it is slick. It took me just 30 minutes to navigate that 50 yards—and then I made it only because Bro. Jones happened along at the psychological moment, came in, made clarifying suggestions, and gave me a little shove. That was two days ago—and I haven't put the car back in the garage yet. I'm going to leave it at the front gate till the weather changes.

And so on. But after awhile I think we are going to get plenty of eggs from those chickens; and I can't forget the hundreds of times I have driven the car out without the slightest mishap. These little tragedies do not spoil country life—they just make it tangy.

A stumped toe on the highway of life is no excuse for sitting down, hollering, and refusing to go a step further.

EUPHEMISM

"A rose by any other name would be as sweet."

In Adam's Diary, Mark Twain has Adam and Eve busy naming the animals. As they went by, Adam asks Eve, "What shall we name this one?" With a somewhat bored manner she says: "Oh, let's call it a cow." "Why cow?" replies Adam. "Oh, well, it just looks like a cow," says Eve.

Dr. A. P. Hamilton

In some such naive way as this human nature reacts to persons and objects and their names, identifying them often as if inseparable, ordained by birth or nature. Or as if there could be something evil or good inhering in the very title or label, or as if we could escape the evil import or consequences by refusing to call the name, or by changing it or ignoring it.

Our Christian Science friends are so infatuated with this self-delusion that they have created a whole new terminology for common, ordinary ideas and human situations. They never say "die," but "pass on." Sin becomes "mortal error" in their vocabulary, and so on and on. It is just another phase of that 19th century literary squeamishness which made authors put into Latin or French anything that could not properly be said in English.

By saying an unpleasant or repulsive thing in fancy phraseology we thereby thought to mitigate its offensiveness or evil nature and even transformed it thereby into something good and beautiful.

Who ever hears of an undertaker nowadays? Everybody knows the proper word is "mortician." I heard of a Southern girl who was visiting in a Northern state and, upon being asked what her father's business was, replied that he was a Southern planter. He happened to be an undertaker. She even went mortician one better in her imaginative and romantic euphemism.

It is quite popular now to say "malignancy" instead of cancer. When we hear it, immediately there must be a mental process of translating the new word into its common synonym and we say to ourselves, "Oh, yes, that means 'cancer.'"

People used to die of consumption when I was growing up; now it is tuberculosis, or just T.B.

In the field of religion we are victims of the same self-deception. The word "revival" has fallen on evil days. No self-respecting church or college has a revival in these days. We have pre-Easter services, or religious emphasis week, or a retreat. Or we translate it into Hindu and call it "Ashram."

Of course, we have only ourselves to blame when such good old words fall into disrepute, because of the scandalous ballyhoo and clap-trap methods employed in revivals in recent years.

But when we resort to euphemism it means we have lost our sense of reality and our imagination. We simply don't want to face the facts.

Of course, there are subjects that should never be spoken of in good society, except by euphemistic circumlocution, and that only when necessary.

There is entirely too much filth being spoken and written today that needs no euphemistic embellishment, simply because decency requires that such things be left unsaid in the first place. A. P. H.

DR. W. B. LEWIS WRITES OF HIS WORK

Tunda Station, M.E.C.M., Lusambo,
December 2nd., 1945.

Dear Friends:

This short letter is by way of a sequel to the one I wrote a few months ago. Things move slowly in the Congo. Sometime when you are in a hurry you get the feeling of being part of one of those slow-motion films showing the plays in a football game. But things finally get done. So it has been with getting our new beds that you gave us placed in the hospital building. For a time we were unable to get cement, so the floors were not finished. Then lumber is all sawed by hand, and there wasn't enough of that. The glass for the windows gave out and more had to be ordered. Not being expert at cutting glass, more was ruined than was anticipated. But finally the cement came, the lumber was sufficient to put in the doors and windows, and the glass was received, and so all of the windows and doors downstairs were completed. The floors are all finished but for one end of the hall, which will be done tomorrow. Sand has to be hauled by push carts for over a mile and then dried before it can be used, so we have to go slowly there. It began raining in the night and I thought we would not be able to get everything in order to put up the beds and move the patients, but the rain was good enough to stop and we got busy with the beds. When we got the beds up I discovered we were short twelve sheets, so sent a hurried call to Mrs. Lewis and she had the native boy hem some cloth we had and make up the sheets in a hurry. The news had gotten about, as news will out here, and we had quite an audience when we began to move the patients from their stick beds to the innerspring mattresses and nice iron beds. The windows were so full of faces that if the light had not come in from the top of the window it would have looked inside like a real cloudy day. I wish some of you could have been here to see the faces of the sick people as they were being lowered from the stretcher on to a nice soft bed, the first one they had ever been in and, thanks to you people, one of the best made. We brought them in one by one and some of them looked like they were afraid to move for fear the bottom would fall out. We finally got them moved into two of the wards, and what a contrast it was to the beds made of sticks tied with a vine. As I went through the two wards after they were all fixed up, they began to clap their hands and say, "Lusaka, lusaka efula," which means "Thanks, many thanks." I told them their thanks should go to the people who sent the beds, as they were a gift from people in America who were interested in them and wanted to have a part in helping them to get well and know God. So they are sending their thanks to you by me. One poor old woman is dying from a cancer of the breast. When she got to us, I told her husband I was afraid it was too late, but operated anyway. The condition had spread and she is confined to her bed entirely now. Mrs. Lewis had taken the cushion from a settee on our front porch and put it on the old woman's stick bed to make it a little more comfortable, but that was nothing compared with this soft mattress we placed her on. She had been very patient in her suffering and after we got her in the new bed she looked up and smiled and said, "Many thanks, doctor." I think some of the nurses were envious of the patients. This morning when I made the rounds, one woman asked me to let her get out of her bed and sleep on the floor. I asked her what was wrong, did the bed not feel comfortable? She said the bed felt all right but it was so high from the floor she was afraid she would fall out. I reassured her that she would be all right and that we didn't want her to get on the floor. She then asked if I would not tie her in with a piece of nikodi (native vine) so she wouldn't fall out. Everyone was smiling when I went around and all said they had had a good night's sleep. What a difference it makes after the low stick beds, darkness, dirt, and roaches, to have a roomy, light, clean ward with good beds. The others on the Station came down to see how fine it looked after we had made the move. We are now awaiting the boards to complete the upstairs.

Tuesday Mr. Ried will come and start a meeting here. Since our last Conference I have been the only man on the Station and have had to look after the building, evangelistic work, and hospital. But Mr. Ried has been so helpful by making one trip around the district to see the native preachers and help pay them. He is coming in by way of the northern end of our district to baptize twenty in one village that are ready for baptism and church membership. Rev. and Mrs. Townsley, from California (his father was once in the Louisiana Conference and was stationed in New Orleans), are supposed to have the evangelistic work here, but there has been some delay in getting the papers so he could sail. Mr. and Mrs. Maw are to have the industrial work, but they, too, have been delayed. They were to bring our son, Billy, so we are doubly anxious for them to get here soon.

We are hoping to get in some more of the equipment for the new hospital this week. There are twenty boxes of things at Lusambo for the hospital. I'm hoping that some of them are drugs, as our supplies are low. Too, I'm hoping the wiring is there for the hospital, as we have a missionary here with his wife from another mission. His wife came to the hospital and he is an expert electrician and wants to help all he can. So if that wire will just get here it will be fine for us.

As soon as the conditions back home get more normal we hope to get a refrigerator for the hospital, not an electric one but one that uses kerosene. There are so many things we see and want that it's hard to keep our thoughts confined to the actual need.

Mrs. Lewis joins with me in best wishes to each of you. The silver plaques have been received from Mrs. Rollings and are being placed on the beds. Remember us in your prayers, and know that you have the undying gratitude of many sick natives as well as the medical staff here at Tunda.

W. B. LEWIS.

DR. PATY TO RETURN TO CHINA

Dr. R. Morris Paty, Jr., Associate Dean of the Emory University Medical School and an outstanding figure in Southern medicine, has resigned his position with Emory to return to medical service in China. His resignation is effective February 1, and Dr. Paty plans to sail for the Far East soon thereafter.

Connected for 16 years with the Stephenson Memorial Hospital in Changchow, China, Dr. Paty will return to that institution as hospital superintendent and head of the surgical service. Stephenson Memorial was founded in 1918 and is operated by the Methodist Church.

Commenting on Dr. Paty's resignation from the Emory faculty, Dr. Goodrich C. White, Emory president, declared: "Dr. Paty has, during a very difficult period, carried varied responsibilities in fine spirit and with great effectiveness. It is with genuine regret that we lose his valuable services, but we recognize the vital importance of the work in China to which he has devoted his life and to which he is now returning."

Dr. Paty, at least for some months, will be the only American doctor at the Changchow hospital, which is located about 100 miles from Shanghai in Niangau province. The hospital was occupied by Japanese troops from 1942 to 1945 and it is reported that its equipment is about 70 per cent destroyed. In 1937, when the Japs first occupied Changchow, they looted the buildings and carried off much of the equipment. Dr. Paty and his associates, however, were able to secure permission from the Japanese in 1938 to rebuild and re-equip the hospital. From 1938 to 1940, they operated it under Japanese rule. Since that time, Dr. Paty said, the hospital buildings have deteriorated and considerable repair work is necessary

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. B. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Rev. L. W. Cain has been quite ill, from a stubborn attack of influenza, at his home in Plaquemine, La. A note from him a few days ago was written from his bed, but he was slightly improved and was hoping to be out again soon.

Rev. Huntley C. Lewis writes that he is now at Schlater, Miss., in succession to his splendid father who passed away a short time ago. He has been splendidly received and he expects to carry out, if possible, the program of his father for building a new church.

Dr. A. M. Serex and the congregation of First Church, Monroe, La., have achieved their goal of $125,000 for their building program, the goal which they had fixed for the beginning of 1946. They still have quite a distance to go, but they have at least passed the first and perhaps the most difficult milestone.

Rev. John W. Ramsey indicates that he got the habit of moving while he was in the active ministry and it is hard to overcome after 50 years of practice. He recently moved to 527 53rd Avenue, in Meridian, Miss., and says he expects this will be his last move until he goes home to Heaven.

Rev. Guy Ray, recently returned to the Sherman, Miss., charge for the fifth year, has experienced a bounteous shower in which every church on the charge had a share. He reports the best W. S. C. S at Sherman to be found in the district, and he feels that he is obligated for the best service of which he is capable.

The editor acknowledges receipt from Rev. and Mrs. P. M. Caraway of the announcement of the marriage of their daughter, Minnie Lu Nell, to William Bryant White, on Friday, December 21, 1945, at West Monroe, La. The Advocate joins in congratulations and good wishes for them as they launch out upon life's journey.

The Minutes for the 1945 session of the Mississippi Conference reached the Advocate desk on last Friday. They appear to be in good form and have been gotten out in good time. Rev. Swep F. Harkey, Woodville, Miss., asks that chaplains desiring copies of the Journal write him direct, since he does not have addresses for them.

In the account of a shipwreck appeared the following: "The captain swam ashore. So did the chambermaid; she was insured for a large sum and loaded with pig iron."

—Watchman Examiner.

CHANGE OF DATE FOR PASTORS' SCHOOL, MISSISSIPPI CONFERENCE

At a meeting of the Board of Managers of the Mississippi Conference Pastors' School, held on January 8, the date of the School was changed to June 17-21, which is one week later than the date previously announced. The School will be held at the Seashore Campground in Biloxi, Miss.

LOUISIANA TEMPERANCE SUNDAY

By action of the Louisiana Annual Conference held in Baton Rouge, January 20 was named as Louisiana Moral and Civic Foundation Day. On that day every congregation is expected to hold appropriate services and to make an offering for the work of the Foundation. This is an important matter, as the work of the Foundation during the year depends upon the promotional and financial response on that day.

DEATH CLAIMS THOMAS D. CLARK

Thomas D. Clark, long an employee of the Illinois Central Railway, was stricken with a heart attack in his office on Tuesday of last week and died before he could be removed to a hospital. He came to New Orleans from Tennessee and had been a steward in First Methodist church for a number of years. He is survived by his wife, a son, Thomas, who is in the Navy, and a daughter, Katherine, who is at home. The body was taken to Milan, Tenn., for interment.

L. W. CAIN, JR., DIES FOLLOWING LONG ILLNESS

L. W. Cain, Jr., son of Rev. L. W. Cain of the Louisiana Conference, passed to his reward on December 24, after a lingering illness. He died at his home in Austin, Texas, and funeral services were held from Grace Church in that city on the 26th of December, Rev. O. C. Crow, pastor of Grace Church, officiating. He is survived by his wife, two sons and a daughter. Both his sons were in the service of their country and he was a lieutenant in World War I. In addition to his father, two brothers, Jerome and Ralph Cain of the Louisiana Conference, and five sisters survive. Mrs. H. B. Babington lives at Meadville, Miss., and Mrs. G. O. Day at Denham Springs, La., Mrs. W. D. Marks of New Orleans, a sister in North Mississippi, and another in Alabama.

APPOINTMENTS—NORTH MISSISSIPPI CONFERENCE

Aberdeen District:
  Tupelo—Dorsey Allen, associate pastor.
Columbus District:
  Bellefontaine Circuit—S. J. Hull (S).
  Kosciusko Circuit—R. L. Ellis (RS).
  Rock Hill Circuit—C. C. Koskie (S).
Corinth District:
  New Albany—Cliff Davis (S), associate pastor.
Greenwood District:
  Ebenezer Circuit—Sam Barefield (S).
  Schlater-Philip-Thornton—Huntley C. Lewis (Succeeding his father, H. P. Lewis, deceased).
Sardis District:
  Mt. Pleasant Circuit—A. Trappolini, member Newark Conference, on Sabbatical leave.

R. G. LORD, Secretary Cabinet.

RITES MONDAY FOR MRS. MARY FREEMAN

Private funeral services for Mrs. Mary Ann Freeman, 89, mother of Dr. A. M. Freeman, Shreveport district superintendent of Methodist churches, were held at 11 a.m. at Noel Memorial Methodist church. Officiating were Rev. W. A. Alexander, pastor of First Presbyterian church, and Dr. F. M. Freeman, pastor of Noel Memorial Methodist church. Interment was in Greenwood cemetery under direction of Rose-Neath Funeral Home. Mrs. Freeman, who made her home at 839 Monrovia Street, died Sunday at 8:15 a.m. at a local sanatarium. Pallbearers were Heber Wadley, R. H. Nelson, Rev. C. K. Smith, Rev. A. D. St. Amant, Rev. R. L. Cook and Rev. D. L. Dykes.

Mrs. Freeman was born in Moore county, North Carolina. She had been a resident of Shreveport for three years.

Surviving are one daughter, Mrs. L. K. Brown; four sons, Dr. F. M. Freeman, of Shreveport; F. A. B. Freeman and H. R. Freeman, both of Birmingham, Ala., and F. E. Freeman, of Sulphur Springs, Ala; one brother, R. D. McIver, Jonesboro, N. C.; 21 grandchildren and 12 great-grandchildren.

—Shreveport Journal.

LUZIANNE
COFFEE
100% GOOD

WILL R. LAMBERT DIES IN MONROE, LA.

Mr. Will R. Lambert, who was a faithful member of the Gordon Avenue Methodist church, died in Monroe, La., during the month of November. Bro. Lambert had been ill for several months. His illness caused him to receive treatment in a New Orleans hospital. He had returned home and was thought to be slowly recovering, but he took a turn for the worse and soon passed away.

Bro. Lambert was born in Monticello, Miss., but had lived here in Monroe for more than 40 years. He was a stationary steam engineer and oil field derrick and rig builder. He was one of the spiritual pillars of the church of which he was a member. His passing was a great shock to his many friends, and he will be greatly missed. Our loss is heaven's gain. Our sympathy has gone out to the family during their bereavement.

He leaves his wife, four daughters, and two sons—Mrs. P. L. Harvey, Hodge; W. F. Lambert, Port Arthur, Texas; Mrs. T. M. Haire, Spencer; S|Sgt. George Lambert, Selman Field; Mrs. J. A. Whiticar, Monroe, La., and Mrs. C. H. Lawrence, West Monroe, La. A brother, I. L. Lambert, Summit, Miss., and three sisters, Mrs. B. A. Lambert, New Orleans, La.; Mrs. D. W. Smith, Urania; Mrs. R. W. Price, Monticello, Miss.

His funeral was conducted at the Gordon Avenue Methodist church, with the Rev. J. M. Alford, of Colfax, La., and Rev. W. C. Mason, pastor of the church.

W. C. MASON, Pastor.

A PROCLAMATION

Whereas, during the recent long war, our people found it necessary to utilize fully every resource at their command—mental, physical, and spiritual—in order to meet successfully the demands of a total world war; and,

Whereas, during this same period, the spiritual and mental pressure of this vital effort geared us to unusually high-tension living so that individual habits were upset, generally-accepted standards revised, and the fundamental values of the normal American way of life and happiness were to a great extent distorted; and,

Whereas, now in times of peace in order to preserve that which we have gained and to further a return to normal progress; it is well and fitting that we emphasize conservation and moderation of those great human powers which have led us to such heights of courage and leadership in the recent world conflict; and,

Whereas, religious and other organizations of this state have recognized the serious need for sober thinking, moderation in all things, and constructive living in the present post-war adjustment period.

Now, therefore, I, Jimmie H. Davis, Governor of the State of Louisiana, do hereby proclaim Sunday, January 20, 1946, to be "State Temperance Sunday," and I earnestly request that men of God in all places of worship in Louisiana on that day emphasize the advantages of the practice of moderation as a means of strengthening our social fabric, of influencing for good the children and youth of our State and hastening the day of complete readjustment so that we in Louisiana may continue to grow and develop to full status of citizenship and thereby attain an enriched standard of living for all of our people.

In witness whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Louisiana at the Capitol in the City of Baton Rouge, on this the 5th day of January, A.D. 1946.

Signed: J. H. DAVIS,
Governor of Louisiana.

By the Governor:

....
Secretary of State.

LOUISIANA MORAL AND CIVIC FOUNDATION REPORT

Dear Brethren:

Herein is a short report on the work of the Louisiana Moral and Civic Foundation.

The L. M. & C. F. is a cooperative effort on the part of the Protestant and Evangelical Churches of Louisiana to demand law enforcement, stress separation of Church and State, lift the moral standards, and work out a solution to the beverage alcohol problem that repeal has caused.

We keep 1,501 pastors posted on the moral and political problems that arise which concern the welfare of the Church or of our State. We use the U. S. mails and Church press to do this, but always keep enough money on hand so if the occasion demands we can buy time and go on the air.

We write to all the State Representatives and Senators, as well as our members of Congress at Washington.

Our files carry the names of 10,200 public school teachers so we can mail them materials to teach concerning the evil effects of narcotics on body and mind.

We send news releases to 115 weekly and 15 daily newspapers throughout Louisiana.

This office stands ready to furnish free legal advice to churches with copies of liquor, public nuisance, gambling, vagrancy, white slave traffic and prostitution laws. We furnish upon request the legal process by which citizens can impeach a corrupt public official.

We mail tens of thousands of free pamphlets over Louisiana on the question of alcohol and man.

We buy ads in the public press in Parishes where the citizens need to know the whole truth about moral corruption or what the law is in such matters.

This office is ready to send lecturers at request or teachers for Training Schools on the subject of "Beverage Alcohol and Its Devastating Effects Upon Man and Society."

At any time we are ready to go into any Parish or ward to assist in a local option election on the liquor question.

One of our main goals for 1945-1946 is "Every Protestant Woman an Informed Registered Voter that Votes."

We furnish information on Alcoholics Anonymous, the best temperance magazines, the most recently published books on the alcohol question, where to order certain pamphlets and what films are obtainable for training and teaching children and youth about the evils of narcotics.

We have selected January, 1946, as Total Abstinence Month in Louisiana. We are asking our Governor to select January 20th as Louisiana Temperance Sunday, and we are planning mass meetings throughout the State.

Our State Director will be sent to Yale University where, in the School of Alcohol, he can learn the most recent scientific discoveries about beverage alcohol.

We are supporting a movement in cooperation with the Parent-Teacher Association for a State Director of Narcotic Education in Louisiana so that the evil effects of all narcotic drugs (of which alcohol is chief) will be taught in every grade in every public school in this State, as well as in the State colleges and the University.

We are an active member of the National Temperance Movement, and if necessary will assist in other States in State elections on liquor, or will call dozens of the nation's greatest temperance lecturers into Louisiana if we need them for a State-wide election on this question.

We are a member of the Louisiana Legislative Council, which is made up of twenty-one State organizations. With them, we sponsor good legislation and seek to lift Louisiana's moral and educational standards.

Since Louisiana leads the nation in illiteracy and venereal diseases, we are cooperating with the Federal Government in trying to clean up this condition.

We are supporting a movement to obtain for Louisiana an appointed State Superintendent of Education instead of an elected one, as we now have. The people are forced to select their State Superintendent of Education from some politician selected by another politician, the very process of which keeps our schools torn up and inefficient because of politics. We want a completely elected Board of Education who will appoint the Superintendent of Education from one of five persons making the highest grades on a strict Civil Service examination on Education. This would give us an educator and school man for State Superintendent of Education, instead of a puppet politician.

Of course, there are many other things we do and many other services we offer, but this will give you an idea of the work and plans of the Louisiana Moral & Civic Foundation.

We are supported by contributions sent us from Protestant and Evangelical churches and from gifts of interested citizens over the State. Our address is 341 Florida Street, Baton Rouge 6, La.

Sincerely yours,
A. C. LAWTON,
State Director.

A CHRISTIAN'S SECURITY

By Mrs. Irvin Rowland

"For the love of Christ constraineth us."

We all recognize the importance of the feeling of security for a child in his normal growth and development. How we struggle to achieve such an environment that will place the best influences about him. Then, to see his personality unfold in response to the right contacts is a reward well worth working for.

Grown-ups, alike, yearn for this feeling of security. They, too, need inspiration and encouragement. They need the Guiding Hand, the hand of kinship that exists between the Heavenly Father and His children, and the stability that comes from being anchored to the Rock of Ages. Only in Christ can men achieve this higher plane of living. Only in Christ can men fully develop the great pearls of character and personality which are motivated by love alone.

Life is empty and meaningless without some great drawing power to things greater than self. Millions testify to this fact daily in their seeking after worldly things to bring some measure of satisfaction to their souls. Let us look out beyond self, grasp the hand of God, and know and feel life at its best, being secure in the love that never fails.

PERSONAL NOTES AND INCIDENTS

Mrs. T. W. Beville, Route 3, Bernice, La., has our thanks for her generous commendation of the Advocate. It is always helpful to know that we have a warm place in the hearts of our readers.

Miss Carrie Henderson, a member of one of the old Methodist families of New Orleans, is reported ill in the infirmary at St. Anna's Home, New Orleans. She is a member of Rayne Memorial Church.

Rev. and Mrs. E. L. Jernigan are very happy in their new home at Itta Bena, Miss., where the folks have been very good to them. Bro. Jernigan expresses his sense of loss in the going of Bishop Decell, the leader of Mississippi Methodism.

According to newspaper reports, Bishop Arthur J. Moore was the officiating minister at the funeral of Bishop Decell on last Saturday. He was assisted by Bishop A. Frank Smith, of Houston, Texas. From a personal letter received on Monday morning we learn that Bishop Smith delivered a wonderful funeral address.

Friends of Mr. Sam Meyer throughout Louisiana will regret to know of the illness of this long-time servant of the Church through the treasurerships of the Board of Missions and the Board of Conference Claimants. The account of his illness was carried in the calendar of the Rayne Memorial Methodist church last Sunday.

Dr. W. B. Lewis, of the Congo Methodist Mission, writes of the pleasure which he and Mrs. Lewis get from the weekly visits of the New Orleans Christian Advocate in their home in faraway Africa. He says: "We are certainly enjoying the Advocate. I don't know who is responsible for sending it to us, but they have our thanks for the pleasure they are giving us."

REV. AND MRS. W. F. RAGSDALE EXPRESS THANKS

The pastor and his wife, Rev. and Mrs. W. F. Ragsdale, wish to extend thanks to the good people of the Angie, La., charge who remembered them so bountifully at the Christmas season. Their house was furnished from kitchen to living room with all the things necessary for their pleasure and comfort and in addition a check for $25 was presented to them. The Baptist brethren, who shared in the token of appreciation, are included in this expression of thanks.

LIFETIME CHRISTIAN SERVICE STUDENTS AT CENTENARY COLLEGE

Wallace Babington, James Bullock, Beverly Beilby, Elma Brown, Mantha Caraway, B. P. Durbin, Dannie Duerson, O. C. Edwards, Bettie Rea Fox, Lloyd Foreman, Anna Herrmann, Clois James, Walter Johnson, Mary Johnson, Armand Kitto, Lois Oswalt, Leroy Philbrook, Barbara Purnell, Bill Roberts, Rex Squyres, Bill Swor, and Mariam Wisdom, all of Louisiana.

REV. W. C. GALCERAN, SR., DIES

Rev. W. C. Galceran, retired member of the North Mississippi Conference, died Tuesday morning, January 1, following a stroke on Saturday morning, December 29. Rev. T. O. Prewitt, being ill, Rev. O. S. Lewis held a brief service at the funeral home Wednesday morning, assisted by Rev. Stewart Smith, associate pastor at Crawford Street Church. The body was taken to Indianola where funeral services were held in the Methodist Church by Rev. O. S. Lewis, assisted by Revs. S. E. Ashmore, J. D. Wroten, Sr., and G. H. Boyles. Interment was in the city cemetery. Rev. N. J. Golding closed the burial service with prayer and benediction.

Bro. Galceran had made his home in Vicksburg for the past two years. He was greatly beloved by the members of Crawford Street Church. He is survived by two sons, W. C. and Albert.

THE SOUTH CENTRAL JURISDICTION

Dr. Paul D. Wormeldorf, Executive Secretary, reports that every Conference in the Jurisdiction except one reported gains in Church School enrollment and attendance. Ten of the seventeen Conferences reported gains on profession of faith. The Arkansas-Louisiana, and the Dallas Areas reported the Crusade quotas paid in full. Bishops Paul E. Martin and Chas. C. Selecman are in charge of the Areas reporting payment in full.

ANNUAL MINISTERS' WEEK AT EMORY

Dr. Ernest Cadman Colwell, president of the University of Chicago, has accepted an invitation to make a series of addresses at the 12th Annual Ministers' Week at Emory University, January 20 through the 25th, Dr. H. B. Trimble, dean of the Emory University School of Theology, announced recently.

A prominent scholar in the field of the New Testament and an alumnus of Emory, Dr. Colwell was recently elevated to the presidency of the University of Chicago, one of the most conspicuous posts of the educational world. He was awarded a degree of Bachelor of Arts from Emory in 1923, graduated from the Emory Theological School in 1927, and returned to receive an honorary degree from the University in 1944. Dr. Colwell will deliver the Quillian Lectures.

Speaking under the auspices of the Jarrell Foundation will be another prominent figure in the world of religious education, Dr. Harold Cooke Phillips, pastor of the First Baptist church, Cleveland, Ohio. Dr. Phillips is a graduate of Denison University and holds degrees from Columbia University, Union Theological Seminary, and Wesleyan University, Middletown, Connecticut. A frequent speaker at colleges, student conferences, and denominational conventions, he is author of four books of sermons and addresses. Dr. Phillips was speaker at the Baptist World Congress in Berlin in 1934 and speaker for the Baptists of North America at the Edinburgh World Conference in 1937.

The addresses delivered by Drs. Colwell and Phillips will be published under the supervision of the Quillian and Jarrell Foundations.

While some details for Ministers' Week activities are yet to be announced, Dr. Trimble said ministers of all denominations from all over the Southwest will attend the meetings, which have become an annual event in the religious life of this section.

Other speakers scheduled include: Dr. G. Ray Jordan, Professor of Preaching in the Emory Theology School and a widely-known religious author and speaker, who will deliver a series of four sermons; Dr. C. A. Richardson, of New York, who is in charge of City Work for the Methodist Board of Missions. Dr. Richardson will give three talks on the place of the Church and its problems in urban life.

MISSISSIPPI CONFERENCE EDUCATIONAL INSTITUTES

The Methodist Church will hold an Educational Institute for each of the six districts of the Mississippi Conference. The Rev. Charles S. Turner, Jr., of the General Board of Education at Nashville, Tenn., will be the guest speaker at each institute. The six district superintendents, Dr. Otto Porter, of the Jackson district; Dr. B. L. Sutherland, of the Hattiesburg district; Dr. J. L. Neill, of the Seashore district; Rev. V. R. Landrum, of the Brookhaven district; Rev. C. H. Gunn, of the Meridian district, and Rev. O. S. Lewis, of the Vicksburg district, are co-operating in the plans and on the programs.

The following is the place and date of each institute: Seashore district, at Main Street Church, Biloxi, January 18; Hattiesburg district, at First Church, Laurel, January 21; Brookhaven district, at Centenary Church, McComb, January 22; Vicksburg district, at Gibson Memorial Church, Vicksburg, January 23; Jackson district, at Capitol Street Church, Jackson, January 24, and Meridian district, at Central Church, Meridian, January 25.

The general theme for the institutes is "Christian Education Meeting the Needs of Today," and the programs will begin at 10 a.m. and close at 3:15 p.m. each day.

The morning devotions will be conducted by each district superintendent, Dr. Otto Porter, Dr. B. L. Sutherland, Dr. J. L. Neill, Rev. V. R. Landrum, Rev. C. H. Gunn, and Rev. O. S. Lewis, and the afternoon devotions will be conducted by each pastor-host, Dr. J. A. Smith, of Centenary Church, McComb; Dr. Roy H. Kleiser, First Church, Laurel; Rev. J. W. Leggett, Jr., of Capitol Street Church, Jackson; Dr. W. A. Tyson, of Central Church, Meridian; Rev. T. A. Carruth, of Main Street Church, Biloxi, and Rev. H. L. Daniels, of Gibson Memorial Church, Vicksburg.

Rev. D. T. Ridgway, Executive Secretary of the Mississippi Conference Board of Education, will speak on "Christian Education Meeting the Needs of Today" at 10:20 a.m. Miss Mary Thornton Lindsey, Mississippi Conference Director of Youth Work, will speak at 10:35 a.m. on "Youth Meeting the Needs of Today," and lead a forum on the work of the Youth Division at the afternoon session. Mrs. K. A. Parent, Director of Children's Work for the Seashore district, will present Children's Work at 10:50 and lead a forum for the work of the Children's Division at 1:50 p.m. at the Seashore district institute. Mrs. J. L. Carter will present the Children's Work at the Jackson district institute and lead the forum; Mrs. Sam May, Director of Children's Work for the Meridian district, will present the Children's Work and lead the forum at the Meridian district institute; and Mrs. R. L. McKay, Director of Children's Work in the Hattiesburg district, will present the Children's Work and lead the forum at the Hattiesburg, Brookhaven, and Vicksburg district institutes. Rev. Charles S. Turner, Jr., of Nashville, Tenn., Associate Secretary of the Division of Local Church of the General Board of Education, will speak at 11 a.m. each day on "The Church School's Part in the Year of Evangelism and the Crusade for Christ" and will lead the forum on the work of the Adult Division at the afternoon session. Each day's program will close with a consecration service.

The public is invited, and each Methodist pastor, general superintendent, divisional superintendent, teacher, and those interested in religious education are urged to attend.

SHALL METOHDISM FURNISH A HAVEN FOR DISGUISED ANTI-TRINITARIANS?

By W. L. Duren

Dr. Edson R Miles, writing in **The Christian Leader** of January 5, on "Our Historic Liberalism," says that if there is anything of which Universalists are sure, "it is the importance of what one believes." Dr. Miles quotes John Coleman Adams' book, "From Dogma to System:" "the Trinitarian doctrine concerning God was supplanted by the doctrine of the Divine Unity (about 1820), and the Universalists became the first body of Unitarian Christians in the country." He justifies the unequivocal attitude on Trinitarianism in the words, "We should not evade the issue by letting our phraseology obscure the fact." The editor of **The Christian Leader** in commenting used the words, "Negations are mighty poor stuff for life philosophies." No matter what one's position regarding the deity of Jesus and its doctrinal implications, this frank avowal of anti-Trinitarianism must command respect even among those who are its evangelical antagonists.

Dr. Miles speaks of the present religious situation thus: "The rapidly-growing reactionary movements in present-day religion give abundant evidence that belief in the deity of Jesus is basically responsible for the widespread and growing separation of religion from the real life processes, and for the inevitable shifting of personal responsibility for the strenuous business of expressing the **spirit of Jesus** (bold face ours) to the shoulders of a mythical Christ." He admits the difficulty involved in the denial of the deity of Jesus since "the essence of divinity cannot be comprehended, and there is a mystic line 'twixt what is human and what is divine, but actual divinity is one thing and actual humanity is another." The charge that evangelical Christianity is responsible for the alleged "separation of religion from the real life processes" need not be taken too seriously for the fact that the two main Unitarian bodies in the country have now approximately 110,000 members after 160 years of effort, shows that the anti-Trinitarians could not be a controlling factor in determining any country-wide movement, social or religious, as compared with the multiplied millions of those who have planted themselves on the evangelical side of the "mystic line."

It is not the purpose of this article to criticize any anti-Trinitarian group. We refer to this discussion as background material for our own study of what we hold to be the intellectual dishonesty of any Methodist who rejects the evangelical position while remaining in the Methodist Church, and the moral dishonesty of any who accept the support of Methodist people along with a betrayal of Methodist fundamentals. We know that there are such ignorant or uncourageous straddlers who are deceiving the very elect by poses of piety and consecration. The history of the Methodist Church is anchored in the evangelical tradition, but there is evidence that the evangelical loyalties of Methodism have reached an all-time low.

Not many of the attackers of the evangelical tradition have the courage to risk their meal ticket by a frank avowal of anti-Trinitarian views. They take the devious way of concealing their disloyalty behind a glamorous humanism whose religious bearings are left unconfessed. They take refuge in negations and obscure phraseology. Frankly, we do not recall any great movement, religious or social, which was anchored in a colorless and self-neutralizing theology. We do know of anaemic churches which have remained static while taking pride in their intellectual and cultural elegancies. They could not progress because they offered nothing for the satisfaction of the soul-hunger of the multitudes.

There are ominous signs of evangelical disloyalty on the Methodist horizon. After the youth conference at Albion, Mich., last July, we received a letter from a young minister for whose character and ability we have great respect. He said that the drift toward Universalism "was in great evidence at Albion." We have noted again and again the muting of evangelical doctrines in the interest of purely time-centered programs. Such attitudes have their initial foci in youth groups because theological irresponsibles find their opportunity in the immaturity and the emotional accessibility of youth of the conference variety. Emboldened by success on that level, such religious and social malcontents are encouraged by their successes and widen the area of subversive attack.

At the recent meeting of the Board of Missions in Buck Hill Falls, a worship service was used which had been prepared by Mr. Harold Ehrensperger. We received a letter saying that the service contained a sentence which denied the deity of Christ, as our correspondent heard it at the time. We wrote for a copy of the worship service, stating our reasons for the request, and later we received it from the Division of Home Missions and Church Extension in Philadelphia, with the admission that the statement in question "is not an accurate picture of our evangelical faith." and calling our attention to the fact that the sentence is a quotation from the play by Miss Belle Cumming Kennedy, "Gillean." To that explanation we have only to say that jitterbugging humanism is just as pernicious in a borrowed gown as in the homely phrases of pious originality. Certainly "homebrew" nonsense, whether original or borrowed, cannot qualify as worship.

The service of worship in question is a social dissertation under the caption, "Christians, Hold Our Country Together." It falls naturally into two parts. The first is a debate between two "leaders" on America the Beautiful vs. America the Unbeautiful. It appears to us that the chief evidence that God was even a spectator was the hymn selections, and the antiphonal recitation touching the patriotic conceits and the plague spots of the real America must have depressed the angels. In devotional form, America, the **melting pot** with the bitter stew of its own brewing, was held up to scorn. In effect it is pessimistic sarcasm.

Then as in the oratorio, "the scene was changed," and the service broke into rhapsodies, for the "pioneers who would break the old, build the new" were on the march. In a litany, interspersed by half a dozen silences, we have the declaration:

> "A nail-spiked cross that lifted up
> A man
> And made Him
> Kin with God."

On that occasion two other victims suffered crucifixion, and the service leaves us to infer that the same thing must have happened to both of them. Then to complete the picture of its anti-Trinitarian meaning, the benediction is uttered on behalf of the **"spirit of Jesus"** (bold face ours)—that negative and evasive phrase, without invoking His name or His deity.

The service is a sickly betrayal of both the country and the evangelical foundations of Methodism. There is a growing tension in Methodism on account of this disloyalty to evangelical beliefs, and we have no patience with those "pioneers" who dare to use the sword of Methodist authority to scrap our doctrinal and moral standards. If that worship service is true, Methodist missionaries have no business in Germany and Japan. If the concept of Jesus "made kin with God" by a cross is the staple of Methodist theology, we have nothing to offer for the redemption of even the darkest corner of pagan Africa.

We prefer to talk to God in the exalted lyrics of the psalter, and in the Christology of the Hebrew prophets, the New Testament evangelists, and the heroic builders of the Christian Church. We resent the use of the Methodist Church as a weapon with which to destroy the work of our evangelical fathers. We know that what people believe is important. To speak of the piety and consecration of peddlers of false teachings is on a par with Mrs. Wiggs' defense of her disreputable husband, "He always wrote a good hand," and Dickens character who, when on the way to the poor house, comforted herself with, "I always set a scrumptious table." It is a betrayal of Methodist people to allow an evangel of the opposition inside the Church and especially when it is supported by Methodist money.

DR. PATY RETURNS TO CHINA

(Continued from page 5)

in addition to the procurement of equipment to replace that destroyed or stolen by the Japs.

Before the war, the people of Changchow, a walled city of some 230,000 at that time, had contributed substantially to the hospital, appropriating money and building an outpatient clinic. In those days, Stephenson Memorial handled about 40,000 outpatients and some 3,000 bed patients yearly.

Dr. Paty expects to find the medical problems of the hospital multiplied by malnutrition and other war-borne diseases, upon his return. He has been informed that equipment will be available through the United Nations Relief and Rehabilitation Administration in Shanghai to help with the big rebuilding job which will be necessary.

Dr. Paty's family will not accompany him when he leaves in February, but he expects Mrs. Paty to join him later on, possibly next fall. She is entering Yale University, at New Haven, Conn., to study the Chinese language until such time as she can leave for China. His daughter, Helen, is a student in the Emory University School of Nursing. She graduated from Agnes Scott College in 1945. Two sons, Robert and Phillip, are in the armed forces, Phillip being an Ensign in the Navy, presently stationed aboard a destroyer in Hawaii. Robert, his twin brother, is a Lieutenant in Army Intelligence, soon to leave for the Orient. After he reports to Tokyo, he hopes to be assigned to China. The two younger sons, William and John, will accompany their mother to New England and possibly to China.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mrs. McCreless' Letter

Dear Secretary of Supply Work:

You have a most significant office as you interpret to your society the needs of our Home and Foreign Mission institutions which may be met through Supply Work, over and above their pledge, our Love's Second Mile giving.

From your district or Conference secretary of Supply Work you will receive the names of the institutions or enterprises under the Woman's Division to which your society is to send supplies. This may take the form of the actual articles needed, or if they are not too bulky or not practical for shipment, cash for same. Read carefully the leaflet on Supply Work, revised as of July, 1945. This gives full instructions for sending boxes or cash. Do not send supplies to other institutions until all on your list are cared for. Promiscuous giving will result in some places being over-supplied while others may suffer. Notify your Conference or district secretary if your assignment is too large for your society or not large enough to challenge your women. Many large societies plan to do some supply work each quarter—general supply work for two quarters, cash offering for foreign supplies one quarter and a Christmas box to a home mission institution the fourth quarter. A globe bank has been found to be most useful and appropriate in taking the offering for foreign supply work. Watch the **Methodist Woman** for plans of shipment when "things" can be sent for our work overseas again.

If you wish to do ministerial supply work notify your district or Conference secretary and she will secure for you the list of specific needs of a minister whose application for supply work has been approved.

Someone has said, "when we know enough we will care; when we care enough, we will share." As Supply secretaries, it is our business to "know enough" about each institution and its needs to which we are asked to send supplies that our society will "care enough" to want to "share." Be on the alert for articles concerning them in the **Methodist Woman** and **World Outlook.** Information may also be secured from the Annual Report of the Division, field leaflets, and "Do You Know—Makers of the U. S. A.," price 10 cents. (A companion booklet on foreign work is being prepared). Present the "askings" and the history and purpose of the institution in an interesting manner and the packing of the most prosaic supply box will become a thrilling adventure as you visualize what each article can mean to the work of the institution.

Next to the importance of doing Supply Work for both our home and foreign institutions is reporting quarterly, on time. In your quarterly reports you are to include not only the supply work done by the society, but also by the Wesleyan Service Guild, the youth and the children in your local church. The sending of your report starts the procession through district, Conference, and Jurisdiction to the Division. Your report incorrectly made out or late causes delay all along the line. The report of one of our pilots after a patrol mission over the Atlantic has become famous for its brevity and significance, "Sighted sub, sank same." How wonderful, if at the end of 1946 the secretary of Supply Work in each Woman's Society of Christian Service could say, "Sent supplies, reported same!"

May the Prince of Peace be with you as you give yourself in loving service for others.

Most sincerely,
MRS. S. E. McCRELESS,
Chairman Supply Work, W. S. C. S

* * *

Urgent Request!

From: Secretary of Supply Work, Mississippi Conference, January, 1946.

To: Secretaries of Supply Work in the local societies and to all church members, everywhere.

Subject: Building up mercy through the victory clothing collection.

Will you help in the building? Will you lay the foundation by informing all members of your W. S. C. S. and church and community that January is the time to build? Have your women promote the Victory Clothing Collection in their local units and tie in their efforts with the local Collection Committee of your town or community.

The materials for building are **good used clothing, shoes and bedding.**. Attach a letter of good-will to each garment or blanket, or pair of shoes, writing friendly, neighborly messages as a great international goodwill program for the suffering people in war-devastated countries.

The builders are the American people, not church members alone, not club people, not city people, not wealthy people only, but all of us in a great unified effort to meet the problem of a need so great we cannot fully comprehend its size.

The structure we will raise in the hearts of a needy world will be a lasting contribution to good-will and a peace won with kindness.

With the bells of the New Year, help to bring in a better year for the people of Europe and Asia. Last spring we helped to clothe 25,000,000 men, women, and children—but this was not sufficient to meet the war relief needs, as it reached only a small percentage of the destitute. The people of Europe, the Philippines and Asia need the clothing we can send. We must not forget these millions who are inadequately clad for the winter months.

Get ready now! Begin to build now! The collection has begun. Have all the members of your society and others to give wholehearted cooperation to local Victory Clothing Collections. They will ship all the clothing together, you will not have to bother with making the shipment yourself.

Remember, we want 100,000,000 garments, accompanied by 100,000,000 good-will letters to the unknown recipients overseas, as an expression of international friendship. All clothing donated will reach those in need quickly.

This clothing will be sent to 25 nations who have lost all or most of their possessions. Let us do our part to help them in their need.

Gather the clothing and take it to your local point of collection; if there is none in your community, take it to the nearest one in a larger town near you; they will pack it and ship it at no expense to you.

MRS. R. E. ROLLINGS,
Secretary Supply Work,
Mississippi Conference.

* * *

How's Your Voice?

If during 1946 some question vital to world peace should be presented to the voters of Mississippi, could you have a voice in the decision?

Now is the time to make sure.

To be permitted to vote in Mississippi during 1946, a person must be registered properly **four months** before the date of the election. **Poll tax must be paid for 1945 and for 1946,** and this must be done **"on or before February 1st."**

In the Mississippi Conference, the Department of Christian Social Relations and Local Church Activities is making its project for January "Good Citizenship." Each local secretary is being asked to check the membership of her society (and outside women as well) and urge that they become qualified electors.

It is also possible that the question of the sale of liquor in your county may have to be decided by vote during 1946.

If you want to have a voice in making your local community, your nation, and the world a better place, do not wait until after the 1st of February to check your status as a voter.

* * *

Wesleyan Service Guild Corner

According to the Guild Handbook, each "Guild meeting should include:

1. A worship service.
2. A program.
3. Consideration of Guild projects and supply work.
4. At least five minutes for discussion and action on any vital issues on impending legislation presented by the Christian Social Relations and Local Church Activities Committee.
5. A period of fellowship.

Following this outline, the January meeting would:

1 and 2. Follow the program, "The Stewardship of Peace," from the yearbook, "Peace Through His Cross."

3. For special emphasis in January the Guild projects chosen are (1) Rehabilitation work here and in China; (2) George O. Robinson School, Puerto Rico. Supply work is also for these two projects. (Pages 57 and 62 of Handbook).

The Guild supply work is **over and above** the annual pledge of the local unit for mission work. The needs presented are for **cash for supplies**—not covered by the regular budget—which goes through the regular channels and, if the Guild report blanks are properly filled out by the local unit, gives credit to the unit.

4. Guild members will also want to have a voice in the elections in Mississippi during 1946, so this can be the C.S.R and L.C.A. emphasis for January.

5. The period of fellowship will, of course, be planned by the committee.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Glenn Laskey, Recording Secretary

The High Privilege of Sharing

Those of you who heard William L. Shirer's broadcast on the Sunday preceding Christmas could not blot out the picture of the world's hungry children as you sat at a well-laden table on Christmas day. Neither could you blot out the picture of mink coats for dogs nor the orgy of spending for Christmas. Yes, it is warm and bright here in America, but in the rest of the world the winter winds blow cold.

It is not that we do not want to share, for we are by nature a generous people. Our consciences bother us because we are so rich, well-fed, and powerful. Six months after the victorious end of a terrific war, we are living virtually without restrictions, with daily announcements of good things to come.

What Can We Do?

But what can I do, you ask, or anyone? If I refuse a second helping of breast of turkey will it magically fill hungry mouths abroad? Of course not.

If I skimp on cream, will it put milk in the glass of a starving child? No, it won't.

If I spurn the delicious fragrance of hot mince pie will it add a single grain of rice to the bowl of a starving Chinese. Obviously not.

Well, then, what can I do? What can we all do?

Just this:

Share Through the W. S. C. S.

When we make our pledge in January, let us pause and think of our suffering world, and then make our pledge joyfully and prayerfully, knowing that in this way we are sending gifts where we cannot go ourselves. We are sending gifts that will be transformed into happiness, joy and comfort for children, youths, and adults all around the world through the hospitals, homes, schools, and institutions that the Woman's Society of Christian Service maintains. We are sending a small part of ourselves out to do God's work, to raise standards of living and to alleviate suffering.

Share Through the Church Committee on Overseas Relief

Let us look through our clothing. Of course, we have shoes, a worn coat, a warm dress, or bedding that is still good but we are no longer using that would bring comfort and happiness to a shivering person. Then, too, we can send money to buy soap, needles, thread, milk—or money to help buy a cow, a breeding sow or a goat for the depleted supply of animals in the war-torn countries. Many of our towns will have "drives" for the collection of clothing, and we will be called upon to help. Let us do so with a joyous heart, and willing hands, knowing that we are privileged to share. Perhaps you would like to send your clothing direct to the Church Committee for Overseas Relief, at New Windsor, Maryland (if for Europe)), and Modesto, California (if for Asia). Cash contributions are to be sent to the World Council Service, 297 Fourth Avenue, New York 10, N. Y.

Why Does My Gift Count?

But you ask, the government is spending one billion three hundred million through UNRRA, so what good will my contribution do? Just this: According to reliable authorities, the need is so stupendous, distress and destitution so wide-spread, that it will take **all** the resources of UNRRA, combined with individual gifts, to alleviate suffering, and bring back some semblance of normal living. To the shame of the American people, voluntary contributions to all relief agencies, according to recent figures in **Life** and **Time** magazines, are running far below normal.

We Have No Choice

There is no law against living well. There is no law against being happy. But there is a penalty for happiness and good living when they are confined to one nation and one people, when the rest of the world suffers. There is a penalty when we withhold ourselves. Our souls will become dwarfed, and we will become mean, little, and selfish. The issue is very clear. We must give of ourselves, our time, our money, our service, our compassion if we want our Church and America to lead the world on the road to peace.

We have no other choice.

* * *

Buck Hill Falls, Penna,.
November 30, 1945.

Dear Conference President:

We are in the midst of the annual meeting of the Woman's Division. Our reports are most encouraging, but perhaps nothing has brought us greater joy than the following letter from one of our fine Christian women in Japan:

Seiwa Joshigakim,
Nishinomuja, Japan,
November 4, 1945.

My Dear Friends and Sisters in Christ:

It is my pleasure to send this little message to you through Bishop J. C. Baker, and tell you how eager we are to get in touch with our Christian friends and recover our old Christian fellowship. In spite of the war, our loving tie of friendship was never broken and kept unchanged.

Former Lambuth Training School for Christian Workers in Ozaka was united with Kobe Congregational Biblical School, and has been kept normally during the war, continuing the class work, giving religious teachings all the way through. The buildings were safely kept, teachers and students were all safe, though many of them lost their houses by the fire.

From September, we are starting on a new life, eager to make up what we have lost. Each member of the Board of Directors of this School joins me in sending love and greetings to you.

With love and good wishes, I am,

HAMAKO HIROSE,
President.

We wanted to share this with you as quickly as possible, as it indicates a wonderful Christian fellowship which still exists in spite of war.

More news will come in due time, but this is my special greeting from our annual meeting.

MRS. J. D. BRAGG,
President.

ALCOHOL AND THE ADOLESCENT

By John L. C. Goffin, M.D.

Why do people drink? Why do they begin? Usually because of social invitation or pressure. Young people drink because they see their elders drinking; they come to think of it as a sign of manliness, of being "grown up," a "man of the world." They see intoxicated men, occasionally, weaving from one side of the street to the other or lying in a drunken stupor, and they do not want ever to be like that. But they also know highly respected men—perhaps a father—who "drink like gentlemen." They are certain they can do the same. The drunks, they reason, are weaklings who don't know how to "handle liquor." They will never allow themselves to be so classified. They do not reflect that probably the unfortunate victim once reasoned this way himself. If these youths could use their imaginations retrospectively they might visualize these wrecks of humanity, forty or fifty years ago, as beautiful babies with undreamed of potentialities. They were not born drunkards—society made them such by its lack of understanding, and neglect.

So a friend at a party or in a car offers the youth a drink; of course, believing as he does, he takes it. He would be ashamed not to do so. Soon he is drinking frequently and before long feels that he should buy his own drinks and treat others. Yet anyone who persuades another to drink is unwittingly **mis**-treating him.

The only safe and sane course for young people is to leave beer, wine and whiskey strictly alone. The person who does that will retain his self-respect and the respect of his fellows. He will miss nothing of value. Drinkers are not manly because they drink; in fact, excessive drinking and compulsive drinking are signs of emotional immaturity. It is best to grow up emotionally, as well as physically, before even considering the taking of a first drink.

Excerpts from "Alcohol and the Adolescent," in **Health Education Journal**, Los Angeles City Schools, Los Angeles, Calif.)

—From The Voice.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Children's Work

Dear Secretaries of Children's Work:

The following outline for your work is given in the **Winter Bulletin.** Please study it carefully and try to carry out the plans outlined:

Planning for Missionary Education During the Winter Quarter

The ongoing program of the church during the winter quarter brings rich opportunities in the missionary education of children. In the Sunday morning sessions of the Church Schools where the Group Graded Lessons are used, primary and junior boys and girls during the month of January will take part in a study of the Church's work in Africa. This emphasis will also be studied at the same time by both groups in additional sessions. Secretaries of Children's Work, together with other leaders, will wish to make careful preparations well in advance for the teaching of these important missionary units. The following materials will be used in the Sunday morning and additional sessions of the Church School:

1. **Missionary units in the Group Graded Lessons during the winter quarter:** (a) **For primary children.** The entire month of January will be given to the study of a unit on the Congo. The teacher's notes may be found in "Child Guidance for Christian Living" for January, 1946. The pupil's materials will appear in "The Primary Class" for the same month. (b) **For junior children.** The month of January will be spent by juniors in the study of the unit on Africa. The teacher's notes will be published in "Child Guidance in Christian Living" for January, 1946. The pupil's materials may be found in the "Junior Quarterly."

2. **In the Closely Graded Courses there are no specific units that occur during the winter quarter.** However, many occasions for friendly sharing will be found in the session plans for both primary and junior children, as well as in the regular observance of World Service Sunday.

3. **Missionary units for additional sessions during the winter quarter:** (a) **Weekly additional sessions throughout the year:** (1) **For junior children.** Juniors will spend the month of January in the study of the missionary unit in "Christian Festivals in Africa." The materials will be found in "Plans for Additional Sessions" in **Child Guidance for Christian Living** for January, 1946. (b) **Additional session when mission-units occur in the lessons for Sunday School:** (1) **For primary children.** Additional sessions will be held for primary children in January and into February, if desired, when the regular lessons of the Sunday School are missionary. The materials for the sessions will be, in the manual entitled, "Children of the Congo," by Lois Eddy McDonnell, price 25 cents. (2) **For junior children.** Additional sessions will be held for juniors in January when the regular lessons of the Sunday School are missionary. The manual, "Making Friends in Africa," by Mildred Magnuson (price 25 cents), may be used, or "Plans for Additional Sessions," found in **Child Guidance for Christian Living** for January, 1946. (c) **Monthly meetings.** For primary children, use the manual "Children of the Congo. For junior children, use the manual "Making Friends in Africa."

The manuals and the reading books referred to may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or from the nearest branch of the Methodist Publishing House.

The Children's Service Fund

During the study of missionary units in January, there will be an excellent opportunity to interpret to children the ways in which the Children's Service Fund is used. Consult the following leaflets: "The Children's Service Fund," No. 164-B, free; "When Children Give," price, dozen, 25 cents; 5 dozen, $1.

Opportunities for Friendly Sharing

Children taking part in the study of missionary units during the winter quarter will find many ways in which to show their friendliness and to carry out their desire to help. Among them are the following:

1. **Furnish medical supplies for the work in mission stations in the Congo.** Gifts of $3 or $5 will help buy medicines, instruments, and bandages. These gifts of money, together with the others listed below, may be sent as **Cash Supplies** through the regular channels of the supply work of the Woman's Society of Christian Service. The purpose of the gift and the place to which it is to go should be stated. Consult the secretary of Supply Work of the local Woman's Society.

2. **Provide materials for children in village schools in Africa.** Gifts of $3 to $5 or more will secure school supplies that boys and girls need in villages in Southern Rhodesia, Angola, and Portuguese East Africa.

3. **Buy supplies for the nursery and kindergarten in Tunda, Congo Belge.** Gifts of $3 or $5 will be used to buy soap, towels, tiny beds, story books, simple garden tools, and playground equipment.

4. **Buy an outfit of new clothing for children in Europe.** Word from Europe states that such outfits are urgently needed. The Methodist Committee for Overseas Relief, through an agency, the American Friend Service Committee, has provided a way in which children here can send gifts to boys and girls in Europe who are in great need of new clothing of all kinds. For details of the gifts that are needed, order the free leaflet, "Togs in a Towel," from the MCOR, 150 Fifth Avenue, New York 11, N. Y. "Togs in a Towel" has been approved as one of the supply projects of the Woman's Society of Christian Service, and may be sent through the regular channels of supply work. For the right procedure to follow, see the "Opportunities for Friendly Sharing" in the **World Friendship Bulletin,** spring, 1945, or write to the secretary of Children's Work, Room 509, 150 Fifth Avenue, New York 11, N. Y.

MRS. C. A. PARKS,
Conf. Secty of Children's Work.

* * *

Installation Service of the Leland W. S. C. S.

In an impressive ceremony, officers for the year 1946, recently elected, of the W. S. C. S. and the Wesleyan Guild of the Leland Methodist church, were installed at the church Sunday evening at 7 o'clock.

As the congregation sang "Lead On, Oh King Eternal," the newly-elected officers came down the aisle, led by Sara Beth Jennings and Mrs. James Mauldin, of the Wesleyan Guild, who carried lighted tapers, and after reading appropriate scripture, they placed them in holders on either side of a lighted cross behind the altar.

Rev. W. M. Jones acted as installing officer, assisted by Mrs. Robert Carr, retiring president, who read the purpose of the society.

Officers installed were: President, Mrs. J. E. Swanner; vice-president, Mrs. E. B. Pepper; secretary, Mrs. W. M. Jones; local treasurer, Mrs. S. C. Tanner; Conference treasurer, Mrs. J. V. Shepherd. Secretaries: Christian Social Relations and Local Church Activities, Mrs. C. A. Tate; Literature and Publications, Mrs. Ben Jones; Supplies, Mrs. W. A. Barr; Student Work, Mrs. W. E. Bufkin; Spiritual Life, Mrs. Elizabeth Gray; Missionary Education, Mrs. F. G. Marble; Youth Work, Mrs. Rex Winter. Wesleyan Service Guild Officers: President, Mrs. Russell Neal; vice-president, Mrs. James Mauldin; secretary, Mrs. Bobbye Gilmer; treasurer, Miss Kathryn Pigg.

As officers were installed they were given symbols of their office, and after kneeling at the altar for a consecration service, arose one by one as they were commissioned with appropriate scripture by the pastor.

The response from the audience was given by Mrs. Fred Weston. Miss Nell Tate served as organist. The congregation sang "A Charge to Keep I Have" as a closing hymn.

MRS. J. V. SHEPHERD,
Publicity Chairman.

WHAT WE NEED

We do not need more material development, we need more spiritual development.

We do not need more intellectual power, we need more moral power.

We do not need more knowledge, we need more culture.

We do not need more law, we need more religion.

We do not need more of the things that are seen, we need more of the things that are unseen.—Calvin Coolidge.

Faith and love is the creed of Christians; faith without love is the creed of devils.

—Augusti

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 20, 1946

By W. C. Newman

LAW ESSENTIAL TO LIBERTY

Lesson Text: Exodus 20:1-17.

Golden Text: "I will delight myself in thy commandments, which I have loved."
—Psalms 119:47.

Perhaps no other word in our language has been more bandied about during the last 150 years than has the word freedom. It has occurred in the mouthings of politicians more frequently than any other word; our patriotic songs and poetry and our state papers would be very bare indeed if this word were left out of them entirely; and I do not know what excuses could be given for our terrible wars if this word were not known to us.

W. C. Newman

Yet, strangely enough, the word does not appear in the greatest utterance in all human history—the Sermon on the Mount. This is not to belittle the value of freedom, but to assert emphatically that there are some things equally as important as freedom and, at least, a few things more important. So true is this that we must begin any clear thinking about freedom on the premise that freedom is a good thing only when it is properly related to such other things as Jesus talked about in the Sermon on the Mount—Honor, Mercy, Truth, Love, and God.

Freedom, An Individual Possession

The most common misconception about freedom is that it is a treasure that can be won for all people by the united effort of all freedom-lovers. Revolutions have been promoted on this erroneous idea. Wars have been repeatedly fought, or said to be fought, on this idea.

But it is not true. The disillusionment and embitterment that inevitably followed such wars are evidence of the fact that freedom is not to be won for all mankind by one heroic victory.

"Ye shall know the truth, and the truth shall make you free." When Jesus spoke these words neither he nor his people were living in a free world. For a long time they had lived under the subjection of the ancient counterpart of our modern Hitler. Yet, Jesus was free, the freest man that ever lived!

He was free because freedom is an individual possession to be won by one's own individual achievements. He was free from avarice; he was not a slave to the desire for things and, therefore, a slave to people who had things. He was free from prejudice. Whether it be the hatred of one class for another, or of one man for another, prejudice enslaves man. He was free from fear. Not that life was empty of danger for him—every step that he took brought him nearer to suffering and death. He had none of the security upon which we moderns set such high value, yet he walked steadily through that dangerous world unafraid. Most of all, he was free from that master tyrant, Sin. This is to be free indeed, and this freedom is not won by war.

Free to do What?

Not all law is written upon statute books nor enacted by legislators. The law of fashion in dress is as rigid and inviolable as the law of the land. Quite often one's conduct is absolutely determined by the laws of the social circle in which he travels. "I do not care to drink but if I do not drink I will be left out," has been said to me more than once by a troubled young person.

That such unwritten laws exist and operate with great power and fearful results, no one acquainted with our current life can doubt.

The simple fact of the matter is that many young people who loudly and emphatically demand the right to be free, and rebel against the prohibition of state and moral law, weakly and supinely submit themselves to a more tyrannical law than these.

Which is to say, that when we cry for freedom, we usually mean freedom to do as we please without regard to the rightness of our conduct, or to its results for ourselves and others.

Alternatives to Law-keeping

Another common misconception about this matter of freedom and law is that the alternative to keeping a law is breaking the law. Actually it is not a matter of whether we keep the law or break it, but a matter of whether we keep the law or be broken by it.

If Moses "made up" the Ten Commandments he was the most intelligent and miraculous man that ever lived. Living thousands of years before what we know as organized government came into being, long before what we knew as civilization came into existence, he gave to his people these Ten Commandments that have been acknowledged by all generations to be the foundation for every intelligent legal system since that time.

But Moses did not "make up" the Ten Commandments. He simply transcribed them so that men might read and know the spiritual law which God, the creator of man, has put into the very nature of man and of man's universe.

The Ten Commandments were not arbitrary impositions upon man's freedom; they are the very law of our lives, the fundamental principles of the development of human personality, the only way by which man may find for himself and his world the abundant life we claim to be seeking. The most fearful result of breaking them is not the danger of being condemned to some distant hell, but a certainty that if we break them the goodness and beauty and joy of living will be destroyed for us and for our fellows.

One thought obsesses us all in these opening days of 1946. Must we have another war? Or can we really make a peaceful world? The answer lies in the theme of our lesson today. Not only our personal liberty but all liberty, not only our personal security, but the security of our world depends upon whether or not we are willing to keep God's law.

VICTORY CLOTHING COLLECTION FOR OVERSEAS RELIEF, JANUARY, 1946

All churches and women's societies asked to participate.

Supply secretaries, please promote collection at your churches.

Clothing and shoes and bedding for Europe and Asia in January spell peace in coming years.

Those giving are asked: To tie shoes, boots, rubbers, mittens, and gloves together securely in pairs. To fasten the parts of suit (trousers, vests and jackets) together firmly; or the skirt and jacket; or coat and dress of an ensemble. To write friendly letters and sew or fasten with safety pin to gifts of clothing, so that those receiving them will feel the good will back of them.

Take your bundles to your churches.

MRS. C. I. JONES,
Conf. Supply Secty.

A DISTINCTION WITHOUT A DIFFERENCE

"To own and to possess are not the same thing," said a man of affairs. "I used both to own and possess a certain umbrella. I still own it—but somebody else possesses it."
—Christian Observer.

If in need of a physician let these three serve you: a cheerful mind, relaxation from business, and a moderate diet.—Selected.

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NATIONAL MUTUAL CHURCH
INSURANCE COMPANY
has made it possible for Churches, Ministers and Church Members to carry full insurance protection at low cost, paying premium in Reduced Annual Installments.
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THE CHRISTIAN FIRESIDE

THE BLOTS

By Vivian T. Pomeroy

Among her presents at Christmas, Brenda, who was nine years old, had a beautiful diary. It had scarlet binding and had a silver clasp with a good key to lock it. It was the kind of lock which would be exceedingly difficult for an ambitious brother to force open with his pocket knife. Brenda loved to write, and she danced about with glee at her new diary.

"I suppose you'll write all your silly secrets in it," scornfully said her brother Bob.

"It'll be full of blots: she's a blotty writer," said Bill, her elder brother.

"It won't. It's going to be as neat as neat," said Brenda.

"You'd better write in pencil; then you can rub out the mistakes in spelling," said Bob.

"I shall write with my new fountain pen," said Brenda.

"If you go through a week without a blot, I'll give you fifty cents," said Bill, jingling some of his Christmas money in his pocket.

Brenda resolved in her heart that she would win that fifty cents. On New Year's Day in her room she unlocked her diary. How clean and white the page was! She took up her newly-filled pen, and very carefully started to write.

"I have," she wrote, "now started a diary. I shall write only the important things. I have just come back from the drug store where I had a chocolate ice cream. Bob has gone riding. Bill is listening to the radio. Mother is out. Father is going to get her in the car."

Brenda wrote slowly and carefully, printing her letters as neat as neat. She stopped and looked at it. How splendid to start the New Year so neatly. She felt pleased wtih herself. How good to show those tiresome, teasing boys that she could be neat and tidy, if she wished!

Oh! She suddenly remembered. "I must write about seeing the New Year in"—and she plunged her pen, forgetting it was a fountain, into the inkwell. Blob. Blob. Horrors! There was a great blot. Now she had done it. It had spoiled the page; ruined everything. New Year was a fraud. Her resolutions and everything gone wrong at the very start. Great black staring blots. The boys would laugh and say, "What did we tell you?"' '

Brenda burst into tears, and, as she wept, Mother came in. "Why, Brenda!" she said. "What is it? Whatever is the matter?"

"My blots," sobbed Brenda. "It was all so neat and I was trying so hard. And look! Oh, it's no use making resolutions, no good at all; and my diary is spoilt, and everything is ruined, and I've lost that fifty cents."

"Come, come," said Mother. "Nothing so bad could happen in the New Year as to be beaten by one blot."

"Two blots," sobbed Brenda.

"Well, two blots, then," said Mother. "You can't give up for two blots."

"But I always make a mess," sniffed Brenda, "and never, never shall be any different. I'm just made that way."

"That's the worst thought of all," said Mother. "See. Let's get blotting paper." And Mother carefully put one little ear of blotting paper into one blot and then another into the other blot. "There! Look! The blot has become a star. It isn't at all bad. Both blots are stars."

"But I've lost my fifty cents," said Brenda.

"Well, one can lose fifty cents and keep one's heart up," said Mother. "The main thing is, you musn't let blots today spoil tomorrow. Tomorrow you can can wipe out the thought of them on a clean page. The worst thing about making a blot is letting it beat your resolve not to make one tomorrow."

Brenda peeped over to the page marked January 2.

"And we needn't tell the boys, need we?'" she asked.

"I'm afraid they won't wait to be told," said Mother, laughing a little. "They'll ask, and you may have to confess. But I'd rather have a brave heart to confess than be the neatest un-blotter who couldn't."

"Oh, dear! Isn't New Year difficult?" said Brenda.

"But always exciting," said Mother.

And Brenda turned the key of her diary. For, although one may have to confess, one need not make a free exhibition of one's blots.—Reprinted by special permission of the author and the Christian Leader.

SNOWSHOE RABBIT

By Esther D. Hooey

Aunt Jane had promised to tell Gilbert and Betty a story about the rabbit that wears snowshoes in the winter. "Do tell us about him tonight," pleaded Betty. "Are the snow shoes that the rabbit wears anything like Tommy Gray's?" asked Gilbert.

"They are not like Tommy's, but they are for the same purpose. It is to keep the rabbit from sinking in the snow when he is running. If he did not have them, he would soon be caught by his enemies," responded Aunt Jane.

"Well, what are they like and how could a rabbit put them on?" asked Betty.

"The Wabasso or snowshoe rabbit does not have his snowshoes in the summertime, for he does not need them then, but as soon as the cold weather comes in the fall, a sort of web starts to grow between his toes, like a duck or a goose. When the snow starts to fall this web has become so strong that the rabbits finds he can run over the snow without sinking in, and that is why it is called a sort of snowshoe. You see, Mother Nature, which is God's servant, supplies all the little people of the woods and forest with just what they require for their protection. I told you about how she gives the other rabbits a warm, white coat that not only keeps them warm in the freezing weather, but also protects them from their enemies, because it is the same color as the snow."

"I would love to see the snowshoe rabbit running about with his snowshoes on. I'll bet that he makes good speed, especially if Mr. Fox is after him," said Gilbert excitedly.—Our Dumb Animals.

Like fire, fear is a great and necessary servant, but a ruinous master.—Selected.

CIRCULATING LIBRARY FOR RURAL MINISTERS AT VANDERBILT UNIVERSITY

Vanderbilt University School of Religion has established a circulating library for rural ministers. Through a gift of $50,000 by Dr. John Louis Kesler, Professor Emeritus of Religious Education, and an equal sum granted by the University, the service is available to rural pastors of all religious denominations in the South.

This circulating library was started in 1936 with grants by the Carnegie Corporation. Over 5,000 books have been purchased and 4,000 rural ministers in 34 States borrowed an average of 24 books each during the 1936-1945 period. A total of 90,000 book-loans were made.

The expanded venture, to be known as the John Louis Kesler Circulating Library for Rural Ministers, was launched during a dinner held in Nashville on November 20th. Chancellor O. C. Carmichael, of Vanderbilt, spoke of the importance of the rural church in the South and the possibilities of the library as an adult education service to the rural pastor. Dr. A. F. Kuhlman, Director of the Joint Library of Vanderbilt, Peabody College for Teachers and Scarritt College, spoke of the rural minister's plight in which he has a high potential for community leadership but who lives in isolation and on small income without adequate resources for continuing education. "In the South, the rural pastor has been especially handicapped because there are practically no rural libraries—less than 20 per cent of the rural population having access to library resources," according to Mr. Kuhlman.

Dr. John K. Benton, Dean of the School of Religion, announced the circulating library as available to the graduates of all theological schools and to that majority of Southern rural pastors who have not had college and theological training. He said, "A library for rural ministers is of particular significance in the field of theological education, for at least three-fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological school will find the circulating library of even greater value in their efforts at self-education."

Rural church leaders in the South may obtain the services of the circulating library by applying to the Vanderbilt School of Religion, Nashville, Tenn. Books will be sent postpaid. The borrower pays only the return postage. Announcements and bibliographies will be issued from time to time by an advisory committee under the sponsorship of the Joint Library and the School of Religion.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

IN MEMORY OF JOHNNIE D. RICHARDSON

Johnnie D. Richardson was born on December 6, 1897, and died on December 16, 1945, at the age of 48 years. After an illness of more than ten weeks, which he bore very patiently, our Heavenly Father called him home. His faithful wife, children, and friends, did all they could to gratify his every wish. He was a loyal and devout member of Concord Methodist church and for a number of years served as chairman of the Board of Stewards. Johnnie, as he was lovingly called by his friends, was very active in the building of the new church at Concord in 1943. He was a good friend and neighbor and was very liberal in helping the needy. Many tokens of sympathy and a profusion of lovely flowers showed that he had many friends. He leaves a devoted wife and five children, two sisters, three brothers,. and many relatives and friends to mourn his loss. Indeed, a good man has gone, but we feel that our loss is his eternal gain. May God bless his memory!

Chatham, La.

J. T. GARRETT, Pastor.

IN MEMORY OF JAMES H. BODDIE, SR.

A most worthy ciitzen passed to his reward when James H. Boddie died on December 18, 1945, in the home of his daughter, Mrs. Kate M. Warren, Ruston, La., Route 1, after an illness of only a few days. If he had lived until January 2, he would have been 98 years of age. The deceased was born on January 2, 1848, in South Carolina. He was a farmer by occupation, and a useful citizen of his community. He spent the greater part of his life in Lincoln parish, near Ruston.

Early in life he became a member of the Methodist Church, which he served faithfully until his death. He was a devout Christian, ever striving to be of service to God and his fellow-man.

I have been acquainted with Mr. Boddie for twenty years and very closely associated with him for the last fourteen years, as he spent these last years in our home. I feel that it was a great privilege to have had this opportunity, as I found him to be an exceptional person.

He was so kind and agreeable in every manner, and so faithful and devoted to his Creator. Many a night (though feeble and frail) I have heard him drop down on his knees, beside his bed, and utter aloud his prayer. If we who remain in the world will live as devoted a life as he did, I feel that our way will be clear.

He told me more than once that he wanted to pass on, as there was nothing more he could do here in this world, and he was as nearly prepared as he would ever be.

Mr. Boddie, at the age of twenty years, was married to Miss Mary May, of Florida. They moved to Louisiana in the year 1870. To this union were born fourteen children, two of whom are deceased; a daughter, who died in infancy, and Mrs. Hamie Hammett, who died several years ago.

He is survived by eight daughters and four sons: Mesdames Kate M. Warren, Correy Green, Ardella Edmiston, Maggie Pipes, Lela Liner, of Ruston; Mrs. Henrietta Owens, of Chatham; Mrs.. Emma Tilley, of Gibsland; Mrs. Belle Hammett, of DeRidder; Elliott, Eugene, and John, of Ruston, and Tom Boddie, of Wichita Falls, Tex; sixty-eight grandchildren, one hundred and three great grand-children, and twenty-two great-great-grandchildren. His wife departed this life in May, 1912.

Mr. Boddie's funeral service was held at the Douglas Methodist church near Ruston, on December 19, 1945, at 3 o'clock in the afternoon. The service was conducted by the pastor, Rev. Roy Grant, assisted by Mr. Boddie's son-in-law, Rev. R. H. Hammett, of DeRidder.

The many friends attending and the beautiful floral offerings attested to the esteem and admiration of all who knew him.

We will miss him so much, but we feel that he is better off than we.

Written by a daughter-in-law
who loved him.

DR. KATHERINE JACKSON FRENCH

A woman of profound scholarship, gracious charm, and splendid Christian character—a humanitarian in the fullest and finest meaning of the word is Dr. Katherine Jackson French, professor of English at Centenary College for twenty years past. Before Dr. French joined the faculty at Centenary she was already known as a leader in the cultural and religious life of the community, one of the founders of the Woman's Department Club of Shreveport, a perennially popular lecturer, and an inspiration to all those with the good fortune to know her.

A member of an old Kentucky family, Dr. French attended school in London, Ky., and Shelbyville, Ky. She received both her A.B. degree and her Master's degree from Ohio Wesleyan and her Ph.D. from Columbia University. Dr. French taught at Mt. Holyoke College in Massachusetts and Bryn Mawr in Pennsylvania. She is a member of Phi Beta Kappa and the National Society of Colonial Dames.

From 1919 to 1937, Dr. French served as lecturer in the Shreveport Department Club and brought to its audiences the inspiration and intellectual challenge which distinguished her understanding and interpretation of the world's great literary classics. In 1924 she brought that genius for teaching to the faculty of Centenary College. Hundreds of students have known, loved, and respected the value of so gifted a woman and would well appreciate the tribute of the student who recently said, "Dr. French transforms the tasks of education into a challenging adventure in learning."

A member of the First Methodist church of Shreveport, Dr. French is a valued teacher and a worker in the W. S. C. S. In her church work, as in her college classes and in all personal contacts, ‘here is always inspiration in her wonderful character and personality.

BAYOU PEOPLE WANT TO BE METHODISTS

Serving an area in the Louisiana Bayous that measures fifty-five miles north and south and about ten mies in width, the Rev. D. B. Boddie, pastor, with headquarters at Morgan City, La., uses boats to reach the families of fishermen and trappers who make up his widely-scattered constituency. During the past year Mr. Boddie has expanded his service to people north of Morgan City, those living in camp boats along Bayou Boutte, Bayou Smith, and other short bayous leading out from these have been served by the church. Already families along Bayou Chene, Bayou Shaffer, Bayou Peru, Bayou Boeuf, and on the Atchafalaya River, were being served as they move from place to place following their trade at points east, west and south of Morgan City, extending to the Gulf of Mexico.

Boats are used to transport a number of people to Sunday services, says the pastor, reporting that as many as five boats are sometimes used. This is in addition to pastoral visitation and vacation schools conducted in the area where the people live. The pastor also keeps a mailing list of persons at more remote points and sends them church bulletins, copies of the **Upper Room** and of Sunday School literature prepared to meet their particular needs. Since many of the adults do not read, children and neighbors assist in reading the literature out loud, which is proving popular. Reports are requested for lessons studied by "correspondence" and offerings recorded. Stating that opportunity is great for the Methodist Church, which many of the people prefer, Mr. Boddie says: "The people are hungry for help from the Methodist Church and the field is white unto the harvest. . . . Another denomination has recently built a mission church and are building a home for the mission pastor. In spite of their strong effort to win the bayou people, many say they will remain Methodists. They like the Methodist Church and this places us in a very responsible position. The field is largely ours, if we are willing to go out and take it."

CRUSADE FUNDS AT WORK

The Methodist Committee for Overseas Relief, which is taking a major role in the distribution of Crusade funds, is solely an emergency relief organization set up by the General Conference. Crusade funds are combined with direct gifts and communion offerings into one fund and used for immediate needs of individuals and families overseas, Bishop Herbert Welch, New York, N. Y., chairman of the Committee, states in his report.

Thus far, a total of $525,000 of Crusade money has been put to work by the Committee, and more is being allocated and forwarded. During the past nine months $275,000 has gone for the "help and rescue" of Methodist workers in the following countries:

China, $204,600; India, $33,600; Malaysia, $6,500; Belgium, $4,800; Philippines, $4,400; North Africa, $4,300; Italy, $3,900.

Sweden, Norway Czechoslovakia, Finland, Denmark, Poland, and Yugoslavia received $5,300, in addition to the $8,000 entrusted to Bishop Garber for distribution in the various countries of his Area, a field in which the Methodist Committee for Overseas Relief has only recently begun to work.

The remaining $250,000 has been administered through the eight interdenominational agencies approved by General Conference, to aid "orphaned missions," assist in distribution of Scriptures to war prisoners and refugees, feed thousands of hungry children, and to give help to millions of displaced persons in Europe and Asia "without distinction of race, creed or color."

The light is beginning to grow upon the darkness, in the life of nature and the world of men. We are beginning to hear of victories, and not in the field only, but in the soul. The sap of freedom and confidence is rising; nations that had been paralyzed by fear and defeatism are coming to themselves again. Under God's hand, therefore, let us face these times, so crucial for mankind, with good hope.—F. R. Barry.

THIRD NATIONAL STUDENT CONFERENCE

By Boyd M. McKeown

"The more you hate the more you stew in your own glandular juices," said Dr. T. Z. Koo, Secretary of the World Student Christian Federation, in an address on Sunday evening, December 30, to the Third National Methodist Student Conference, held during the Christmas holidays at the University of Illinois. Dr. Koo, speaking on "The Adequacy of the Christian Faith in a Crisis," modestly cited some of his own experiences in China during recent years as evidence of the all-sufficient power of a vital Christian faith.

In the judgment of many, this address was one of the great features of the Conference, although the program from start to finish was of a high order. At no time did it drop to the level of mere propaganda. The theme of the Conference was "Christianity Meeting the Crisis of Our Time," and Bishop G. Bromley Oxnam, in the opening address on Friday evening, declared that the answer to the crisis is an honest giving of self to Christ.

The role of religion in the present crisis was presented on Saturday morning, in a three-speaker panel and forum, under the topics, Theology, Human Relationships and Social Ethics. Panel members were Dr. Georgia Harkness, of Garrett Biblical Institute; President Benjamin Mays, of Morehouse College, and Dean Walter Muelder, of Boston University School of Theology.

Rev. Robert Hamill, pastor of Grace Methodist church, Burlington, Ia., conducted a stimulating question and answer period following the panel, in which many students participated.

"No human being is an indispensable man," stated Dr. Albert Edward Day, in an inspiring sermon on Sunday morning, "but the Christian answer to the crisis is the indispensable man, Christ.'" Dr. Day, Director of the New Life Movement and a member of the staff of the Board of Evangelism, pointed out that Christ is not simply an ideal; He is an experience.

On Monday morning the Conference was thrilled by the keen thinking induced by another "Town Hall Forum," with Robert Hamill again serving as moderator. Under the general caption, "The Christian Church as the Instrument of Faith in the Crisis," Dr. Edmund Heinsohn, pastor of University Methodist church, Austin, Texas, recounted the role of the Church in history. Bishop Ralph S. Cushman, of the St. Paul Area, discussed "The Church as an Instrument of Faith in Christian Living," declaring, "An isolationist has no place in the Church of Jesus Christ." A new socially-minded evangelism was pronounced the best means of meeting the present crisis.

Dr. Roy Burkhart, minister, First Community Church, Columbus, Ohio, speaking on "The Church in the Community," expressed views which to some extent were in opposition to some that Bishop Cushman had set forth. In the lively exchange of comment which followed the students had an excellent example of the potency of the discussion method as a harmonizing and unifying force, for as the forum proceeded it became less and less controversial.

The New Year's Eve service on Monday evening featured a colorful roll call of nations, in which representatives of many countries appeared in native costumes. Bishop Newell S. Booth, of Africa, presented reports of progress and needs in various parts of the world. Dr. Eddy Asirvatham, originally of India but now a member of the faculty of Boston University, and others.

Dr. W. A. Smart, of Emory University, delivered the final address on Tuesday morning on the subject, "What Shall I Do With Jesus?" Dr. Smart challenged each delegate to find for himself in Jesus Christ the inspiration and the method by which he might best fulfill his own part in facing the crisis.

Dr. Russell Ames Cook, director of the Portland, Maine, Symphony Orchestra, led group sings at each session and conducted a conference choir of 300 voices. Other musical features blending delightfully into the spirit of the Conference were a concert on Saturday evening by Roland Hayes, the great Negro tenor, and a New Year's Eve organ recital by Richard Ellsasser, the 19-year-old pianist, organist, composer, and conductor. Mr. Ellsasser, a graduate of Baldwin-Wallace College and at present a student in Boston University School of Theology, is a recognized authority on Bach. He is one of the few persons able to play from memory the entire 219 works of Bach.

The afternoon hours were filled with workshop sessions, discussion group activities, demonstrations, projects, directed recreation, and get-acquainted teas sponsored by various national groups.

Delegates came from 45 states and from more than 200 colleges. Student participation was present at every stage of the Conference. Students have been active in all the earlier Conference plans; a student steering committee gave active direction to the conference procedure; many of the worship services were led by students, and student officers in the youth and student organizations of the Church took turn-about presiding. It was truly a conference of, for, and by students.

China

$100,000 OF CRUSADE FUNDS HAVE JUST BEEN RELEASED TO CHINA

This money is being used for emergency repairs on churches, hospitals, and educational institutions; also, for the urgent return of stranded Methodist workers to their homes.

Pay your Crusade pledge in full on Pay-Up Sunday, before January 31. Remember—

Success Depends on Every Congregation

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

We ought to draw far more encouragement than we ordinarily do from the fact that in the most diverse quarters men are beginning to see . . . where modern society in recent centuries has gone wrong, since this knowledge points to the path we must follow if we are to be restored to the wholeness of life. . . . It is surprising how little alive we are to the fact that the faith that can inspire bold and vigorous action is already given.

—Dr. Joseph H. Oldham.

THE PRAYER-ROOM TODAY

O Lord, forgive me that I have so carelessly guarded the holy fire within my heart, and done so little to stir up Thy gift in me. Forgive the self-sufficiency that has forgotten my dependence upon Thee, the sloth that has continually postponed my heart's return to Thee. Now I can but cry to Thee out of my helplessness, my bitter need. Lord, Thou art life, though I be dead: Love's fire Thou art, however cold I be. Leave me not to myself. O Lord; take not Thy Holy Spirit from me. Amen.

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No. 4.
EW ORLEANS 12, LA.,
URSDAY, JANUARY 24, 1946.

Life is More Than This

By Vincent Godfrey Burns

Life is far more than this drab mortal seeming,
Far nobler than this vale of pain and grief;
The truth of life is grander than our dreaming,
'Tis robed about with wonders past belief . . .

Eye hath not seen the fullness of its giving;
Ear hath not heard the music of its spheres;
Yet shall we know this mystery of living,
Unshackled from these chains, these mortal fears . . .

On bended knees entreating and imploring
Is not the way to win one's spirit-wings,
But we must come awake, His light adoring,
Accepting all of good He freely brings . . .

The holy kingdom is not far above us:
'Tis near as breathing, 'tis our very breath,
Through which the Mighty One would live and love us
And, tell His wondrous truth: **there is no death . . .**

Oh, let us rise with eyes of understanding,
Aware of Him in whom we live and move,
Happy to do the will of His commanding,
His endless life to share, His world to prove . . .

—The American Friend

WALLET OF THE WEEK

THE FAMED BOTANICAL GARDENS at Buitenzorg, Java, are reported to have escaped harm at the hands of the Japanese occupation forces. The plants are in good condition and none of the material was carried away by the Japanese. These gardens were laid out in 1817, and they have achieved an international reputation for their numerous contributions to the understanding of the plant life of the tropics. In addition to the gardens, there are other departments and libraries which were left intact.

* * *

THE TASK OF CHRISTIAN MISSIONS is indicated by the fact that of the billion people who live in Africa, China, and India at the present time, only sixteen million are Christian. This staggering contrast is made all the more disquieting by the record that only sixty-seven millions of the estimated one hundred and thirty-seven million people in America are even nominally Christian. Here we have the challenge of the long road to those of the unlimited faith—the faith to which, though as a mustard seed, nothing is impossible.

* * *

THE DEMORALIZATION OF AMERICAN WOMANHOOD is indicated by two paragraphs carried in an exchange. The first says that an investigation into the cigarette shortage revealed that sixty-nine per cent of the 329,000,000 cigarettes released had been consumed by women. In the other, the pastor of Calvary Baptist Church, in New York, is quoted as saying that there are twice as many barmaids as coeds in the United States. Or to state it differently, American women are majoring in liquor and minoring in education. No sensible person doubts that a large part of our problem is on our own doorsteps.

* * *

CHRISTIAN MISSIONARIES en route to Japan are said to have stopped at Okinawa where they told the gospel story and left a Bible with the few natives who heard them. That was thirty years ago, and one of the natives was Shosen Kina, who later became superintendent of the Shummabuke schools. He taught Christianity out of the Bible given him. It is reported that the soldiers of invasion found those who were the fruits of that brief sojourn and on a Sunday the chaplain's choir sang at a service in their church. The Gideons have arranged to send the little congregation one hundred and fifty Bibles.

* * *

CHURCH MEMBERSHIP INCREASE in the United States over a period of eighteen years, from 1926 to 1944, is given as thirty-two and eight-tenths per cent. Low as is this average, the Methodist Church is ninth with a nineteen per cent increase for the eighteen-year period. Only the Jewish congregations, the Congregational Christian Churches, and the Presbyterian Church, U. S. A., were lower than the Methodists. It would seem that an average growth of less than two per cent over a period of eighteen years ought to prick the conscience of any communion, and any that gets down to an average of one per cent and below certainly needs a new baptism of the Holy Spirit.

THE GREAT FRENCH CATHEDRALS which were so badly damaged in the first World War are said to have escaped in the present struggle, except that the Rouen Cathedral suffered considerable damage. All the others, including Sainte Chappelle, are practically unscarred. On the other hand, the German cathedrals had a different experience. The great Cologne Cathedral is still standing, its magnificence a blackened shell, but still capable of complete rehabilitation. This time the Germans lost the war on the sacred soil of the Fatherland.

* * *

JEWISH YOUTH to the number of one million three hundred and fifty thousand are said to have lived in central and eastern Europe at the beginning of the war, and it is estimated that only one hundred and fifty thousand of that number have survived. These survivors are said to be in a state of physical and economic destitution no less pitiful than is their spiritual paralysis. According to the president of the World Union organization for child care, they are devoid of appreciation and gratitude and are the victims of twisted self-esteem, a sense of martyrdom, and animal cunning.

* * *

THE NATIONAL RELIGION OF JAPAN is said to be a synthesis of ceremonials and ethical ideals gathered from the teachings of primitive religions and contains little that is original. Its ethical content is said to have been repressed when the power of the religion was diverted to political ends. In its downfall, many of the texts have beeen found to be nationalistic interpretations which were lugged in as political propaganda as need required. This being the case, it was not inconsistent for Hirohito to go to a Shinto shrine to tell his ancestors that he had lost the war—he was simply reporting to the people through the normal channel.

* * *

UTAH STATE is reported to be planning a "field house" of natural history at the little town of Vernal, near which were the haunts of the prehistoric dinosaur and other interesting fossil remains. In addition to exhibit rooms for fossils and replicas of prehistoric life in that section, there will be class rooms for visiting scientists and geologists, and a bureau of information on scenic attractions. The section is said to have yielded one hundred and eighty species of mammals and reptiles, including fifteen types of dinosaur, most of them in museums and universities outside of Utah. Efforts will be made to retrieve them for Vernal field house.

* * *

AMERICAN RESOURCES are held to be sufficient to solve the most acute problems and to meet urgent needs around the world. It is the lack of the moral and spiritual purpose and determination to do it which is retarding progress. If the church forces had such spiritual purpose, we might be able to multiply the forces almost by geometrical progression instead of by the addition of the timid goal of a contingent expressed in a few millions. Can it be that we are more courageous in seeking money than in laying siege to the souls of sinful men?

New Orleans
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Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
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EDITORIAL

WHO IS THE UMPIRE AND WHAT ARE THE RULES?

It has been suggested that the United Nations Organization vote an international holiday to be known as International Peace Day. That proposal seems to us to indicate our real problem. Every group and organization is all too willing to vote a parade, but nobody seems to be getting anywhere with the remedial and constructive. The fixing of responsibility seems to be indefinite, and nobody seems to have a clear understanding of the rules of the disastrous game being played. We say "disastrous" because a large bloc of the American people are the victims of the dilly-dallying, wage-raising, price-fixing and allocation business without even a chance to profit in any case.

We note a recent comment on an editorial in the **Christian Science Monitor** from which we gather that the subsidy paid the millers for "wheat grits" for use in the making of industrial alcohol needed in the manufacture of ammunition, was to be discontinued upon the surrender of Japan, the last of our enemies. It appears that the millers then asked the Reconstruction Finance Corporation for permission to list the grits "for human consumption" and that the payment of the subsidy be continued. Then comes the amazing part of the story—the R.F.C. consented. If this be true, the listing for the purpose of collecting the subsidy was reprehensible, and the payment of the subsidy would seem to have been a deliberate misappropriation of tax money. We do not make any charges, but we are interested in knowing what are the rules of the game and what about the umpire.

With the Pearl Harbor investigation, with which nobody is satisfied; the ineffective handling of our whole industrial and labor situation; the furor over demobilization of the armed forces; the agitation for extending the shadow of our growing militarism across the peace years; and the threat of price increases and other causes of public discontent, it seems time to do something about the situation. We do not wish to discuss the political aspects of the situation, but we confess that the suggestion of a new holiday creates no enthusiasm in us. It might be well for those responsible for handling our political affairs to recall the debacle in which the Wilson administration ended after World War I. To take account of the ominous trends now, would be safer than to undertake to stem adverse tides after they get going. The political authorities ought to know by now that some things are hard to explain to the American public.

THE DEADLINE—JANUARY 31

When this paper reaches our readers the deadline for completing the first phase of the Crusade for Christ will be just around the corner. January 31 was fixed as the limit for raising twenty-five million dollars. Our last report indicated that only about twenty-two million dollars had reached the treasurer. Against the three million dollars still unpaid, there are pledges now due in excess of five million dollars. With this margin, it should be easy to reach the goal fixed for the Crusade offering, but it cannot be done unless every pastor and church where there are unpaid balances shall feel a personal responsibility for the completion of the task. No church and no area is responsible for the three million dollars now uncollected, but each church is responsible for the collection of the pledges which are now due and unpaid. It makes no difference how small the fraction, it is a component part of the balance due on the twenty-five million dollars. For eight million Methodists to fail in this their first great united effort and when the whole world is so desperately in need of help, will certainly not be reassuring as to the future of the Church.

We urge that every church in our constituency will see to it that its commitment to this great and worthy effort is fully met by the time set for the conclusion of the first phase of the Crusade effort. If we should fail in this, we will enter the Evangelistic phase discredited, discounted even by our own people. Let us think of this whole matter as personal. We must not fail, both for ourselves and for the needy world waiting for our help.

CHURCH AND STATE

The hyphenated relation existing between Church and State in our Democracy is something which cannot easily be dissolved. In a democracy the state is the symbol of the authority which is immediate and for that very reason is most real to the average person. On the other hand, the Church holds the key to all that is morally and spiritually creative in the life of the people. Religion is the embodiment of divine truth and, as such, is the architect of creative inspirations and moral values. The state is the instrument through which moral and spiritual values are given social and civic effectiveness.

Government serves wholesome and socially valuable ends in the protective ministry of law and the maintenance of order. It is perfectly proper to recognize the state within its legitimate sphere and to use the contribution which it has to offer. It would be tragic and fatal to clothe any impersonal political unit with the right of moral and spiritual initiative. It would be to make the political unit, which is the reflection of the moral and spiritual life of the people, the source of the ideals of the people. It was the disposition to defer to tradition which called forth the words of Jesus: "Ye have heard," "But I say unto you." The Church cannot become the subservient agent of the state without forfeiting its place as the mouthpiece of the divine and the eternal.

THE LABOR-INDUSTRIAL SITUATION AND THE PUBLIC

A nation-wide industrial situation threatens to paralyze our country at a most critical period of its history. It would be difficult to say anything that may not be twisted into propaganda for one side or the other. For the benefit of any who may be so disposed, we wish it to be understood that we are against both sides. We are interested in right for all and we look upon the present situation as being primarily due to a "retreat from the fundamental morals" which form a basic part of every true concept of right. We have in our thought the millions of American citizens who stand to lose, no matter what the final settlement of the conflict.

We are without the factual information which would be necessary for a judgment for or against either party to the contest. We know what is sure to happen to millions of Americans because of the selfishness which prompts the course which has been taken. We include those whose wages and profits are at issue, but no less those in Washington who, by their action or lack of action, are just as definitely on one side or the other in the deadlock. It is the duty of our representatives in Congress to protect the interests of the millions who are victims of, not parties to this conflict. In the discharge of that responsibility not one of them has the right to consider the effect of his action upon his own political fortune. One fears, however, that Congress is not made up of Henry Clays—men concerned first and always for "right."

The observation credited to President Truman, to the effect that three and one-half cents is a small amount for such a tie-up of industry, sounds convincing, but a captious remark may or may not be correct. At least it may be said that three and one-half cents is small consideration for reducing a considerable group of citizens to want. We do not think that the national administration is without blame. Somehow the direction of our national affairs seems to have developed into a kind of three-ring show with labor and management in the center—a most unhealthy situation for every interest.

We do not favor arbitrary controls, but we are equally pronounced in the opinion that the protection of those who may become the victims of industrial strife is a primary function of democratic government. In the discharge of that function, no one has a right to demand that the government sit as an equal in a court of arbitration. It has a constitutional mandate and the authority to enforce its obligations. We do not admit that a group has a rgiht to strike to determine ownership of utilities, to go out on "sympathy strikes," to engage in "picketing" industries, or to invoke a "shut-out" without bringing the case under the operation of anti-trust statutes. If the statutes are not sufficiently specific, the demand of the "General Welfare" is, and that clause in the Constitution has been invoked many times in such dilemmas.

We are devoting a large share of attention to regulating the affairs of the world, and we do not criticize that except to say that it would give force to our world position if we should first take the time to give our own house the semblance of order.

Editorial Miscellany

By Dr. H. T. Carley

GOOD LUCK

I read in a farm paper some time ago that this is a good time of the year to check up on things in general to see that all is in readiness for the busy days in the spring when there is not much chance to take care of odd-jobs.

So I went out to the garden to see about the fence. With a bunch of wide-ranging chickens, a stray hog now and then, inquisitive cows, and some nomadic dogs, I knew that I'd have to have a pretty good fence if I wanted some garden sass later on. Sure enough, I found some rotten posts and sagging wires that needed to be fixed.

But what interested me especially was an old, rusty horseshoe nailed to one of the corner-posts. Then I remembered that several years ago, when Harrison and I entered into a compact to make a garden—he to furnish the brawn, and I, the brain—I found that old horseshoe and nailed it to that post as a guarantor of good luck in raising vegetables. And it worked! Whether it was Harrison's brawn or my brain—or both—we had a famous garden that year. I'm going to let that horseshoe stay on that post.

As I may have intimated previously in some of these pieces, I am reasonably fond of fishing. When the weather is good, the water is right, and other signs are propitious, I am likely to try my luck. I may take my casting outfit and try for bass, or just a pole and a can of bait and try for anything that will bite. If I am casting, I very definitely do not want to catch a bass on the first cast. I did that once on Six-Mile Bayou—and I didn't catch another fish all day! It's bad luck. And who would think of dropping a baited hook into the water without first spitting on it! That's good luck.

I got one of the colored men from the farm not long ago to set out some fig trees for me. After he had dug the holes properly and put in the fertilizer, he asked me for the corn. When I asked him what in the world he wanted with corn, he said a few grains under each tree would make it live and bear plentifully. It was good luck.

Some people say that the best good luck charm is hard work. They claim that we make luck—not luck, us.

A BRIEF MEMOIR OF THE LIFE AND CHARACTER OF JOHN LLOYD DECELL

J. Lloyd Decell's life was spent in the service of his Church. Most of his ministry was performed within the borders of this state which he so much loved—the state where he was born, and where tonight he rests. As a young man, he prepared himself for the ministry of the Methodist Church. In his maturity, he devoted his time and talents to whatever might advance its cause. His labors in the larger interests of his Church included great and statesmanlike services to Millsaps College and to the cause of church unification.

In his ministry, J. Lloyd Decell tried always to know his subject and to enlarge his field of vision. He was a student; his sermons showed study and careful preparation. On certain memorable occasions, each of us has heard him preach with great power and rise to fine heights of pulpit oratory. As an executive, he manifested unusual ability. The finest quality of his ministry, however, lay in his capacity for the kindly, personal touch. As a pastor, he unfailingly won the hearts of his people to him.

His influence and helpfulness were not, however, limited to his congregation. Confused and troubled young preachers sought him as a friend. Fellow-ministers, old, poor, and defeated, came to him for monetary assistance and for counsel. All who came found him generous, patient, sympathetic. and wise. Probably no man in Mississippi except Bishop Galloway, was ever so beloved and so revered by his fellows in the ministry. His elevation to the episcopacy did not establish him above the ministers of the Conference; that pre-eminence he enjoyed long before.

In the episcopacy, he quickly won the confidence and the esteem of his fellows. As Bishop A. Frank Smith said in tribute to him, the College of Bishops depended upon his fairness, his judgment, his wisdom, and more and more turned to him and relied upon him.

He proved himself a great prince of the Church and a foresighted planner for the Kingdom of God. Recently he led the Crusade for Christ to glorious success. His latest dream for his state was the launching of a great million dollar campaign—to provide $350,000 for Millsaps, $250,000 for the Methodist Orphanage, $200,000 for the superannuated preachers, $100,000 for the Seashore Campground, and $100,000 to provide more adequately for Negro colleges and rural churches. His plan envisioned help for the young, the old, and that less favored portion of our popuation, the Negro—that the economic, intellectual, and spiritual welfare of all these elements might have life and have it more abundantly. No ideal of J. Lloyd Decell's career was more noble in conception or more dear to his heart. Last week, in the initiation of a great evangelistic campaign, he ended his earthly ministry.

He did not go blindly and unexpectedly to his death; for many months he had known the personal risks involved in every great endeavor. He did not wish that death should forbear and bid him creep past; rather he chose to go out in full stride. And so, to the end in valiant endeavor—with something done and more planned for the Kingdom, he was called away from his labors. Those who loved him and love his God must see to it that his plans for a better and kindlier world shall not perish with him.

His qualities as a churchman are inseparable from his attributes as a man. As pastor and as bishop, he never lost the simple, friendly touch; he walked humbly before God and man.

J. Lloyd Decell was a peace-maker. As Bishop Smith said, "His influence was always like oil on troubled waters. In every controversy, his judicial mind saw both sides, and straightway directed itself toward a solution."

One of his most notable qualties was the saving grace of common sense. In thought, word, and deed, he shunned the falsehood of extremes. His was the wisdom of "the long view," which sees no immediate panacea for human wrongs, but looks to God's good time for the ultimate conquest of all evils. He did not, like the radicals of every age, try to force into nobler ways a tough and unready human nature. Rather, he kept up a gentle and persistent tension, and waited for the slow results of time.

Nowhere was J. Lloyd Decell better known and loved than in Galloway Church. We found him patient, tactful, courteous. He was, like God, no respecter of persons; his kindness and helpfulness extended to all alike without respect to race, creed, or social position. He gave himself fully to his ministry; he spared no personal welfare to bring comfort and undergirding to those who needed help. Few men have contributed so much to this community and to this church. J. Lloyd Decell will not be forgotten among young or old. As was written of another—

"Fades his calm face beyond our mortal ken,
Lost in the light of lovelier realms above;
He left kind memories in the hearts of men,
And climbed to God on little children's love."

DR. M. C. WHITE.

CHINA WANTS TEACHERS OF ENGLISH

By M. O. Williams, Jr.

The Chinese Nationalist Government is now working on extensive plans for postwar education. It recognizes English as naving an important place in the high school and college curriculum of the country. The following cablegram—received the other day from Dr. Frank T. Cartwright, Methodist missionary secretary now studying conditions of missionary work in China—represents a new day in the cooperative relationships between government and missionaries:

"Ministry of Education has requested cooperation of qualified missionaries for part-time supervision of English teaching in neighboring government and private middle schools. The China Christian Educational Association recommends that all prospective middle school and university teachers of English spend the spring semester studying the latest methods of teaching English, also methods of supervision."

China is calling for qualified teachers! Many are needed in mission schools. They would then be invited to serve on a part-time basis in government schools as teachers of English, and to supervise English teaching by Chinese.

The teaching of English can be a highly creative art. The teacher of English frequently knows his students more intimately than does any other teacher. He reads compositions that reveal the life and thought of the student. He leads him in the discussion of great literature. He seeks to have him grasp the insight and the feeling of the great spirits of our race. He has abundant opportunity to carry on extra-curricular activities, to counsel with students, to lead them in projects of community service.

Many of America's finest young people are eager to serve in the reconstruction of China. Here is opportunity to begin renderin a type of service which the Chinese want and need. The teacher who meets this need with devotion and skill will find doors opening for the meeting of other needs.

The Board of Missions and Church Extension of the Methodist Church is planning to send to China qualified couples or individuals who wish to enter this service as life work. To meet the immediate need, they are calling for a number of unmarried men to serve on a three-year basis. For acceptable candidates, a student grant would be given to make possible one semester of special study in the teaching of English to foreigners. Those applying should be between the ages of 24 and 34. They should be college graduates, and should be persons of genuine religious experience, with record participation in student and church activities.

Those interested in this service—or in other types of Christian missionary service in China or elsewhere—should write to the Department of Missionary Personnel, Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y.

SIGNS OF PROGRESS IN CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

In compiling the information on Church School enrollment and attendance figures, the Department of General Church School Work of the General Board of Education used 1944 figures in several instances where there were omissions. Consequently, when all reports are in, there will be slight revisions.

The report reads as follows:

"Last year Methodist Church Schools gained 96,685 in enrollment and 93,386 in average attendance, according to latest Annual Conference returns. Total enrollment is now 4,886,414 and average attendance 2,438,319.

"Though less than had been hoped for, these gains are definitely encouraging, especially when contrasted with the previous year's losses of 74,563 in enrollment and 58,667 in average attendance. Four of the six Jurisdictions—Southwestern, South Central, North Central, and Western—registered gains on both counts. The Northeastern, while losing in enrollment, gained slightly in attendance.

"The returns reveal that of 250,479 persons joining the Church last year on profession of faith, 151,379 were furnished by Church Schools—three-fifths of the total. The schools also contributed $2,089,051 toward the World Service program of the Church, an increase of more than $400,000 over that of the previous year."

Following are enrollment and attendance gains and losses by Jurisdictions:

Northeastern Jurisdiction—Enrollment, 10,905; attendance, 3,955.

Southeastern—Enrollment, 58,042; attendance, 50,409.

North Central—Enrollment, 18,216; attendance, 14,277.

Central—Enrollment, 5,415; attendance, 1,866.

South Central—Enrollment, 25,247; attendance, 16,655.

Western—Enrollment, 11,500; attendance, 9,956.

Net gains—Enrollment, 96,685; attendance, 93,386.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mrs. Lillie Ousley, of Charleston, Miss., adds to a business note a word concerning her pleasure in the Advocate, wihch we greatly appreciate.

Mrs. Stanley Wilson was touring the Mississippi Conference last week and for that reason was unable to get her material to us for the Woman's page.

Dr. H. W. E. Walther died suddenly a few days ago from a heart attack. Dr. Walther was a steward of First Methodist church, and was the second steward of that church to die within a week.

The church at St. Martinsville, La., was blown off the block in a recent storm, the steeple was wrecked, and other damage done. St. Martinsville is in the center of the Evangeline country and the congregation there is weak.

Bishop Arthur J. Moore, who was scheduled to be at the funeral of Bishop Decell in Jackson, was prevented from reaching there by reason of grounded planes in Atlanta. We took the statement that he was present from a local paper, which went to press before it was known that he could not be present.

Rev. J. H. Cameron, pastor on the Adams charge of the Mississippi Conference, reports that he is enjoying his work and the people have been very gracious to him, especially at the Christmas time. The salary has been raised $200 over the figure fixed for last year. Memorial gifts for Miss Glenn Bufkin, of hymns and a Bible, were presented to Adams church.

BISHOP DECELL WRITES A FRIEND

Rev. W. L. Duren, D.D.,
Editor, New Orleans Christian Advocate,
New Orleans 12, La.

Dear Brother:

With the passing of my good friend, Bishop Decell, I am reminded that upon the occasion of my 82nd birthday celebration, he wrote me the following letter:

"My Dear Friend:

"Thank you for the bulletin of St. Paul's Episcopal Church.

"They are to be congratulated upon your being available for their services. At eighty-two, you carry on for the glory of God and the advancement of His Kingdom. Congratulations!

"With prayers and best wishes, I am,
"Affectionately yours,
"J. L. DECELL."

THOMAS B. CLIFFORD.

BISHOP DECELL—RESOLUTIONS

Whereas, Almighty God has in His allwise providence called our beloved Bishop, J. L. Decell, to his rest with the other saints in heaven. Therefore, be it

Resolved, that we, the members of the Board of Stewards of Fayette Methodist church, extend our deep and sincere sympathy to his wife and other loved ones; that we commend them to the loving comfort of our dear Saviour. Be it further

Resolved, that a copy of these resolutions be sent the family and that same be printed in the New Orleans Christian Advocate.

R. T. LIDDELL,
Acting Secretary.

REV. J. A. McCORMACK SUFFERS STROKE

The many friends of Rev. J. A. McCormack, retired member of the Louisiana Conference, whose home is at Mer Rouge, La., will be distressed to learn that he suffered a stroke on the night of December 14. The stroke appears to have been very light and no paralysis effects are expected to follow. He has been cheerful throughout his illness and his condition is said to be much improved. This letter comes from Rev. D. T. Williams, who is his pastor.

REV. J. M. BRADLEY IN HOSPITAL

A note from Rev. T. E. Gregory, Macon, Miss., reports that Rev. J. M. Bradley, retired member of the North Mississippi Conference, who lives in Macon, is quite ill in the Baptist Hospital, Jackson, Miss. Bro. Gregory gave no details of his condition, but did indicate that it was disturbing. Bro. Bradley's many friends will feel deep concern on account of his illness.

APPOINTMENT CHANGES—BATON ROUGE DISTRICT

The following appointment changes take effect the first Sunday in February:

Rev. A. J. Easterly, local preacher, is appointed to Gonzales charge.

Deerford is changed from the Bethel charge to the Slaughter charge, with Rev. Donnell Miller, local preacher, pastor of both churches.

Rev J. P. Bonne Carrere, in addition to the Bethel church, will be Hospitals Chaplain.

V. D. MORRIS,
District Superintendent.

REV. CLAUDE F. SHEPPARD DIES

Rev. Claude F. Sheppard died in Shreveport, La., on January 14. The body was moved to Jena, where it lay in state in Nolley Memorial Church through January 15, and until the funeral services were conducted at 10 a.m. on the 16th. Rev. J. H. Sewell, pastor of Nolley Memorial Church, was in charge of funeral services. Bro. Sewell was assisted by Rev. S. A. Seegers, who delivered the funeral address. Rev. W. F. Roberts and Rev. R. R. Branton were present also.

STATE COUNCIL WESLEY FOUNDATION MEETS

The State Council of the Wesley Foundation met at Northwestern State College in the Foundation's room of the Religious Center on January 12, 1946. The meeting was opened by the president, Clarence Snelling, of Tulane University. Representatives of Southwestern, Centenary, and Louisiana Tech were present, as well as representatives from Northwestern State. Plans were made for the program of the State Conference which is to be held in March at Louisiana Tech. Miss Fay Barr, of Tech, acted as secretary in the absence of the State Council secretary.

During the meeting, refreshments were served by members of the Wesley Foundation of Northwestern State College.

The meeting was closed by a thought and prayer given by Rev. D. B. Raulins, our State Counselor for the year.

FRANKIE JONES,
Chairman of Publicity.

STEWARDS' MEETING, SAUCIER CHARGE

The Saucier charge Board of Stewards held a meeting Friday evening, November 23, 1945, at the Saucier church. This charge consists of the following churches: Nugent, Poplarhead, Howison, McHenry, Bethel, and Saucier. The meeting was called to order by the chairman of the Board, Mr. David Rennie. Bro. G. A. Broadus, pastor-in-charge, led the song and prayer service. For a

LUZIANNE
COFFEE
100% GOOD

scrpture lesson, Mr. Rennie used the 26th scripture of St. Matthew, giving some beautiful and helpful remarks on same, leaving this as the main thought, "If we profit by our errors of yesterday, we may be victorious today."

Bro. Broadus gave a brief account of the evangelistic work that the churches plan to do, this being a great opportunity for all Christian people.

The business session was entered upon with the roll-call and minutes of last meeting being read and approved. The superintendents of the Church Schools gave their reports, along with their plans for another year. The financial budget for the different churches of the charge was apportioned and accepted.

After the business session was concluded, Bro. Broadus invited all to remain for a social and fellowship meeting, when a gumbo supper, prepared and served by the Woman's Society of Christian Service, Saucier church, with Bro. Broadus as host, was enjoyed by all present. The meeting adjourned in a fine spirit of fellowship and good will. May God continue His blessings and lead us on in a fine way, is our prayer.

REPORTER.

DAMAGE TO METHODIST SCHOOLS IN JAPAN

By Richard T. Baker, Tokyo, Japan

Here is a report on the destruction and damage sustained by Methodist schools in Japan:

Aoyama Gakuin, Tokyo: Two-thirds of its buildings burnt; 62 teachers' houses burnt, 795 students' houses burnt, one teacher killed, nine students killed.

Chinzei Middle School, Nagasaki: Totally destroyed in the atomic bomb raid, six teachers' houses destroyed, 99 students' houses destroyed, seven teachers killed, 98 students killed.

Fukuoka Girls' School, Fukuoka: Mostly burnt, ten teachers' houses burnt, 122 students' houses burnt, one student killed.

Hiroshima Girls' School, Hiroshima: Totally demolished in the atomic bomb raid, all teachers' and students' houses destroyed, 17 teachers killed, 250 students killed.

Kwassui Gakuin, Nagasaki: All destroyed in the atomic bomb raid, all students' and teachers' houses destroyed, seven teachers killed, 78 students killed.

Hirosaki Girls' School, Hirosaki: No damage.

I-ai Girls' School, Hakodate: No damage.

Kwansai Gakuin, Kobe: No damage.

Toogijuku Boys' School, Hirosaki: No damage, but this school became non-Christian during the war.

CRUSADE FUNDS AT WORK

Alaska, Hawaii, and Puerto Rico, as well as American Methodism's minority groups, are beginning to feel the beneficial results of the denomination's sacrificial offering in the form of Crusade for Christ funds. It is the plan of the Division of Home Missions and Church Extension of the Board of Missions and Church Extension, which administers Crusade money in this field, to improve church properties, erect and aid in the erection of new structures wherever the need is greatest.

A few of the projects already underway because of the accessibility of Crusade funds are as follows:

Alaska.—Purchased a parsonage for the superintendent of the Mission; helped purchase a parsonage for the pastor at Anchorage, and assisted in the erection of a chapel at Hope.

Hawaii.—Assisted in the building of the Community Church at Kahaluu.

Puerto Rico.—Made possible the building of a chapel at Animas on the Garrochales Circuit.

Southwest Mexican Conference.—Made possible the erection of the new El Buen Pastor Church in El Paso, Texas.

California Oriental Mission.—Assisted in the purchase of property to house the activities of the Chinese Church at Los Angeles.

Latin American Mission.—Assisted in providing more adequate facilities for the Mexican churches in Pico Park and Calexice, Calif., and Phoenix, Ariz.

Assisted in the construction of seven new Negro churches in communities where they were desperately needed, and made possible the purchase of sites and the erection of churches for 11 new projects throughout the country.

CHAPLAIN WAUGH WRITES FROM JAPAN

Nagoya, Japan,
December 8, 1945.

Dear Dr. Duren:

I had a most wonderful experience last night. I am going to share it with you.

Six chaplains, one of whom was myself, were invited out to supper by Mr. Uchida, a successful but not high, Japanese business man.

We were met at the office of the Division Chaplain by Rev. Kitamura, Japanese Methodist minister and pastor of the church of which our host is a member. Rev. Kitamura, a charming conversationalist, who speaks English fluently and almost without foreign accent, was educated in the United States. We stopped along the way to pick up Mrs. Kitamura, who took the first jeep ride of her life.

When we reached our destination, we took off our shoes, conforming to Japanese custom. We were somewhat embarrassed when Mrs. Kitamura and two other ladies who were guests helped us to remove our shoes. That, however, is Japanese custom, too, so we submitted graciously. We were given some little straw slippers that resembled American bedroom slippers. Being made for the small Japanese feet, they were too small for us. We walked at least fifty yards through a little narrow hall that went around on the outside of the house until we came to the living room. There we removed the little slippers and entered in our sock feet.

The floor was covered with a beautiful rug, made of rice straw, bleached until it was almost white. Of course, it was made for barefoot Japanese. It would not have lasted three days under the impact of heavy American shoes and spiked heels that ladies wear. The walls were hung with beautiful and colorful Japanese paintings. The east side of the room was made entirely of windows to catch the early morning sunlight.

Chairs are not used in Japanese homes. We sat on pillows on the floor, with our feet crossed in front of us. Our gracious host, noticing that we looked awkward and apparently uncomfortable, told us to be at ease and sit as we pleased. We woud sit like a Japanese as long as we could and then stretch out and rest. Rev. Kitamura told us that when he had returned from America he had to learn all over again how to sit like a Japanese.

Then came a delightful, but not delicious, meal. Mrs. Kitamura acted as hostess because Mrs. Uchida had gone away to bring home their two small children who had been sent away to escape American bombs. Both Mr. Uchida and Rev. Kitamura had sons in the army. They are patriotic Japanese. They did not want war, but when war came we cannot blame them for fighting for their country.

Chaplain Dalton, senior chaplain present, was called upon to ask the blessing. Earnestly and fervently, he invoked God's blessings upon the Japanese Christian family. The "power of the Lord was made manifest." The house trembled and shook. The windows rattled, and in the distance we could heard the sound of rumblings and thunder, like chariot wheels of mighty hosts. Our host, noticing our astonishment, said, "Do not be alarmed, it is only an earthquake, and that many miles away." Rev. Kitamura assures us that American bombs were much worse than earthquakes.

A cup of green tea was placed on the floor in front of each of us. Then came the food. First was a lobster-like creature that they called a shrimp. In another plate were two sparrows, like English sparrows. Believe it or not, they were really good. We had lots of fun learning to eat with chopsticks. The second course was an assortment of vegetables—mushrooms, turnip stems, water lily roots and elephant-ear roots (you know, the American flower). It was not a bad dish, but not delicious, as we assured them it was. We were given a bowl of rice and told to eat half of it and save the other half for the next course.

The main course was a delightful dish called Sukiakya. A little combination table and stove was brought into the room. It was round and about three feet in diameter and six inches high. The table part was a round shelf six inches wide. Inside of the circle was a charcoal burner, a glowing fire already made. On the fire was a frying pan. On another platter was a mixture of meat and vegetables that when cooked became sukiakya. In the frying pan was placed the meat and vegetables and cooked while the sweet aroma of the frying food stimulated our appetites. Then we were served.

As we talked together we learned that Japanese Christianity is not yet dead. In fact, it has just begun to come into its own. The field is ripe. Their faith in their national religion has been greatly shaken by defeat. This is God's great opportunity in Japan. Rev. Kitamura is working hard to rebuild his church, which was destroyed by American bombs. A Japanese Christian is a beautiful Christian. Mr. Uchida gave me a little Japanese flag. He said to me, "I give you this not as a souvenir of war, but of peace and Christian fellowship." I shall always treasure that flag as the most precious souvenir. Had the destiny of Japan been in the hands of people like that, there would have been no war.

In closing, we sang "Blest Be the Tie That Binds." Then we reversed our procedure in entering the home. With glad hearts, we said good-night. Then we drove Rev. and Mrs. Kitamura home. It was one of the greatest thrills of my life. I shall long remember it.

I would like very much to come home. Meanwhile, as I am in Japan, I am going to make the best of it. I pray that I may win souls for Jesus while I am here.

Yours in Christ Jesus,
WILLIAM D. WAUGH,
Chaplain, Hq. 25th Inf. DIV.
A P O 25, care Postmaster,
San Francisco, California.

(Note: Chaplain Waugh is a member of the North Mississippi Conference.—Editor).

PERSONAL NOTES AND INCIDENTS

Chaplain Tommy R. Poole, of the North Mississippi Conference, writes that he is in the Army of Occupation and that his address is Hq. 796 AAA-AW Bn (SP) APO 173, care P.M., N. Y.

A note from Rev. T. C. Prewitt, Crawford Street Church, Vicksburg, Miss., says that they are stunned by the going of Bishop Decell, but that they are trying to carry on and to finish the great work that he had planned for the Church in Mississippi.

Rev. A. R. Beasley, chaplain of the Mississippi State Penitentiary, says he feels that his work with the prisoners in that institution is the greatest opportunity for service that he has had in his entire ministry. He reports good cooperation among the officials and a fine spirit among the prisoners.

Bishop Paul E. Martin designated five ministers to represent the Louisiana Conference at a training school on Visitation Evangelism, to be held in Little Rock, Ark., January 22-25, by Dr. Dawson Bryan, of Houston, Texas. The five are V. D. Morris, J. T. Harris, Carl Lueg, A. W. Townsend, Jr., and Henry A. Rickey.

Elsewhere in this issue we carry an account of the marriage of Rev. Robert A. Clark, district superintendent of Paris, Tenn., and widely known throughout Mississippi. Bro. Clark says that he is very happy in his new relation and that the work of his district is making satisfactory progress. This news will be of interest to all Millsaps men of the older group, as he graduated from that institution in 1901.

An article on Church School enrollment, published elsewhere in this issue, shows a gain in enrollment of 96,685, and in attendance, 93,386. Of those totals the Southeastern Jurisdiction showed 58,042 and the South Central Jurisdiction 25,247 increases in enrollment; 50,409 for the Southeastern Jurisdiction, and 16,655 for the South Central Jurisdiction increases in attendance. The net gain in the other Jurisdictions was far less impressive.

Rev. Henry A. Rickey presided over a recent inter-denominational committee meeting in Nashville, on "The Alcohol Education of Youth." A Committee of Alumni of the Yale School of Alcohol Studies is preparing a manual on that subject to be published by Yale University. Mr. Rickey has also agreed to write an elective unit for Seniors, to be published by the Board of Education of the Methodist Church, on the subject. "Youth and Alcohol."

On January 24, the date of this paper, Dr. J. T. Leggett, retired member of the Mississippi Conference, reaches his 80th birthday. On the evening of that day, Main Street Church, Hattiesburg, Miss., had open house for him and his wife. Dr. Leggett is no more a veteran in years than in the service which he has rendered to Methodism in Mississippi. He is a member of long standing of the Advocate Publishing Committee and we join with his many friends in congratulations and the sincere wish that he may yet have many returns of the day.

It is the uncommon in the common that we are to look after, give heed to, follow, practice. We are to do common tasks in an uncommon way. Bring to life's duties an uncommon spirit, glorify our prosaic life with high purpose.—Earl Riney.

NORTH MISSISSIPPI SUPERANNUATES REMEMBERED

Mr. Thomas E. Cooper, a member of the First Methodist church of Corinth, Miss., has recently made a very generous gift for our permanent retired preachers fund of the North Missssssippi Conference.

May Bro. Cooper's contribution to this most worthy cause inspire others to join him in building a more adequate fund for our faithful servants of God.

Bro. Cooper's gift will be invested and the earned interest will be distributed to claimants annually.

Sincerely yours,
A. R. BEASLEY,
Treasurer.

COLONEL AND MRS. J. H. JOHNSON HOLD OPEN HOUSE

Col. and Mrs. J. H. Johnson, 229 Leflore Avenue, Clarksdale, Miss., celebrated their 50th wedding anniversary last Tuesday afternoon with open house for their friends. No formal invitations were issued and all friends were cordially invited. Colonel Johnson has been more intimately connected with every business, civic, and religious movement in Clarksdale than any other man now a resident of the city. As a matter of fact, he grew up with the town. He is therefore a part both of its history and its life. We join many friends in wishing for Colonel and Mrs. Johnson many more occasions for the celebration of their journey together through life.

AN EARNEST APPEAL

To the Clerical Members of the North Mississippi Conference:

Dear Brethren:

One hundred and sixty-one members of our preachers have enrolled in our Conference Brotherhood since our last Annual Conference, including forty-two retired preachers.

Assuming that dues are paid in full, we can pay $450 to each beneficiary and pass to the reserve $250.

We have only twenty-five more preachers who are eligible for membership, and if they would join us we could pay $500 to each beneficiary and pass to the reserve $300.

These estimates are based on our expectancy of three deaths per year.

We offer to the preachers of our Conference good insurance at low cost, plus the Brotherhood feature. I hope that all of our preachers may avail themselves of the opportunity that our Brotherhood offers.

Sincerely yours,
A. R. BEASLEY,
Treasurer.

MR. J. EDWARD BENNETT DECORATED

Mr. Edward J. Bennett, son of Mr. and Mrs. J. S. Bennett of McCall, Miss., was decorated for "Meritorious Civilian Service" in the main offices of the Army Air Forces on January 9. The citation read:

"For outstanding performance of his duties in the Counter Intelligence Division, Office of the Assistant Chief of Air Staff, Intelligence. He devised a system for processing reports on aircraft accidents whereby pertinent items could be extracted readily for statistical study and catalogued so that results of Counter Intelligence investigation of accidents were classified in terms of cause factors and recommendations for preventive action. The system also obviated the necessity of procuring additional personnel at a time when manpower was critical."

Mr. Bennett is a cripple, having lost both feet in an accident when he was a small boy. It is a great credit to him and to his family that he has been able to render such conspicuous service to his country.

DR. R. A. CLARK WEDS MRS. LEWELLING

Mrs. Jewell P. Lewelling, of Dallas, Texas, and Rev. Robert A. Clark, superintendent of the Paris, Tenn., district, Methodist Church, were married Tuesday afternoon, Jan. 8, at 2 o'clock, in Senatobia, Miss., at the home of Rev. Clark's niece, Mrs. Bob Mitchell and his sister, Mrs. S. H. Atkinson. Dr. C. C. Grimes, of Memphis, superintendent of the Memphis district, was the officiant.

Mrs. Clark, who received her B.A. and M.A. degrees from Southern Methodist University, Dallas, Texas, has specialized in the field of Religious Education in Crown Heights Methodist church at Oklahoma City for two years, and for the past year has directed that department at the First Methodist church in Tulsa. Mrs. Clark has also taught in many of the Bible training schools of the Methodist Church.

Rev. Clark, who is entering his fifth year as Paris district superintendent, has served as pastor and district superintendent within the Memphis Methodist Conference and holds large responsibilities throughout his own Conference and the Methodist Church at large.

Rev. and Mrs. Clark, at the Peabody Hotel in Memphis for several days following their marriage, arrived in Paris Thursday afternoon and are at home at the district parsonage at 315 Lee Street.—Local Paper.

BISHOP DECELL—AN APPRECIATION

The Sunday before Bishop Decell's death he preached at Glendale Church in Jackson, the theme of his sermon being "Today is the day of Salvation." He said this is the greatest fact of the present time. In spite of my reduced hearing, I understood almost every word.

He referred to the beginning of the work at Glendale, in which he had a part, and said he hoped to live to see the church dedicated this year. He seemed to feel that death was near.

I assisted him in the administration of the Lord's Supper, and he kindly conveyed me in his car to my home.

The floral display in Galloway Memorial Church was the most magnificent I ever saw.

Bishop Smith paid a beautiful and uplifting tribute to hm and passed many deserved encomiums upon his life. A great many preachers from several states were in the huge congregation.

I knew him well and had many helpful conversations with him. He lived to love, and to know him was to love him. He has gone home to die no more.

P. H. FONTAINE.

An atheist in the atomic age is as out of place as a bow and arrow savage in a B-29!
—Harold Dye.

MISSISSIPPI CONFERENCE—CORRECTIONS

Dear Dr. Duren: Through the columns of the Advocate I should like to make a few corrections of the statistical tables of the Mississippi Conference Journal recently released. All of these corrections have to do with the Conference Claimants Fund.

Pearl River Avenue, McComb, should read: Conference Claimants .assessed $351; paid $351, instead of $251, as shown. This is evidently a mistake in copying of the record.

The following adjustments were sent in after the tables had gone to the printers, so could not be corrected until now:

Fayette charge should read: Conference Claimants paid $364, instead of $343.

Bucatunna charge should read: Conference Claimants paid $195.

East Lawn, Pascagoula, should read: Conference Claimants paid $312.

We are glad to make these corrections and will appreciate your making them public.

Very truly yours,
J. ALLEN LINDSEY,
Statistician.

GETTING SET FOR EVANGELISTIC CRUSADE

Dear Friends:

We greet you in the name of Christ.

A Revival Meeting will be held in our church January 27 to February 10 **in co-operation with all the Methodist churches of this vicinity.** The week-day morning services will be held at 10 o'clock. All night services will be held at 7:30. Special youth rallies will be held at the High School gymnasium on Saturday nights.

Bro. Jack Shuler has been secured to preach. He is from Los Angeles, Calif., and has held meetings in places throughout the nation.

Evangelism must be given primacy, because the task of evangelism is never finished. If the entire human family could be led to accept Christ in a single day, the need for evangelism would recur just as soon as their children reached the age of accountability before God.

And there is no discharge in this Christian struggle. "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12). We know that Christian people will constantly aspire for deeper experiences of God's grace.

Many prayer groups will be held Wednesday, January 23. Look for the announcements in next Sunday's bulletin. Attend one of these prayer groups if possible.

Let us pray earnestly for a revival, seeking the leadership of the Holy Spirit. Will you help the cause of Christ by regular attendance? Will you engage in personal work?

And let us welcome our fellow-Methodists who cooperate in this approaching revival. Together we seek the Heavenly joy of leading the lost to the Father's House.

Pray for us.

Sincerely,
BRUNNER M. HUNT.

DEATH OF MRS. J. S. SENEKER

Mrs. May Weatherford Seneker, wife of Dr. James Seehorn Seneker, Professor of Religious Education in the School of Theology, Southern Methodist University, died on December 29, 1945. Mrs. Seneker was born in Tennessee and lived in Memphis for several years before she married Dr. Seneker in 1923. She was known to many pastors and Church School workers in the Southern States, where she frequently taught in Standard Training Schools for Church School teachers. She led in the use of advanced methods and in experimentation with lesson materials in Church Schools.

The graciousness of her spirit endeared her to many friends. Her knowledge and experience in religious education made her a helpful worker of Church School teachers. She lived in the University community in Highland Park, Dallas, Texas, where, until her health failed a few years ago, she had a place of honor and leadership in civic, educational, and church organizations.

MRS. HUGER TREASURER TWENTY-FIVE YEARS

Mrs. W. E. Huger, the former Miss Betty Werlein, of 1528 Nashville Avenue, New Orleans, has completed twenty-five years of service as treasurer of the Woman's Society of Christian Service of Rayne Memorial Methodist Church.

Mrs. Huger comes from a long line of church workers. Her grandfather, Mr. J. G. Parham, was the first superintendent of the Sunday School of Rayne Memorial and filled that office for twelve years. Her uncle, Dr. Halsey Werlein, was a prominent Methodist minister. Her grandmother and mother taught in the Sunday School, and her aunt, Miss Mary Werlein, founded the Mary Werlein Mission.

MRS. W. E. HUGER

Too much cannot be said in praise of Mrs. Huger, for never did a society have a more efficient, loyal, and faithful treasurer, beloved by every member of the group.

The Woman's Society of Christian Service has honored Mrs. Huger by making her a life member of the Society. As an added expression of appreciation, a tea was given in her honor at the home of Mrs. R. S. Byron, 5527 Danneel Street, on January 23, from three to five o'clock, to which all of the ladies of Rayne Memorial Methodist church were invited.

The members of the W. S. C. S. hope that Mrs. Huger will be able to celebrate her golden as well as her silver anniversary in the service of the society.

W. S. C. S. OF NEW AUGUSTA HOLDS INSTALLATION

The W. S. C. S. of New Augusta, Miss., met at the New Augusta Methodist church on January 15. Charge-wide and circle officers were installed. Rev. E. E. McKeithen led the service. Charge-wide officers as follows: President, Mrs. H. O. Smith; vice-president, Mrs. Wall Ellis; treasurer, Mrs. D. M. McSwain; recording and corresponding secretary, Mrs. C. O. Backstrom. Circle officers are as follows: Chairman, Mrs. D. M. McSwain; vice-president, Mrs. W. U. McSwain; treasurer, Mrs. B. T. Robinson; recording secretary, Mrs. R. B. McGowan; corresponding secretary, Mrs. Wall Ellis.

Mrs. B. L. Backstrom and little Elaine Shoemake were presented with life memberships of the W. S. C. S. After the meeting adjourned, tea was served by Mrs. B. T. Robinson, Mrs. D. M. McSwain, Mrs. A. J. Ikerd, and Mrs. Jack Dennis. Those present were Mrs. H. O. Smith, Mrs. Wall Ellis, Mrs. C. C. Garrison, Mrs. A. J. Ikerd, Mrs. C. C. Dearman, Mrs. Jack Dennis, Mrs. D. M. McSwain, Mrs. George Dennis, Sr.; Miss Mamie Guinn, Mrs. B. T. Robinson, Mrs. R. L. McKay, Mrs. E. L. Backstrom, Mrs. Prentress Smith, Mrs. Edmonson, Mrs. W. U. McSwain and Rev. E. E. McKeithen.

VICTORY CLOTHING COLLECTION

All Supply secretaries throughout Louisiana are asked to cooperate with local committees in their towns in Victory Clothing Collection. If there is no committee in your town, please send a post card to Mr. O. T. Corr, 860 St. Charles Street, New Orleans 13, La. Mr. Corr gives out the information that the drive will probably continue as long as clothing is being shipped, so keep on collecting clothing so long as people will give. In New Orleans, Metairie, Algiers, and Gretna, Army trucks will pick up what you have if you will telephone to Miss Lane, Magnolia 6742, and they will send pasteboard cartons if you have none.

Please be sure to tie shoes, mittens, gloves, etc., together in pairs; to fasten vests, jackets and trousers of suits together firmly; or the skirt and jacket; or coat and dress of an ensemble.

MRS. C. I. JONES,
Conference Supply Secretary.

CHRISTMAS CARD COLLECTION

Readers who responded to the appeal for used Christmas cards by the Save the Children Federation, whose central office is at One Madison Avenue, New York City, will be pleased to learn that the returns far exceeded expectations. It had been estimated that a million cards might be received; but, President John R. Voris reports, several millions arrived within the two weeks following Christmas. The cards are sent to the Federation's regional workshops for sorting and will soon be in the hands of teachers of the schools sponsored by the Federation in remote rural areas. These number some 857, in 99 counties of 7 states. The stock of cards will also supply a large number of schools not now under direct sponsorship. Interesting and practical plans for their use in these ill-equipped schools, based on experience, are in the hands of teachers, whose hearty cooperation is well-nigh without exception.

The most important thing for those who would know God is to take time to be alone with Him. That is a struggle for most of us. Life is so full and time is so occupied. But we do find time for things when they matter enough to us.—Earl Riney.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

MESSAGES FROM POLAND

By Bishop Paul Neff Garber

In the last few months messages have come from Poland which tell of the extreme suffering, material and spiritual, of that country. I am sure that all American Protestants have a sympathetic feeling for the Polish people, who have perhaps suffered more than any other national group from the Nazi aggression and its aftermath.

A recent article in the London *Daily Mail*, written by a special British reporter in Poland, gives a most discouraging report concerning the lack of food and fuel in Poland. The reporter heads the article as follows: "On a Railway Siding Four Miles East of Cracow. Six Children Froze to Death in the Arms of Their Mothers on this Railway Siding Last Night." This reputable reporter then gave ghastly details of the extreme suffering in Poland. Similar reports come from all who have visited Poland in recent months.

Protestantism in Poland faces serious problems. The Protestant situation can best be seen by the appeal made recently "To All Protestant Churches in America" by the Council of Protestant Churches in Poland. This Council, of which Konstanty Najder, the Methodst superintendent in Poland, is president, represents the following churches: Evangelical-Reformed, Baptist, Evangelical Christian, Evangelical-Lutheran, Methodist, and the British and Foreign Bible Society. This appeal of Polish Protestantism is so significant that I quote the entire document:

"The war and the terrible persecution by the German invaders, who attacked with venom the most vital and religious churches, have devastated them cruelly in every way. The ranks of our church and mission workers were decimated by war and concentration camps; our church buildings were destroyed—especially those in our capital, Warsaw—and our philanthropic institutions were either burned or blown up. The religious life of our churches, once blooming, is today like a desert. Many of our members were killed. The survivors are destitute, and those who lost all their belongings suffer the most. It is therefore necessary that the ministering to these people unite the preaching of the Gospel with the giving of material aid.

"We wish to stress, above all, the lack of religious literature in the Polish language, even the Word of God (the Holy Scriptures). During the German occupation we were not allowed to publish any religious literature. At present the prohibitive prices of printing and paper make any publication impossible.

"In the city of Warsaw no Protestant church or chapel is undamaged. The principal places of Protestant worship have been utterly destroyed. Although the present government is rebuilding almost all of the Roman Catholic church buildings, the Protestant churches have received no help so far. Our church and mission workers are living under very difficult conditions. They have not been able to buy any clothing or household goods for the past six years. Many lost everything in the Warsaw insurrection. Both workers and members are begging for help.

"We are doing our utmost to organize philanthropic activities, but we are without resources. The only Protestant hospital in Warsaw, which formerly helped, without question, members of all denominations, is now completely destroyed. Thousands of homeless children, without food, clothing, and shelter, cause us the most pain.

"As we receive nothing from the official organizations, it is imperative that the Protestant churches of America and elsewhere should organize an independent relief activity which would care for their own people. Besides material help, we need greatly at this time your spiritual aid. The fanaticism of the clergy and members of the Roman Catholic Church has increased to such a degree that it threatens our existence. This Church has taken our buildings by force and terrorized our members. For this reason, we especially welcome all delegates and missionaries from America and other Protestant countries.

"We extend a hearty invitation to the Salvation Army that this organization would consider beginning activity in our country. We feel the present situation needs the presence of such a Protestant organization. We also wish to emphasize the need of placing the Y. M. C. A. in Poland above denominations, on a common Christian and Evangelical basis. We think the present plan of activities of the Y. M. C. A. is one-sided and Roman Catholic.

"Please pray for us and for the triumph of the Gospel in Poland. The victory over the monster of Nazism and Fascism came from nations that, above all, love the Gospel. We are deeply convinced without the new life of the Gospel our country cannot arise from the ashes and rubble of destruction. Like the New Testament Macedonia, we stretch out our hands to you and plead, 'Come over and help us.'"

We American Protestants must not forsake our Polish brethren in their hour of need. There certainly will be thousands who will offer to assist along material lines. There should be at least one hundred young men and women who will volunteer to become delegates and missionaries from America and other Protestant countries.

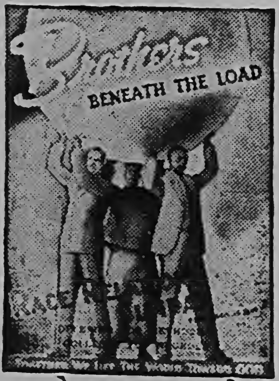
Methodism suffered much during the long years of Nazi aggression, 1939-1945. Our faithful American missionaries, Miss Ruth Lawrence, Dr. and Mrs. Gaither P. Warfield, and Rev. Edmund Chambers, spent months and years in concentration camps before being released and permitted to return to America.

Much of our Methodist property was damaged during the war. The seven-story headquarters building in Warsaw was 45 per cent destroyed. The chapel at Danzig was burned. Some buildings were taken over for military purposes.

After the Warsaw uprising in 1944, three of our Polish workers, Goral, Alezsandruk, and Naumiuk, were taken as prisoners to Germany. Letters from Goral and Aleksandruk have reached me from a Displaced Persons' Camp at Ansbach, Germany. On a recent visit to Marseille I endeavored in vain to locate Bro. Roman Kobylinski, reported to be in a Polish Camp near there. Two other Polish pastors, Jan Pictrowski and Ernst Hausner, are in a Displaced Persons' Camp at Linz, Austria. Thomas J. Gamble and Mrs. Gamble are in a Displaced Persons' Camp near Paris.

It is impossible yet to ascertain the num-

(Continued on page 11)



RACE RELATIONS SUNDAY

FEBRUARY 10, 1946

Help achieve a better and a happier world through International and Interracial Cooperation

For suggested program and other helps write:

BOARD OF EDUCATION
THE METHODIST CHURCH
810 Broadway, Nashville, Tennessee

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

Woman's Division Holds Annual Meeting at Buck Hill Falls

The annual meeting of the Woman's Division was held in the Buck Hill Falls Inn, Cresco, Pennsylvania, November 27 through December 3, 1945. Cresco is a little Pennsylvania village nestled in the heart of the Pocono mountains. The Inn is a very large hotel, owned and operated by the Society of Friends. It will accomodate around one thousand guests and provides ample space for such a meeting where we will live, eat, and meet under one roof. The quiet beauty of the surrounding country provides a refuge when you feel that your cup has run over and you can take no more. It snowed during the meeting and was a treat to us of the deep South, who rarely know the exhilaration that comes from real snow. To look out of your window in the morning and see a scene that looks for all the world like a Christmas card is one I never got used to.

There was a new note of hope in the meeting this year. With the war over, the lines of communications open, Miss Louise Robinson seeing missionaries off to China, and the first word coming direct from Japan, there is much to give us hope. The only discouraging note sounded over and over again—**there are not enough workers.** We heard that from everyone who spoke. With countries being-reopened, with the establishment of new work, long needed; with workers, whose rest is long overdue, coming home, and those past the retirement time needing to come, where, oh where are we going to find workers for this new day? This is our **greatest** task for this year. Not more money, not a larger program, but **more workers.**

Mrs. J. D. Bragg, our Division president. presided over the sessions of the meeting. Mrs. Bragg is an amazing person to all who come in contact with her. Her vitality, her charm of manner, with her ability to get to the heart of any matter in a few words, her way of saying just the right word at the right time, her great knowledge of the Church and its related enterprises, her unselfish service in giving practically full time to the work, her knowledge of God which you are always conscious of, make her a great leader and a constant source of wonder. During the opening session, she read the first letter which has come to us from the Methodist women of Japan. When she read, "In spite of the war, our loving spirit of fellowship was never broken; signed, your sisters in Japan," tears ran unashamed down our faces, and we thanked God for the fellowship of the Christian Church. It was one of the high moments of the meeting.

The Home Department

The Home Department has been described as "The Heart of America." It comprises over three hundred pieces of work and employs nearly one thousand workers. The great need of Japanese people who were being returned to the West Coast or other areas was brought out by Dr. Suzuki. The Government issues a return ticket and food plus $25 to each person. Many have no place to go. In Los Angeles, a 16x16 temporary shack may be secured for $15. Chaos and confusion are rampant. Many places won't receive them. The trend for these groups is to get together whether they like it or not. Mr. Suzuki pointed out that these people need practical help **now.** That we need to send money to be administered by our workers to help by buying pots and pans and other necessities, providing help for the aged, employing workers and providing hostels. He urged that we work for the passage of legislation which will rectify disproportionate losses.

"Housing is Public Enemy No. 1," said one worker with industrial groups. A Columbus woman said to an editor, "Why don't you pass an act to send all of these people back to where they came from? Church people like to back-track. Church people have killed themselves with their complacency and buried themselves with their respectability." Shall this be said of us? No greater challenge comes to the Church than the need of families in overcrowded industrial areas.

Miss Ruth Flaherity told of the work of the Deaconess Home in Camden, New Jersey, where deaconesses who work in Camden live together. Mrs. Noreen Dunn Latum presented Mrs. Paul Arrington, who spoke on the Mississippi Rural Center. She told of visiting Rust College, Gulfside, Lampton and Piney Woods, any one of which is strategically located for this center. Mrs. Arrington told with atomic power of the need for this center and the desirability of each of the locations. The rural center will be patterned on the one in Nashville, to serve Negroes in rural Mississippi.

Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America, spoke on "Christ and Our Country," using as the theme "Inasmuch as Ye Have Done." He told of having gone on his vacation to a community where for ten days he visited ten homes a day. He found people who had lived there for three years and no one was concerned. Having discovered that they could get along without the church, they do. Dr. Dawber stressed the danger to society from the uprooting of large groups of people and the trend to pull them from home, church, and community. This is a real challenge to the Methodist Church.

The Home Department has suffered several losses of personnel. Mrs. Waggoner and Mrs. York have taken permanent jobs outside of the Department. (Miss Harriet Siebert is to be transferred to industrial Work). Who is to fill these places?

(To be continued next week)

MESSAGES FROM POLAND

(Continued from page 10)

ber of Methodist laymen who were killed during the invasion of Poland or the number who died from starvation and exposure.

Despite this dark picture, Polish Methodism- not only lives in 1946 but in almost miraculous manner is experiencing an aggressive revival. We are most fortunate to have had a superintendent, Konstanty Najder, who has nobly led the Methodist forces in the absence of the American missionaries.

Letters from Bro. Najder tell of marvelous accomplishments. He writes that "in this long period we have been doing our best not to limit our mission work, but to extend it in every possible manner." He has borrowed funds so as to repair partially the headquarters in Warsaw. He has reopened on a small scale the Methodist English Language School. **The Polish Pilgrim,** our official organ, renewed publication on October 1, 1945. A number of new workers are being educated in the Theological Department of the University of Warsaw. Our work is being extended to western Poland, in territory formerly a part of Germany. On November 15, 1945, there were twenty-seven workers in Polish Methodism. A remarkable victory, in view of former difficulties, was the official recognition of the Methodist Church by the new Polish Republic in September, 1945. Bro. Najder can write: "The judicial side is regulated. As a church, we are judicially recognized and have the same right as all old churches."

It is interesting to note that Bro. Najder is so thrilled and enthusiastic over the Methodist opportunities in Poland that he almost forgets in his letters to ask for the much needed financial assistance. In a letter to Dr. Gaither Warfield in September, 1945, he gave several pages to the marvelous achievements of Polish Methodism during the difficult years. Then in a postscript he added: "We are being constantly asked if our Church is planning to organize philanthropic work in Poland as after the first World War. Poland at present is in an even worse state economically and spiritually than then." In a recent letter to me he tells of spiritual victories, and then adds: "Our economical situation is very hard, but we believe our God will stay with us and He will remove all difficulties. The prospects for our work are tremendous."

In view both of the material and spiritual destitution in Poland and of the heroic spirit of our faithful Methodists, I am endeavoring to reach Poland at the earliest possible date. When I arrive there I hope that I can report to the Methodists and to the Protestant Council that their American brethren will answer their Macedonian call along both spiritual and material lines.

Conceit is God's gift to little men.
—Bruce Barton.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

(Copy for this page failed to reach us—Editor).

IS THERE A MAJOR CONCEALED CAUSE OF THE PEARL HARBOR TRAGEDY? WHY NOT FACE THESE FACTS

After nearly two months of intensive hearings of testimony and consideration thereof by the Joint Senate and House Committee to Investigate Pearl Harbor, the net conclusions of the average American citizen are everywhere evident:

"Somebody blundered." "Something prevented the all-out offensive and defensive alerting of the Pearl Harbor ships, planes, and armed forces." "What happened?"

In view of the fact that first-hand testimony, much of it presented under oath before the Roberts Commission in Honolulu, has been apparently suppressed and concealed in the archives of that body since January, 1942, the Editors of "The Foundation Says, . . . ," Chicago, on behalf of many citizens, asks these questions:

1. Why were fifty-five per cent of the saloons and bars, asserted to be owned and operated by alien Japanese, permitted by the government to continue in operation straight through the weeks and months of tightening tension preceding December 7, 1941.

2. Why was first-hand testimony given under oath regarding the part played by liquor in the situation on Saturday, December 6, as well as the knowledge of long-standing liquor conditions in this area, soft-pedaled, if not completely suppressed by the Roberts as well as the two Army and Navy reports, although unchallenged evidence in these regards was given and accepted by the Commission during the inquiry, through December, 1941, and January, 1942?

3. Why was the retired Joint Committee Council permitted coolly to rule from Committee consideration the facts regarding the trial, exculpation and recent dismissal of the charges against Colonel Theodore Wyman, Jr., Engineer in Charge of the Construction of the Air Warning System and other Pearl Harbor defenses, the erection of which had been postponed over many months and were nowhere near completion even at the time of Pearl Harbor attack? Why should the nauseating record of months of "improper conduct, drunkenness, and riotous living and hobnobbing with Nazi aliens in extravagant and disgraceful parties" in the months preceding, **not be explored**? And was Colonel Wyman's conduct exceptional, or did it reflect, with personal accentuation, the conduct and accepted social custom of his military associates?

4. How did it happen that the liquor trade, shut tight by overwhelming demand and by military decision for 77 days with most salutary results, was suddenly relegalized within three months of the December 7, 1941, debacle?

The importance of these points transcends their relation to Pearl Harbor. Their accurate answer might have nation-wide significance. Ultimately, **Why not now,** the answer must be forthcoming.

Why should not the Pearl Harbor Committee call John Barleycorn at once?

AMERICAN BUSINESS MEN'S
RESEARCH FOUNDATION.

WHEN IN NEW ORLEANS
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HIROSAKI CHURCH CELEBRATES

By Richard T. Baker, Staff Correspondent of **World Outlook**, Hiroshima, Japan

One of Methodism's most historic churches here in Hirosaki, Japan—an institution which has nurtured and sent out into full-time Christian service over 120 men and women—celebrated its sixtieth anniversary recently. The Hirosaki church challenges any other church in Methodism to match its record of producing full-time Christian workers.

The celebration featured an evangelistic service, with one of the church's own products as the speaker, and Methodist Chaplain Judd H. Jones, of the U. S. Army, attending. Orgiginally the church intended to celebrate its anniversary last spring, with Dr. Toyohiko Kagawa as the preacher. But all this was banned, and the birthday observance did not come off until November.

The Hirosaki church was founded in 1875 by Yoichi Honda, who had been converted and baptized earlier by non-denominational missionaries in Yokahoma. Mr. Honda later became the first president of Aoyama Gakuin in Tokyo and the first native-born bishop of any church in the Orient. Bishop Honda was in the Methodist episcopacy. From these beginnings sixty years ago, 120 Christian workers—an average of two per year—have gone out from its halls.

Dr. Yoshimune Abe, president of Aoyama Gakuin, for a short time a bishop of the Japan Methodist Church and lately a Christian representative to Chinese Christians, reported to be living in Shanghai, is another of the fruits of Hirosaki Methodism.

The story of Hirosaki Methodism can scarcely be told without the name of Yamaka. The day before the church's sixtieth birthday, the entire congregation met to celebrate the eighty-eight anniversary of the Rev. Motojiro Yamaka, for thirty-five years pastor of the church, now retired, but active in kindergarten and other church work around Hirosaki. Still in good health and still united with his wife, 78 years old, Mr. Yamaka on November 2 saw over a hundred of his friends turn out to wish him well.

One of Yamaka's sons, the Rev. Shiroshi Yamaka, is chaplain of Hirosaki Girls' School. Another, the Rev. Yuzuru Yamaka, is a Methodist pastor in Los Angeles. Another, the Rev. Churo Furuta (who took his wife's name), is a teacher at Aoyama Gakuin. Of old Yamaka's other sons, one is in China, another in Borneo, another in Australia, another in Tokyo. Two daughters are in America.

FAREWELL TO THE CHAPLAINS

This word is addressed to all men who have served in the chaplaincy during these last four years. Some of you have been demobilized—others of you carry on here and overseas—a few of you look forward to continuing in the Army or the Navy as a career. It is with genuine regret that I find myself compelled to close my relationship as Director of the General Commission on Army and Navy Chaplains. Most of you know that I was released temporarily from my responsibility as Methodist Bishop of Malaysia and the Philippines. That duty now demands my immediate attention.

It has been for me a rare privilege to be associated with the representatives of thirty church groups and with the large majority of the 8,000 Protestant chaplains. On my visit during August and September throughout the Southwest Pacific, I also found real fellowship with many Roman Catholic and Jewish chaplains. Altogether it seems clear that this war has called upon Christian churches and their ministers for the finest expression of unity in service that history has ever shown. I am expecting much from future contributions of chaplains—not only in continued service to our armed forces, but through infiltration into our church, community and national life.

Thousands of you have had a rich international experience. Therefore it is our earnest prayer that the years ahead may offer you a wide opportunity for the building of unity of spirit and purpose in America, and also to help America and the rest of the world to apprehend the brotherhood of man. Upon that concept a family of natons may be established and the world become one commonwealth.

Most cordially and fraternally yours,
EDWIN F. LEE.

The gem cannot be polished without friction, nor man perfected without trials.
—Chinese Saying.

FALSE TEETH
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Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wabbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) power, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JANUARY 27, 1946

By W. C. Newman

RELIGION IN A NATION'S LIFE

Lesson Text: Exodus 28:1, 35:4-9, 20-29.

Golden Text: "Thou shalt worship the Lord, thy God, and him only shalt thou serve."—Matthew 4:10.

There is one matter on all our hearts today. Try as we will, we cannot escape it. It colors our every conversation, and is the subject of many sermons and addresses, editorials, and articles. It is the object of thought and study of our foremost leaders, and the subject of many conferences across the world. It is the matter of establishing a just and lasting peace and the elimination of war among the nations.

W. C. Newman

Christians assert, and believe with all our hearts, that many national leaders miss the one essential factor in the achievement of this noble purpose. That factor is national righteousness. Unrighteous men cannot make a righteous nation, and unrighteous nations cannot keep the peace of the world.

Democracy and Christianity face a new crisis in this matter. The hope of the world is in them, and they must not fail.

But to the ordinary man this is a problem for the great leaders, and it is too great and too remote a problem for us to do anything about. We can only worry about it.

We could not make a more fatal mistake than to take this attitude. Both Democracy and Christianity are dependent upon ordinary people. Ordinary people, by their insistence, can shape both the State and the Church. And this is an appeal to Christians to guide the destiny of the world in our time by urging the need of righteousness through Christian faith in America, the leading democratic nation of this age.

Righteous Indignation

Serious as is the danger that anti-democratic philosophies may invade America and change our American way, there is a far greater danger that our Democracy may be destroyed by our own sins. "Wickedness in high places," made more terrible by godlessness in the ranks of the common people, is an instant threat to all that is good in cur life. Political corruption and our personal sinfulness could quickly and easily destroy both our Democracy and our hopes for world peace.

And the most disturbing thing about our condition is that there are so few voices raised in protest against the increasing drunkenness, graft, dishonor, organized vice, and flagrant unlawfulness that prevail in our country.

Some public officials connive in only a half-secret manner in violation of the laws of God and man, and receive no vigorous protest from the public. City bosses, county bosses, party bosses buy elections, live on graft, rule by dictatorship, and ignore the rights of individuals and the public and are repeatedly returned to power.

Are we too weak in character to resent these things? Do we lack the power to be indignant at such injustice? Then we must regain that power if we are to lead the world to peace and goodness.

A Vigorous Christianity

Political leaders, seeking to win the allegiance of the church to their own particular political philosophy, have repeatedly asserted that Christainity is dependent upon Democracy for its existence. They even go so far as to declare erroneously that there could not be Christianity without Democracy. History does not support such a theory. Christianity has lived under tyranny, dictatorships, empires, monarchies, and every other form of government.

Quite on the contrary, Democracy is the inevitable product of Christianity, since Democracy is based upon the rights of the individual person, and Christianity has led all philosophies in the assertion of the supreme value of every single person in the world. I cannot prove, but I do believe, that real Democracy is impossible without Christianity.

But a weak and impotent Christianity could only produce a weak and impotent Democracy. Therefore, if America is to be really Democratic, we must have a vigorous and vital Christianity. The defense of the nation is as surely dependent upon our being honestly and strongly religious as it is upon our being able to protect ourselves against strong and unscrupulous foes. This is the lesson for our time and our people in the story of Moses and the children of Israel given to us as a lesson text for this Sunday. We had better learn that lesson well, if we love and wish to keep our American way.

Our Nation's Debt to God

However, all of the arguments I have used in this discussion are really secondary in importance as compared with the one great lesson that we ought to cultivate religion in America. The supreme reason why we ought to be Christian is that we owe it to God and to Christ. All other arguments **bear the taint of selfishness and self-concern.**

Much of our religion today has lost its vigor because it is performed as a kind of benevolent humanity with little thought of God, and little sense of deep devotion to Jesus Christ. Not until, out of an unescapable sense of our tremendous obligations to God and under an overwhelming love for Christ, we commit ourselves completely to the Christian faith, can we rise to a great Christianity. This and this alone must be the compelling motive for our religion.

MISSISSIPPI CONFERENCE

Seashore District—Second Round

Escatawpa, at Caswell Springs, Jan. 13, 11 a.m.
Moss Point, at Moss Point, Jan. 13, 4 p.m.
Ocean Springs, Jan. 13, 7 p.m.
Gulfport, First Church, Jan. 16, 7 p.m.
Americus, at Pleasant Hill, Jan. 20, 11 a.m.
Eastlawn, Pascagoula, Jan. 20, 4 p.m.
First Church, Pascagoula, Jan. 20, 7 p.m.
Bay St. Louis, Jan. 23, 7 p.m.
Epworth and North Biloxi, at Epworth, Jan. 27, 11 a.m.; Q.C. at 2 p.m.
Saucier, at Saucier, Jan. 27, 7 p.m.
Picayune, Jan. 30, 7 p.m.
Leakesville, at Clarks Chapel, Feb. 3, 11 a.m.
Lucedale, at Shipman, Feb. 3, 3 p.m.
Main Street, Biloxi, Feb. 3, 7 p.m.
First Church, Gulfport, Feb. 10, 11 a.m., preaching.
Kreole, at Orange Grove, Feb. 10, 7 p.m.
Mentorum, at Cox Chapel, Feb. 17, 11 a.m.
Wiggins, Feb. 17, 7 p.m.
Hurley, at Roberts Chapel, Feb. 24, 11 a.m.
Long Beach, at Pass Christian, Feb. 24, 7 p.m.
Brooklyn, at Bond, Mar. 3, 11 a.m.
Coalville, at Cedar Lake, Mar. 3, 3 p.m.
Clermont Harbor and Lakeshore, at Clermont Harbor, Mar. 3, 7 p.m.
Vancleave, at Vancleave, Mar. 10, 11 a.m.
Handsboro, at Mississippi City, Mar. 10, 3 p.m.
Logtown, at Logtown, Mar. 10, 7 p.m.
Purvis, Mar. 17, 11 a.m., preaching; Q.C. at Talowah, 2:30 p.m.
Guinn Memorial, Gulfport, Mar. 17, 7 p.m.
Carriere, at Byrd's Chapel, Mar. 24, 11 a.m.
Poplarville, Mar. 24, 7 p.m.
Columbia, Mar. 31, 11 a.m., Q.C. 1:30 p.m.
Hickory Grove-Hub, at Hub, Mar. 31, 3 p.m.
Lumberton, Mar. 31, 7 p.m.

J. L. NEILL, D. S.

Blessed is the man or woman who is willing to serve cheerfully in the second rank.
—Mary Slessor.

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MUSTEROLE

THE CHRISTIAN FIRESIDE

"TOO BIG FOR HIS BREECHES"

By Clinton Lee Scott

It used to be said of a youth who thought he knew more than his parents, "He's getting too big for his breeches." The race of man is getting too big for his breeches. He is a young "smarty" who can work crossword puzzles, but hasn't learned to wash behind his ears, a keen-witted Quiz Kid who hasn't outgrown his baby tantrums.

He travels fast without getting anywhere, speaks across continents and seas with nothing to say, builds to blast, creates to destroy. He is a child playing with high explosives, a fool with a shotgun, a baby cutting his teeth on dynamite and with science for a rattle. He is a prodigy in mental development, a problem child in moral behavior.

Man has knowledge without wisdom, power without self-control, and progress without direction. His scientific inventions have carried him adrift without compass, or communion with the stars. He has lost his soul in the labyrinth of the laboratory, and in the darkened chambers of political intrigue. He has found out how to blow the earth to bits but not how to put a cooperative society together; to make a silk purse out of a sow's ear, but not how to keep starvation out of a world of plenty; to conquer the winds and the waves, but not how to rule his own spirit.

The suggestion that a moratorium on science be declared, until man can catch up on his sociology, comes too late; the means of universal destruction are already here. Something else must be brought into life—something stronger than armies, more powerful than the atomic bomb. Only the forces of understanding and good will intelligently incorporated into human relations can save us. More needed now than the scientists are the prophet, the teacher, and the poet. The scientific engineer can rebuild the destroyed cities, reconstruct transportation, and create production facilities, but social engineers must reconstruct good will, repair the damages to human solidarity, bring sanity to a war-crazed world, and heal the wounds of the nations.

Once we thought of man as adolescent, and his maladjustments as growing pains. Now we see that he is a bumptious brat with an acquired power far in excess of his moral controls. He must come to spiritual maturity or perish.—The Christian Leader.

JIGGSY

By John Myles Airey (Age 11)

"Jiggsy" is a brown and white mongrel puppy. We bought him for five dollars when he was only one month old. It all happened when my brother and I were looking at the ads in the paper, and we saw an article on the sale of puppies. We went over to buy a puppy that night, but the owner wasn't home, so my brother and I went over the next day and bought Jiggsy.

The first thing we did, after we showed him to our parents, was to teach him to drink milk. Soon he could drink it without any help. Then I went to work building a two-room house for him that was made up of two boxes. For the first two months he seemed to grow rapidly until he was the height of our cat, and then he seemed to stop growing.

After the first couple of weeks, he became very playful, and started to chew all of our slippers and shoes, so we gave him a ball in place of them.

Just lately he crawled under a neighbor's chicken-wire fence and chased the pullets all over the place. The next day after this happened, the neighbor paid us a visit and complained about it. She said she had filled all the holes that she thought it would be possible for him to get through, but he is so small, he is still able to get in and annoy the chickens. We are trying to think of a way to keep him out of the chicken yard.

—Our Dumb Animals.

SWEET POISON

A little boy, when his mother was out, got a chair and climbed up to a shelf in the closet to see if there was anything nice. He saw a small, white paper parcel. He opened it. It was filled with white powder. The boy tasted it and found it sweet; he took some more, and then put it up again. His mother came back. The boy soon fell ill, and complained to his mother. She asked what he had eaten. He told her he had "tasted some of that sweet sugar in the closet."

"Oh, my boy; it is poison; it will kill you!" she exclaimed. The doctor was sent for, and the boy's life was saved. But that boy never forgot that what is sweet may be poison. So with sin. Something we like much may be wrong; but if it is wrong it is sin—it is death.

Take care of what books you read. They may contain sweet poison. They may injure your mind and your character and your life. They may wreck your happiness and your usefulness.—Pentecostal Evangel.

WHILE LOOKING FOR A SERMON, I FOUND ONE

The other day, while I was looking out my study window, I saw a red-headed peckerwood sitting on a light pole. His red head, green neck, speckled breast, and green, brown and yellow tail made him appear as the king of birds of beauty. I watched him as he went up and down around on that pole, running his sharp bill in every crack and crevice. Now and then he would stop and hammer away like a riveter. All the while he was looking for bugs. Finally he finished in despair, flew to the cross-piece, stretched his colored wings and, as if to say, "There's nothing there for me," he fluttered away on another bug-hunting mission. Just then I saw a little sparrow (if I know my birds) fly to the gutter of the church. In her mouth she carried a piece of straw or grass that she deposited carefully. Flying back to the roof, she sat there, her little feathered breast swelling as she chirped her song. Then she flew away in search of more grass. She worked, she rested, she sang. These two birds preached me a sermon. They pictured the two classes of church members. The peckerwood was big, and beautiful, and able to do, but he was not doing anything worthwhile. He was destroying a pole, making some noise, hunting bugs, and living for himself and his own selfish interests. But the sparrow, although neither strong nor beautiful, was busy building for others. One was living for himself; the other was living for others. One was destroying; the other was building. One was making a noise; the other was singing a song. One was living for today; the other was living for the future.

I had rather be a Christian of the sparrow type than to be a church member of the peckerwood variety. Only those who live for others have a song.

C. LEE BULLARD, Pastor,
Woodland Park Baptist Church.
in Hammond Vindicator.

MISSION OR OMISSION

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that Jesus Christ made a mistake when he said: "Go ye into all the world, and preach the gospel to every creature."

Those who believe the gospel is not the power of God and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask: "Am I my brother's keeper?"

Those who do not want to share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or the Omission Band?—Missionary Digest.

—Gospel Advocate.

INTERCESSION

By Will H. Haughton

I find myself in prayer at times,
  For men I've never met,
For soldiers here and sailors there;
  Somehow I can't forget
My own dear lad in uniform,
  So tall and straight and slim—
And as I pray for others' sons,
  Some others pray for him.

(Sent by Mrs. Lota Huckabee).
Monroe, La.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

BISHOP J. LLOYD DECELL

Did someone say he has passed on?
Did someone say he is no more?
'Tis not so, for his light gleams on,
While his great soul walks Eternity's shore.

Can ye not see his trenchant blade,
Still leading the ranks of men?
Can ye not hear his golden voice?
The voice of a helper and friend.

Then say ye not that he is gone,
His flag still waves o'er sacred sod,
Still he leads embattled hosts,
On to victory and to God!

The late Bishop J. Lloyd Decell, of the Methodist Church, dead at the age of 58, in the prime of his usefulness, was as native to Mississippi as the towering trees of the piney woods of Lincoln county, where his boyhood days were spent. He was a product of our own soil, a Mississippian to his finger-tips. All his waking thoughts and active deeds concerned themselves with the spiritual well-being of the state that gave him birth, and the commonwealth and the people whom he passionately loved.

The passing of Bishop Decell will be mourned by many and in numerous places, but nowhere will he be so deeply mourned and so sadly missed as here in Jackson where the most eventful years of his ministry were spent as pastor, presiding elder, and Bishop. The face and form so familiar on our streets will be seen no more, but Bishop Decell will not be forgotten in a city where it is so easy to forget men who have played well their parts in human affairs and made their exits. Tender memories of the quiet, modest, soft-spoken, hard-working divine will linger long and lovingly.

Among the truly great churchmen who have written the history of the Methodist Church in the South and the nation, Bishop Decell may not be placed among the most eminent, but he truly ranked among the most useful. He carried within his breast the spirit of militant Methodism. He had the heart of a warrior and the soul of a crusader. He had the rare gift of winning men for Christ with his spirit of brotherly love, his gentle approach, his pleasing personality, his power of persuasion, his lofty character, and his sincerity of purpose. He had an imperishable faith in the Christian doctrines he so earnestly preached. He loved to meet and mingle with the multitudes and within him was an all-consuming passion to make the world a better place in which to live.

Just to meet Bishop Decell on a downtown street in Jackson, to read the friendly interest in his eyes, and to feel the warmth and firmness in his handclasp, seemed to make the day better and brighter. Those who had the intimacy of his friendship cherished it as a priceless privilege and will never cease to mourn its loss. To them, his untimely end is a major tragedy.

Bishop Decell came to Jackson as pastor of the Galloway Memorial Methodist church in 1932, when this city, in common with all centers of population, was being plunged into an era of business and financial depression that had a similar effect on the city's spiritual life. It was a time when the people of his church, and all others, needed the strong influence of a cheerful, optimistic, warm-hearted leader to guide them out of the sloughs of despond, and so well did the beloved divine perform this trying task that his pastorate was extended beyond the traditional four-year tenure and it was not until 1938, when the Birmingham Conference elected him to the College of Bishops, that his active ministry here was brought to a close.

"Life's morning breaks and earth's vain glories flee," lines he had read so often from the pulpit, are a fitting requiem for Bishop J. Lloyd Decell. Fast falling tears will blind the eyes of devoted friends when they lower his casket. The voice of a servant of God will gently murmur, "Earth to earth, dust to dust, ashes to ashes," and all that is mortal of a faithful worker in God's vineyard, a minister who served well his time and generation, will be lost to the sight of men forever. And in final tribute to this great and good man the minister might well say—

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping.

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping.

"There the penitents, that turn
To the cross their dying eyes,
All the love of Jesus learn
At His feet in Paradise.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping.

"There no more the powers of hell
Can prevail to mar their peace;
Christ the Lord shall guard them well,
He who died for their release.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping.

" 'Earth to earth, and dust to dust,'
Calmly now the words we say,
Left behind, we wait in trust
For the resurrection day.
Father in Thy gracious keeping
Leave me now Thy servant sleeping."

—Jackson Daily News.

REV. THEODORE J. SHRODE AT REST

The Rev. Theodore J. Shrode, retired member of the Louisiana Conference, died on December 17, 1945, at his home in San Bernardino, Calif., just one week after his 87th birthday. He was laid to rest in the Mountain View Cemetery, beside his wife, who preceded him on September 6th, 1945.

Mr. Shrode entered the ministry as a member of the Indiana Conference, where he served for many years. Due to health reasons, he transferred to the Nebraska Conference, and later to the old Southern Conference, where he served pastorates in Alvin, Texas, Collins Memorial Church, in Houston, Texas, and in Loranger Community, DeQuincy, and Lutcher, in Louisiana. He leaves many friends in these communities.

After his retirement he came to San Bernardino in 1928, and has since been very active in the churches of this community, being known lovingly as the "Senior Pastor" of the St. Paul's Methodist church, and having served as supply pastor in many churches in this and surrounding communities.

He was the teacher of the Men's Bible Class for many years, but was "loaned" by them to the Youth Fellowship for several protracted periods and loved and was beloved by the young people. His last service was a Youth service, on August 26, 1945, at Jewell Memorial Methodist church in Colton. This was after his illnes began, but the service had been requested by the young people, and he felt that if they came for him, he would be able to go—and did.

His funeral service was a fit crowning for a long and useful life. The Ministerial Association and his Bible Class each attended in a body. The Rev. Don S. Ford used as his text "The Crown of Righteousness." He was assisted in the service by the Rev. A. A .Hankins, associate pastor of St. Paul's Methodist church, and by the Rev. Wm. Jennings, of the Jewell Memorial Church in Colton, and by the Rev. John L. Taylor, of the Emanual Methodist church of San Bernardino. The Rev. John B. Cavitt, retired pastor of the Presbyterian Church of San Bernardino, spoke as a representative of the Ministerial Association. His pall-bearers were young business men who had been in his Sunday School Class years ago.

He is survived by two daughters, Mrs. Marian Walker, of Sidney, Iowa, and Mrs. Florence Farrell, of San Bernardino, Calif.; by two grandaughters, Mrs. Eleanor Timmerman and Mrs. Florence Ohme.

Sincerely,
FLORENCE S. FARREL.
447 Seventh Street

CLYDE S. HOLLAND

Clyde S. Holland was born at Grangeville, La., in 1886, moved with his parents to Greensburg in infancy, which place was his home until the day of his death, November 11, 1945.

He assisted his father, the late W. T. Holland, in publishing the **St. Helena Echo** for forty years. Served as Conservation Agent for the State of Louisiana for 25 years.

On January 3, 1915, he was married to Miss Bertie Haney, whom he leaves with two sons, Clyde, Jr., and S/sgt. William H. Holland; also one brother, Lake Holland, Greensburg, La.; four sisters, Mrs. Myrtle Schilling, Greensburg, La.; Mrs. Daisy Price, Covington, La.; Miss Lily Holland, Baton Rouge, La., and Mrs. Marguerite Lindsey, Baton Rouge, La.

Clyde joined the Methodist Church in Greensburg when a boy, served as steward for several years, and was a member of the board until the time of his death.

The writer, assisted by Rev. V. D. Morris, Rev. F. S. Flurry, and Rev. R. V. Fulton, who performed their marriage ceremony, conducted the funeral in our church at Greensburg on Monday, November 12. Large congregation of loved ones and friends, a most beautiful display of flowers. His remains rest in the family plot in Greensburg cemetery.

He who would have friends must show himself friendly; always at or in earshot of "Cus' Place," "Cus" was his greeting.

Let me live in a house by the side of the road,
Where the race of men go by;
The men who are good, the men who are bad,
As good and as bad as I.

I would not sit in the scorner's seat,
Nor wield the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

R. T. PICKETT, Pastor.

CHAPLAIN CHARLES C. MERRILL

Army Assignments

Served with the Fourth Infantry, Third Division, from December 4, 1917, through the first World War.

In April, 1919, was made Division Chaplain of the Third Division, stationed at Andernach, Germany, until August 19, 1919, when the Division returned to the U. S. Served with the Fourth Infantry on return from Germany at Camp Pike, Arkansas, from September, 1919, to September, 1921.

Third Division was moved from Camp Pike, Arkansas, to Fort Lewis, Washington, and served with the Fourth Infantry again from September, 1921, to October, 1922.

Transferred to the First Battallion, Fourth Infantry, Fort Missoula, Montana, and served at that station from October, 1922, to January, 1926.

Was then transferred to the Second Coast Artilery Regiment at Panama (Fort Sherman) and served in Panama until return to the United States in May, 1930.

Transferred at that time to Madison Barracks, New York, and served as Post Chaplain at that Post from 1930 to December, 1935, when I was transferred to the Presidio of Monterey, California, serving at that station as Post Chaplain until December, 1939.

Was then transferred to Fort Slocum, N. Y., and served at that post from February, 1940, to February, 1941.

Was then transferred to Fort Knox, Kentucky, and served as Post Chaplain there until June 1, 1941. At that time I was transferred to Headquarters Second Air Force, Fort George Wright, Spokane, Washington, and since that time have been the Second Air Force Chaplain. In June, 1943, Headquarters Second Air Force was moved to Colorado Springs, Colorado, and served there until January, 1945. February, 1945, to present time, he serves the Continental Air Forces, Washington, D. C.

Upon his own application, Chaplain Merrill is being retired from actve service. Entered terminal leave December 3, 1945; retirement effective January 31, 1946. Chaplain Merrill expects to make his home at 722 Avalon Road, Whittier, California.

WORLD SERVICE

Despite the decrease in World Service giving for two consecutive months, the total for the first seven months of the fiscal year, ended December 31, continued to show a gain—of $176,386, or 7 per cent—it has been reported by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

December receipts amounted to $366,543, bringing the total for the fiscal year to $2,682,496, Dr. Lugg's report shows.

Calling attention to January 31, the closing date of the Crusade fund raising effort, Dr. Lugg points out the importance of continued support of missionary and educational work carried on through the World Service fund.

"At a time when every effort is being put forth to collect the Crusade for Christ pledges in full by January 31, it is essential that attention be given to World Service. This program of Methodism is basic to all other work. Unless the World Service Boards and Agencies are supported inadequately, the Crusade program cannot advance," Dr. Lugg states.

"Those charged with the promotion of World Service are urged to keep before our members the urgent needs now being met by World Service Boards and Agencies," Dr. Lugg concludes.

Contributions for the relief of starving and destitute refugees in war-torn areas through the Methodist Fellowship of Suffering and Service totaled $294,262 during the seven-month period. Crusade for Christ Relief and Reconstruction Fund receipts amounted to $22,284,081 as of December 31.

Self-discipline is not easy to attain, for it requires a guiding sense of life-purpose and hard training and is therefore the primary responsibility of our Churches.—Selected.

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.

—G. Campbell Morgan.

Temptation is always dangerous, but it is never so deadly as when we persuade ourselves that the voice that calls us to take the wrong road is the voice of God.

—Clovis G. Chappell.

You cannot measure the value of a thing by the crowd of people around. There are always more people in a five-and-ten-cent store than in a jewelry store.

—Vance Havner.

The early church kept the world guessing, what they would do next. They don't have to guess now; they know, and do not have to come to see. The early church lived in a state of expectancy, and they were not disappointed. As we go into this year of evangelism, are we so vitally connected with Jesus Christ that we can expect something to happen? We have everything but the power. Let's pray until we touch the spiritual currents of power and God only knows what will happen.—W. T. Hunnicutt.

JANUARY 31, 1946 IN THE Crusade for Christ

THE PAY-UP DATE

Let every church with unpaid pledges have a free-will offering in order to pay in full. Each church should experience the thrill of victory. Help your great denomination achieve its goal.

●

Success Depends on Every Congregation

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

It is in the Church, so far as it realises its vocation, that history is made, not by us but by the power of God. . . . This is the Church that we speak of when we confess: "I believe in the holy catholic Church, the communion of saints, the forgiveness of sins."

—Professor C. H. Dodd.

THE PRAYER-ROOM TODAY

My Father, Thou knowest that I can scarce take in the wondrous thought that Thy Holy Spirit in very deed dwelleth in me, and prays in my feeble prayers. Let my inmost being be so under His leading that I may have the spiritual understanding that knows to ask according to Thy will, and the living faith that receives what it asks. And when I know not what or how to pray, O Father, teach me to wait in silent worship before Thee, knowing that He breathes the wordless prayer which Thou alone canst understand. Amen.

Vol. 93. No. 5.

NEW ORLEANS 12, LA.,
THURSDAY, JANUARY 31, 1946

BISHOP PAUL E. MARTIN,
Speaker in the Evangelistic Crusade Meeting at First Church, New Orleans, this evening

WALLET OF THE WEEK

SURPRISING PASTORAL CHANGES in the Presbyterian churches of Detroit were reported for the year 1945. Eighteen of the seventy pastorates in the city were changed through resignations or retirements. Some of the pastorates had been twenty years or more in length. One new church was due to the developments growing out of war industries, and some churches were either changed or abandoned. Presbyterian change and expansion are indicated by the fact that two sites for suburban churches have been purchased and buildings will be erected as soon as materials are available. Priorities for eight more churches have been secured.

* * *

DR. CLIFFORD R. ADAMS, president of the Pennsylvania Conference on Family Relations, is given as authority for the opinion that one-third of war marriages will "flop." He estimates that there will be two million marriages during the year following peace, and that in the next two years divorce courts will be jammed with petitions for the dissolving of marital ties many of which were entered into with all too much haste. In the first years of the war there was an increase in marriages which was followed by a slowing up, but with the return of the veterans a new spurt of marriages will occur.

* * *

PRINCETON UNIVERSITY will celebrate the two hundredth anniversary of its corporate existence on October 22, of this year. It was on that day in 1746, that John Hamilton, then Governor of New Jersey, granted a charter to "The College of New Jersey" which later became Princeton. The first undergraduate students reported to Rev. Jonathan Dickinson in Elizabeth, N. J., in May, 1747, at which time the fourth college in the American colonies was opened for work. The bicentennial celebration will begin next September and will continue throughout the academic year.

* * *

THE JAPANESE EMPIRE is said to have been the source of ninety per cent of the world's illicit traffic in narcotics. According to an exchange, our occupation troops in Tokyo have captured vast supplies of such drugs. One cache seized in October is said to have had a market value of fifty million dollars. The American occupation forces have found still other quantities of forbidden narcotics in addition to the find in Tokyo. Japan was the headquarters for the ruinous drugs which cursed China and did much to defeat in other lands the legislation directed against narcotics.

* * *

WORLD GOVERNMENT is the form of political organization to which the world is turning for the solutions of the problems which nations have not been able to solve. There can be no doubt that there needs to be better understanding and closer cooperation among nations great and small, but the issues being raised in the initial session of the United Nations Organization are calculated to impress upon any observant and thoughtful person the fact that a super-government can only succeed within definite and fixed limits. It is preposterous to assume that the UNO can do for the whole world what individual nations have failed to do among their own people.

* * *

YALE SCHOOL OF ALCOHOLIC STUDIES estimates that Washington, D. C., has a higher rate of excessive drinking than any other city in the country with the possible exception of New Orleans. Other sources are quoted to the effect that the drinking population of the Capital is thirty-six per cent higher than the national average. It is said that during 1945, eight of the twelve thousand people jailed in Washington were there on charges of alcoholism, and the number of men and women alcoholics were about evenly divided, and the same proportion applies to white and colored races.

* * *

PIRATE JEAN LAFITTE is said to have furnished a precedent for President Truman's mass pardon of several thousand convicts who had given a year's honorable service in the armed forces. It has been pointed out that President Madison set the example when he gave full pardon to Pirate Lafitte for his service in the War of 1812. Lafitte and his pirate associates had preyed on coastal shipping from their hideouts in the bayous of Louisiana, and they sold their smuggled goods through a blacksmith shop in New Orleans which was run by Jean and his brother Pierre. He is reputed to have been a desperate murderer, but a loyal American.

* * *

DR. LISE MEITNER has received the nod from newspapermen as the outstanding woman of the year. She is a Jewess who fled to the United States from Germany, and she is said to have developed the formula which led to the atomic bomb. At the moment it seems that the nod of the historians of the future might be more significant than the newspapermen of the present. Hitler's hatred of the Jews may have "backfired" against him in the result of the war, but who will dare to say what the atomic bomb may do to us in the years to come. The atomic bomb is a fact and it will have to be reckoned with as long as its secret is remembered.

* * *

LATIN AMERICA REVOLT against the Catholic Church seems to be using the disturbed conditions of the present for widening the scope of such feeling. **Pathfinder** reports an editorial revolt in Mexico against celebrations in honor of Our Lady of Gaudalupe, the patron saint of that country. There appear to have been rather hectic protests against what was termed idolatrous adoration, and that in turn had repercussions of violence such as stoning of the home of one of the more pronounced editorial protesters. A dominant religious hierarchy is bad, but one should never forget that an attack upon one religion paves the way for an attack upon all religions.

New Orleans
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EDITORIAL

TENSION, TOLERANCE, TECHNIQUES

The end of the war has brought us to a time in which the ethnic and social problems of the whole world are central in the thought and the literature of all lands. The consciousness of tension grips every mind, and the need for the exercise of tolerance is more widely recognized than ever before in human history. Naturally, the difficult situation which faces the world has resulted in many techniques for dealing with the issues which have been pressed into the open, and at that point well-intentioned men encounter their most serious problem. It is a great deal easier to recognize a problem in the abstract than it is to reach an agreement on techniques for dealing with it objectively.

The world, with its eye on the United Nations Organization, knows this to be true in its international aspects. Every nation, great and small, has its plan for action and none of them seems to rise above the interests or the jealousies which are a definite part of the pattern of national thinking. To express it another way, it is very difficult to dissociate ourselves from our past to the degree necessary for a constructive handling of the problems as they present themselves today. A thousand individuals and groups all over the world are ready with suggestions which reflect small interests, their obsessions, rather than a constructive understanding of the issues presented by a broken world.

The same prevails in smaller national and social units. The problem is frankly confessed, but our techniques are for export rather than for home or personal consumption. This is painfully obvious in much of the propaganda which comes to the desk of editors today, especially editors in the religious field. A few days ago we received an appeal for funds for two cases, giving a supposedly factual statement based upon personal on-the-spot investigation. We doubted the correctness of the statements, and we wrote immediately to two men of integrity and sound judgment for a statement of fact. One wrote a statement from personal knowledge, the other from the actual records, and both of them confirmed our doubts.

Tension is never helped by techniques which lack truth and which smack of agitation. The group sending out this statement, whatever its sincerity, is estopped from making defense of itself by the fact that the reporter was confessedly its own agent. More damage than healing is resulting from the mistaken techniques of those who send an agent a thousand miles to stir up strife rather than courageously set an example by dealing with the same thing at their own doors. The techniques of some of the groups in question have brought them under a suspicion which benevolent professions and conjure words cannot remove, and they set back the hands upon the dial of social progress.

URBAN METHODISM

We have expressed our views on the small town and country church before. Recently we received a statement which deals with the same subject, but approaches it from the urban church angle. In this manner, the facts concerning Methodist progress in a definite area give an objective reality to what we advanced as a theory and as a matter of personal experience.

The report to which we refer relates to the meeting of the Executive Secretaries of Education, held in Nashville in December, 1945. According to our information, the statement was made at that meeting:

"In 1898 there were twenty-four Methodist churches in the Nashville community—city and environs. At that time there were eight Baptist churches, one Church of Christ, and one Nazarene church.

"No more Methodist churches were built until 1944-45. In that period, there were four new Methodist churches built.

"There are now thirty Baptist churches, twenty-five Nazarene churches, and seventy Churches of Christ.

"The Methodist Church is mired down in big churches. The big church idea. When a man joins a large church he is getting ready to be a part-time benchwarmer."

We do not know when we have been so stunned by a statement as we were by this. We do not know first-hand the facts related, but the statement does not seem to have been challenged at the time it was made. We assume that it is reasonably accurate. If it is, then the Methodist Church needs to consider seriously the problem of a downward revision of its operational unit. As we said before, we believe that the merging of our small units into large and unwieldly units has seriously militated against Methodist progress. We include in this observation the abandonment of the small church also.

We cannot see how a Cathedral-centered Methodism is ever to achieve the recovery of our lost rural inheritance. It is a real problem, and it must become a general church interest if anything constructive is to be done.

REV. W. M. SULLIVAN, METHODIST HERO, AT REST

Rev. W. M. Sullivan, retired member of the Mississippi Conference, died at his home in Magnolia, Miss., on January 18. He had been seriously ill with an attack of pneumonia for several days before the end came. The Conference records show that William Monroe Sullivan was admitted on trial in December 1888, and that he gave forty-nine years of service in the active ranks before his retirement. He was a native of Franklin County, Miss., as was his first wife, a daughter of Rev. James Griffing. Funeral services were held from the Methodist church in Magnolia, with Rev. E. A. Kelly, pastor in charge, assisted by Rev. Van R. Landrum, district superintendent, and the pastor of the Baptist Church. The remains were buried at Felder Campground on Saturday afternoon. He is survived by his wife, the former Miss Julia Felder, and other members of his family and numerous relatives.

When Bro. Sullivan entered the ministry he had very limited education, but he had a great experience of salvation through faith in Christ. Bro. Sullivan was literally educated on the field to which he gave his life, educated in head and heart. He was a marvelous example of what God can do with a man fully consecrated to His service. It is doubtful whether Methodism in Mississippi has ever had a more worthy or effective man in Christian faith and power.

J. LLOYD DECELL

"How are the mighty fallen in the midst of the battle. Tell it not in Gath, publish it not in the streets of Askelon. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful."

Dr. A. P. Hamilton

No good man's life is unfinished, whether he go soon or late. We go when God calls us. It is foolish to think in terms of years as God's yardstick. Jesus was thirty-three years of age when He finished His earthly career. He even said of Himself, "It is finished."

But we measure men's lives by their quality, not length. If Thomas Jefferson had died at thirty-three years, when he wrote the Declaration of Independence, he would still be just as famous in history as he was at eighty-three, when he died.

J. Lloyd Decell could have said, "I have finished the work Thou gavest me to do." He lived a short life but a full one. A good life is complete wherever it happens to be cut off—whether at flood tide or at the ebb. He could say, with Tennyson:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home."

He glided into harbor like a great ocean liner on its own momentum, after the engines are hushed. The voyage was over, the Pilot was on board.

"Write me as one who loves his fellowman," might well have been his motto, for this sentiment was the key to his character. He bound men to him with hooks of steel. He had a genius for friendship.

He had a simplicity of nature, a generous outreach, and a gentleness that charmed and disarmed all.

But there was firmness with it all, and a sense of direction and self-confidence in leadership. He knew where he was going and, better still, persuaded others to go with him.

His executive and organizing powers were marked. In this respect he was a true son of John Wesley.

He had an ecumenical view of United Methodism and was constantly pushing out his spiritual horizons to visualize a new world in which the Church—his Church—would have a dominant leadership. Indeed, it was in the vigorous prosecution of the Church's Crusade for Christ that he finally poured out his heart's blood.

And I can imagine him now, out beyond the shores of time, singing with the choir invisible, and with complete knowledge, these words so beloved by him:

"Majestic sweetness sits enthroned
Upon the Saviour's brow.
His head with radiant glories crowned,
His lips with grace o'erflow."

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

NIGGER-SHOOTERS

Lest somebody should shudder at a title that seems both inelegant and reckless, I hasten to state that it has no reference whatever to the dealing out of death to any of our colored population, but is simply the name of an instrument of propulsion used mostly by boys for shooting birds, breaking windows, and making chickens jump. It is known also as a sling, or sling-shot.

The nigger-shooter is an efficient weapon in the hands of an expert. In its simplest form, it consists of two rubber bands tied to the prongs of a forked stick, with the other ends fastened together in a "pocket," which holds the pebble or whatever missile is to be used. It can be shot with both force and accuracy. Many a youthful Nimrod has brought in a sizable amount of game because of his skill in the use of this device. Those seven hundred left-handed slingers of the tribe of Benjamin who could "sling stones at an hair breadth, and not miss," had nothing on the modern expert with the nigger-shooter.

All this is preliminary to saying that I am pretty good with a nigger-shooter myself. I acquired the art of using one when I was a boy at Shubuta, where, as I recall it, thousands of bee-martins used to come to roost in the oak trees that abounded in that beautiful little city—and a troop of us boys gave them "fits." I do not look back with any particular pride upon my achievements in that direction—but I still know how to use a nigger-shooter.

In fact, I use one every day. Certain marauding pests visit our chicken-yard at frequent intervals. I don't want to kill them—but I do want to scare the daylights out of them. So I stand on our backsteps, drop a pretty good-sized pebble in close proximity to the marauders—and watch 'em scoot! Sometimes they squawk. (The chicken-yard is about 100 yards from the back-steps).

I've just been thinking that if I didn't know how to use a nigger-shooter, I'd have to walk out there—or run—and chunk a rock. That would be just like work!

A lot of things that don't seem to be worth much at the time, may come in mighty handy later on.

THE GAMBLES OF POLAND

By Bishop Paul Neff Garber

I wish all American Methodists could have been with me in Paris on January 10 as I listened to Bro. and Sister Thomas J. Gamble, Methodist missionaries to Poland, tell of their experiences after the German army invaded Poland in September, 1939. You would have agreed with me that Methodist courage and heroism had not ceased.

Bro. Gamble, a Canadian, went first to Poland as a Y. M. C. A. secretary. He then helped with the Methodist relief work in Poland after World War I and later became a member of the Polish Methodist Mission. Mrs. Gamble was one of the first Polish women to become a Methodist. At the time of their marriage she was a deaconess in Poland. When World War II began in September, 1939, Bro. Gamble, then sixty-six years old, was pastor of our Methodist church at Przemysl, a city with a population of 120,000, of which 20,000 were Jews.

When the Germans entered the city, soldiers came to the Gamble home and one, placing a revolver in the face of Mrs. Gamble, demanded if she were a Jew. Mrs. Gamble says she answered as calmly as she could in the negative. The soldier then asked if her husband were a Jew. At that moment Bro. Gamble entered the room, the revolver was turned toward him, but one soldier said, "Oh, he is no Jew," and left the house. As Mrs. Gamble states, the soldiers in their search for Jews forgot to ask if they were British.

The Russian Army also invaded Przemysl in September, 1939, to the San River dividing the German and Russian zones. Since our Methodist Chapel was in the Russian zone the Gambles moved to the chapel, but later when they returned to their home for their property they found that the Germans had looted their house and had burned their good library. Their only belongings now were those things that they had carried in their arms to the chapel.

For a short time the Gambles lived in the chapel and ministered to refugees but a Russian order, prohibiting foreigners to live in Przemysl, forced them to move to a small Ukranian village ten miles from Przemysl where they lived in a rude hut. Refusing, however, to stop their religious services, Bro. and Sister Gamble walked each Sunday morning ten miles to the chapel and in the evening ten miles back to their hut. In visiting the members they often walked as many as seventy miles each week.

I asked about their shoes under such conditions. Bro. Gamble said they would hunt through garbage dumps for scraps of leather and would also use wood for soles. He personally kept their shoes repaired even though Mrs. Gamble says that her shoes became so thick and clumsy that she would often fall as she made the long walks with her husband.

The Russians did not molest the Methodist services and Bro. Gamble tells of the conversion of a Russian sergeant. He also gave a Bible to a Russian officer who became so interested in it that he would hold secret meetings and read the Bible to groups of Russian soldiers. The officer explained that the meetings had to be held in secret for fear that he would be sent to Siberia.

Then in June, 1941, the Nazi attacked Russia. Al of Przemysl was captured by the Germans, but still the Gambles were not immediately arrested. A Gestapo officer said: "We know you are British, but we have no time to fool with people over sixty-five years of age." So the Methodist services were continued at Przemysl, but now the Gambles on their visits saw many bodies of Jews being hauled in wagons to a common grave. Within three weeks after the Germans entered Przemysl this second time fifteen thousand of the Jews were either killed or deported.

It was reported to the Gestapo that Bro. Gamble was preaching with a revolver in his hand. This was, however, only a Polish way of saying that Bro. Gamble's Bible was really a revolver. A Gestapo agent in civilian clothes came therefore to the Methodist service on Mother's Day, 1942. A member signalled to Mrs. Gamble that the agent was present. She therefore took some of the flowers in the church, went to the German, speaking in German, asked if he had a mother. He became very confused, but finally said, "Ya." Mrs. Gamble then gave him the bouquet of flowers, saying they were in honor of his mother. That ended Gestapo visits to the Methodist services.

I asked the Gambles how they lived when no funds came from America. Bro. Gamble replied that our Polish superintendent, Konstanty Najder, sent some funds to him but in order to have enough food both Bro. and Sister Gamble worked in the fields as laborers for the Ukranian farmers, being paid in grain and other food. Bro. Gamble said: "I think some of the sweetest bread I ever ate were the two loaves which Mrs. Gamble made from wheat which I ground in an old coffee grinder, taking me three hours to grind the wheat into flour." He also added: "We only got a little meat and we suffered with our people."

Despite their many hardships, the Gambles, from September, 1939, to October, 1942, held religious services at Przemysl. They missed only two Sundays during that period, those being Sundays when they were fighting in the city.

Finally, on October 15, 1942, the Nazis arrested the Gambles, they being allowed to take only those things that they could carry. Then followed confinement in the Przemsyl and Cracow prisons. At Cracow the Gambles were separated by the Nazis. Bro. Gamble was sent first to Katowic in Poland and then to Tost in Germany. Mrs. Gamble was assigned to a camp in Liebaunau in Bavaria, which was connected with an insane asylum. In the summer of 1943 they were reunited at the Nazi concentration camp at Vittele, France. They remained there until September, 1944, when the camp was liberated by the American Army.

Bro. and Sister Gamble, although not mistreated like some in Nazi camps, faced many hardships. Bro. Gamble admits that it is really difficult to sleep on hard boards and tells of how he had often to pace his cell at Tost in order to prevent his freezing. Bro. Gamble is a tall man but he became very adept at dodging in order to miss the strokes of clubs and sticks swung by Nazi guards over the heads of the prisoners.

At one camp, Bro. Gamble was placed in a small cell with thirty-five American Poles. He was the only Protestant and was the oldest man in the group. His Christian courage under these difficult conditions so impressed the other inmates that a number expressed the wish that they had in their lives the spirit being exhibited by Bro. Gamble and that they might secure the consolation that he did from the Bible. In like manner, Mrs. Gamble impressed the Polish Catholic women who were in her cell.

Although the Vittele camp was liberated in September, 1944, the Gambles, because of war conditions, could not return either to Poland or Canada, so they became members of a Displaced Persons' Camp at Labourboule. Later they went to a camp at Beaune La Rollande, seventy miles from Paris, where they are now located.

I asked them why they still remained in the Displaced Persons' Camp. The answer was interesting. If they went to a private home or to a hotel it would be impossible because of economic inflation to live upon their meager income. A more basic reason is that Bro. and Sister Gamble have become the spiritual leaders of the Beaune La Rollande Camp, a Displaced Persons' Camp that still has twenty-five nationalities represented in it. Bro. Gamble holds religious services there each Sunday. Mrs. Gamble has organized a Sunday School and under her leadership the French authorities of the Camp have started a school for the children, in which Mrs. Gamble is a volunteer teacher. When it was reported that the Gambles might leave the Camp a petition was signed by a large number of the inmates begging them to remain. Then they also say that if they returned to Canada they might never be able at their age to return later to Poland. They say that their hearts are in Poland and they want to render a few more years of service for Jesus Christ in needy Poland.

For hours I listened to the thrilling and heroic story of the Gambles. Space has permitted me to give only a few of their experiences. Here before me was a man seventy-two years of age while Mrs. Gamble is about sixty. Here was a man who during his years of confinement and now as a Displaced Person had never allowed a Sunday to pass without a public or private religious service for the suffering people with him. Here were two people who had lost their clothing, their furniture, their library, and almost all their earthly possessions. Yet they could smile and talk about going back to a wrecked country, back to the Przemysl Methodist church where the members who survived the Nazi aggression are expecting them to return. For six years the Gambles have existed on the minimum of food. When they were my guests at dinner we had ham. Mrs. Gamble said: "I must look at it a second time before I eat it, for it has been a long time since I have seen ham." In like manner, Bro. Gamble was thrilled to drink real American coffee again. The unselfish spirit of these good people was shown again when I said I would send them proper clothing. Mrs. Gamble told me not to send too much, for she knew there

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

The attendance at the Sunday School in West Monroe on January 13 was exactly 400. The Men's Class had 73 present. Rev. Porter M. Caraway is the pastor.

Mrs. Ben W. Nichols, Dublin, Miss., renews her subscription to the Advocate and adds that its messages concerning many of her friends makes it indispensable to her.

Rev. Huntley C. Lewis reports that the people of the Schlater, Miss., charge have accorded him and his family a gracious reception and that he was on the receiving end of a generous pounding.

Rev. S. B. Watkins writes that he finds Walnut Grove, Miss., charge friendly and that he is expecting to spend a profitable year. He has one handicap—the roads get bad in rainy weather.

Information sent us says that Mrs. A. B. Barry has been seriously ill since December 24, at her home, 1411 22nd Avenue, Gulfport, Miss. Rev. A. B. Barry has been confined to his room since June.

Bishop Paul E. Martin, of the Arkansas-Louisiana Area, will be the speaker at the Evangelistic Crusade Rally in New Orleans on January 31. The Rally will be held at First Church at 7:45 p.m.

Rev. George W. Harkins writes that he is delighted with the DeSoto, Miss., charge and that he was never before welcomed so warmly. He is planning for an intensive cultivation of his people in which the Advocate is not forgotten.

Mrs. Clarence Champagne, one of the newer readers of the Advocate, writes that she finds great pleasure in her paper. Mrs. Champagne formerly lived at Boutee, La., but now at 214 Margarett Street, Houma, La.

Rev. and Mrs. Ned L. Stout, Gretna, La., experienced great sorrow on Thursday of last week when their firstborn was taken from them by death. Their many friends will keep them in mind in the hour of their desolation.

Rev. J. Henry Bowdon, pastor of First Church, Lake Charles, La., sent us last week a list of 25 subscriptions, all but one of which are new. Bro. Bowdon and his committee are doing a splendid work for the Advocate, and the Advocate expresses to one and all sincere appreciation.

Rev. T. J. O'Neil writes that much rain and sickness have been working him pretty hard on the Vimville, Miss., charge, but that he is "bogging along." He comforts himself with the assurance that one day the clouds will lift and a brighter day will be at the dawning.

News reaching the Advocate office gives an account of the death of Rev. J. T. Williamson, father of Mr. Nate S. Williamson, of Meridian, Miss. Rev. M. H. Wells, of East End Church, was his pastor. Bro. Williamson's death is reported as having occurred in December.

The annual convention of the National Association of Methodist Hospitals and Homes will meet at the Morrison Hotel, Chicago, on February 6-7, according to a program received at the office of this paper. Bishop William T. Watkins, of Louisville, Ky., is scheduled to speak on the afternoon of February 7.

Rev. Jeff P. Paul writes that the "Heflin-Brushwood, La., charge is on its toes and is going places. Brushwood is promoting its church building program." The pastor's salary has been substantially increased, butane gas has been installed in the parsonage, and other improvements have been made.

Rev. J. F. Mincy, local preacher, living on Route 2, Ripley, Miss., has had a rather difficult experience since November 20, when he had to submit to a very serious operation. Bro. Mincy writes that he is now sufficiently recovered to walk without the aid of a stick and he speaks in high appreciation of the ministry of Rev. E. R. Smoot during the time of his illness.

HISTORY OF METHODISM IN THE MISSISSIPPI CONFERENCE

Attempt wil be made during the present year to put in final form another volume of the "History of Methodism in the Mississippi Conference," as ordered by the Conference. It is very important that the proper source materials be available; it is impossible to prepare a satisfactory history without that. If any of our preachers or laymen have anything that will help in this important work—papers, clippings, letters, dates of establishing old churches, new churches, new buildings, names of prominent founders and members, or materials of any other nature, I shall appreciate it and thank you in the name of the Conference, if it is forwarded to me at Logtown, Miss., as early as practicable. This volume will begin with the year 1870 and probably close with the year 1894, certainly not later than 1900.

Access to the New Orleans Christian Advocate has already been had, as well as the Journals of the Conference.

W. B. JONES.

CHRISTIANS AND THE RACE PROBLEM

By R. B. Eleazer

Many people today are seriously asking the question, "As Christians, what can we do about the race problem?" In answer to that question here are some suggestions that seem to me practical and timely:

As Christians, we can recognize our common humanity, and our essential brotherhood with the people of all races.

We can see and respect the divine image in every human being, even when it does not appear on the surface.

We can find out as much as possible about the people of other races and cultures, in order that we may understand them better and appreciate them more.

We can take care not to hold anybody in contempt or put hindrances in their way.

We can inform ourselves as to interracial conditions in our own communities and work to correct those which are unjust and oppressive.

Perhaps we can enlist the aid of others of like mind and form community units of understanding and cooperation.

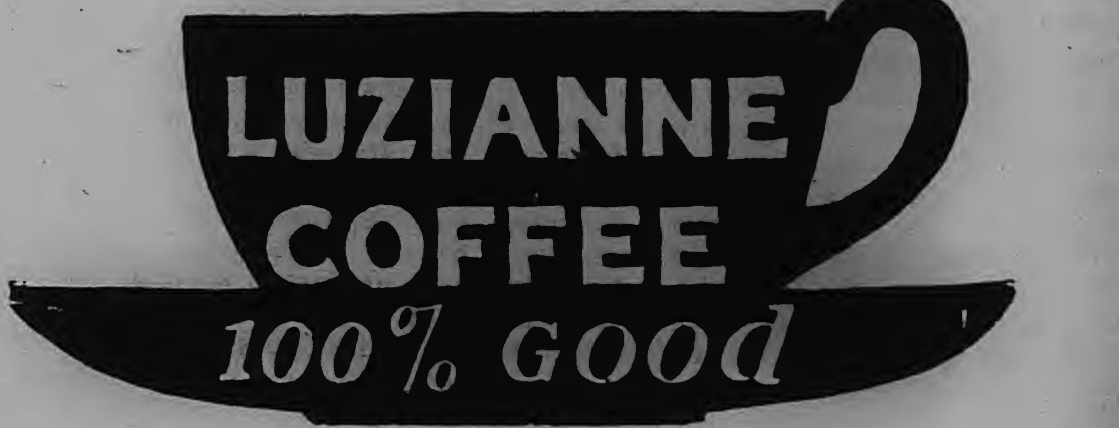
M.C.O.R. URGES RELIEF IN ENEMY LANDS

An appeal to President Truman to use his authority to help hasten relief supplies to the conquered nations of Europe, and to release sufficient shipping to send this relief, has been made by Bishop Herbert Welch, on behalf of the Methodist Committee for Overseas Relief.

"With great numbers of our fellow-citizens, we share the deep concern which the spirit of sheer humanity imposes, regarding the fate of the conquered Axis people, especially the great numbers in those countries who could have had no responsibility for the war," wrote Bishop Welch.

He enclosed to the President a copy of the following resolution of the Committee:

"In the days of Jesus, the Samaritan was



the avowed enemy of the Jew, but the Samaritan became the famed Good Samaritan when, on the road to Jericho, he saw with compassion and ministered to the bodily needs of the suffering wounded Jew. The Methodist Committee for Overseas Relief accepts as its policy the sympathetic ministry to the needs of suffering humanity wherever that suffering is found. Allies and former enemies are alike children of the same Heavenly Father. Our ministry must be to human need wherever found, limited only by our ability to minister.

"We would express our appreciation to the leaders of our Armed Forces in both Japan and Germany for their humanitarian attitude toward conquered peoples. Their desire to do all in their power to prevent suffering and starvation among defeated peoples is very commendable.

"We would urge our Executive Committee to use all influence possible to persuade our Government to open the way as soon as possible for relief supplies to enter these conquered lands, and that sufficient shipping facilities be made available for the sending of such relief."

DR. BARTAK RETURNS TO CZECHOSLOVAKIA

The Rev. Joseph Paul Bartak, D.D., superintendent of the Methodist Church in Czechoslovakia, is now on the Atlantic headed for Prague, where he will resume his duties. It will be his first visit to Czechoslovakia since May, 1942, when he left on the diplomatic ship "Drottingholm" as an exchange prisoner from the Germans.

An American citizen, he was interned as an enemy alien by the Gestapo when war was declared. For a period he was a prisoner in Prague, then at Laufen Camp near the Austrian border of Germany.

For the past three years he has been preaching and lecturing throughout the United States on behalf of the Protestant movement in Czechslovakia.

Dr. Bartak was born in old Bohemia, now a part of Czechoslovakia. He came to the United States from Sedlonov, Bohemia, when nineteen years of age. His father had died when he was five years old, and he wanted to help his widowed mother and to secure opportunity and education for himself. His mother's stepfather had been one of the founders of the oldest Free Church in Bohemia. On his arrival, he sougnt out church friends and, though he could not speak a word of English, he was engaged as a colporteur by the Chicago Tract Society, distributing religious leaflets among Chicago's Bohemians.

Feeling a call to preach, Dr. Bartak entered Southwestern University, Georgetown, Texas, working his way for five years, part of the time as evangelist among the Czech farmers in Eunis, Texas. Later he entered the School of Theology of Vanderbilt University, taking the B.D. degree; and then the University of Chicago, which awarded him an M.A. In 1925, Southwestern University conferred the degree of Doctor of Divinity upon him.

For some years, Dr. Bartak was pastor of the Bethlehem Congregational Church in Chicago, but when the Republic of Czechoslovakia was formed after World War I, he offered his services to the Methodist Church and its mission in his native land. There he rapidly became the acknowledged evangelical leader—having served as pastor, district superintendent, seminary professor, mission superintendent, and secretary of the Church Federation for Czechoslovakians. In 1939 he visited the United States as a delegate to the Uniting Conference of the Methodist Church.

WHAT DO NEGROES ASK OF AMERICA?

An outstanding Negro leader, Dr. Rufus Clement, president of Atlanta University, lists the wants of his race in this order: (1) Good schools for their children, equal to those of the other group; (2) Equal work opportunities; (3) Justice in the courts; (4) Equal protection of the law, as represented by policemen and other officials; (5) All civic improvements which are provided by public funds for other sections of the population, such as public health facilities, sanitation, parks and playgrounds, clean streets and the like; (6) The right to vote, on the conditions that apply to other citizens.

What do you think of these requests? Are they reasonable, or otherwise? Could a self-respecting group ask less? Which of them in fairness can be denied?

LIBERALISM AND LIBERALISM

By Jeff P. Paul

There are liberals and there are liberals, just as there are fundamentalists and fundamentalists. "Liberalism" is a principle of Bible interpretation, and it is also a dogmatic school of thought. Schools of thought tend to be dogmatic, whether they go by the name of "liberalism" or fundamentalism"— or "progressivism," or you-name-it.

It is not the name that counts, but the spirit, or principle involved. Liberalism as a school can become as dogmatic and intolerant as Procrustes, the robber who cut people off or stretched them so that they fit his bed exactly. Liberalism as a principle always finds itself protesting against such practices—whether they be encountered in the name of autocracy or of liberty.

Liberalism can become as authoritative as the sheerest traditionalism, if it be taken too seriously as a school of thought. It can even become a bulwark of traditionalism and reaction with a slightly different flavor from that commonly encountered. In such a guise it often stifles the flames of the true progressive fires.

A case in point is the present tendency of the "school" of modern liberalism to return to mediaeval scholasticism in methods. This is true in spite of many uses of modern principles of scholarship in its formulations. This is true in spite of its lip service to scientific methods. For, is it not sheer scholasticism to try to arrive at spiritual laws and principles by the deductive method? Any time the religious thinker gets too far from the realities of everyday religious life and experience, he is getting away from the true application of inductive method. What man-made laboratory is to be preferred to the great laboratory of undesigning human life and experience. The most ignorant group of colored worshippers furnishes laboratory data to the religious thinker of truly scientific mind. He certainly cannot stand aloof from the everyday realities of religion as a vital spiritual experience.

Dr. Albert Day gave point to this idea when he said that he left those who were talking about God and went to those who had God to get his information and help. When men begin to talk about God and ignore the conclusions forced by observing the experiences of men who have a certainty of God in their own lives, then these men have become scholastics—they have reverted to mediaevalism. The logic of liberalism—if it is truly religious—as it advocates loosening the bonds of traditionalism, is a vital emphasis upon the reality of an inner consciousness of God in the personal life. If so-called liberalism fails to reach this logical conclusion, it becomes humanism, not religion. This is not in the least to condemn humanism in its place, but humanism cannot supply the religious needs of mankind. The great laboratory of mankind's experience today demonstrates this fact conclusively.

It is not the purpose of this article to decry liberalism as a principle, but to point out its prime tendency to err as a school of thought. Supposing a liberal were right in asserting that some particular miracle did not take place, does this give him the scientific right to impose upon mankind the dogmatism that there are no such things as miracles? On the other hand, supposing that the fundamentalist is right in asserting that miracles are an established part of the experience of mankind, does that give him the right to classify every man of liberal principles as part of a general "school" of liberals so-called, more or less? It is high time that some clearer thinking be done on this whole problem of liberalism.

POSTWAR CHRISTIANS

In the years lying immediately ahead Christians ought to be the most active people on earth. For men and women all over the world now are coming to realize, as a result of two world-shattering wars, that unless we can learn to build the New World upon brotherhood, our civilization will be blown to bits.

Christianity is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical way of life for here and now, for men and nations. Whether western civilization ultimately crashes into chaos and nothingness or whether it flowers into one of the greatest civilizations yet known to man depends inescapably upon whether pagan or Christian principles ultimately come to shape and dominate it.

—Francis B. Sayre.

MARS SENDS HIS BILL

The wastage of war is shown strikingly by comparing our trade with Europe and Asia with our end-the-war debt. In 120 years before Pearl Harbor, or from 1820 to 1941, our combined exports and imports were:

Total trade with Europe	$145,447,000,000
Total trade with Asia	42,735,000,000
	$188,182,000,000
Debt at end of war	$300,000,000,000
War cost more than trade	$111,818,000,000

Thus, Europe and Asia, by involving us in war, caused us a loss which not only wiped out the value of all trade with them for 120 years, but caused an additional $111,818,000,000 loss to wipe out any trade with them for years to come.

—William Rufus Scott, in
Vote Yourself a Living.

MRS. W. D. McCULLOUGH DIES

Mrs. W. D. McCullough, the widow of the late W. D. McCullough, a member of the North Mississippi Conference, was buried at Shelby, Miss., Sunday afternoon at 1 o'clock, following funeral services conducted by Rev. R. P. Neblett. Sister McCullough died at Cedar Grove, N. J., and the family arrived on the noon train Sunday, January 27.

Her husband, the Rev. W. D. McCullough, died while pastor of the Ruleville charge in 1917 and is buried in the cemetery at Shelby.

CARRUTH TO TEACH CHRISTIAN EVANGELISM

Dear Dr. Duren: This is to announce that I have qualified to teach the course on "Christian Evangelism," as is set forth by the Board of Education of the Methodist Church.

I will teach this course in Hattiesburg in a city-wide time of Evangelistic emphasis, February 11-15, and in Jackson at a time to be announced later.

Thanking you for your kind attention to this letter, I am,

Sincerely yours,
THOS. L. CARRUTH.

COLUMBUS DISTRICT RETREAT

Dear Dr. Duren: As secretary of the meeting, I am sending you a copy of the program of the Columbus District Preacher's Retreat, held at Kosciusko, Miss., January 22-23. The meeting was attended by all but three of the pastors, and these were absent either because of illness or funerals on their charges. The meeting was under the direction of our beloved district superintendent, Dr. V. C. Curtis. Certainly one of the highlights of the meeting was in the discussion of the various subjects when Dr. Curtis would give us wise counsel and sound advice out of his years of faithful and efficient service to the Church.

As you will note from the program, Rev. W. V. Stokes, Conference Director of Evangelism, led a discussion at each session based on Bryan's book, "A Workable Plan of Evangelism." It is our opinion that no more capable person or more devout, consecrated Christian spirit could have been selected to lead our Conference in this great year of Evangelism than this man of God. Rev. Phil H. Grice, pastor at Starkville; Rev. T. E. Gregory, district secretary of Evangelism, and Bro. Stokes brought timely, inspirational, and challenging messages to the group.

We were graciously and most cordially entertained by the ladies of the Kosciusko church, under the leadership of Rev. T. B. Thrower.

The work accomplished, the instruction received, the fellowship enjoyed, and the challenge to devote oneself unreservedly to the great task before us, will not soon be forgotten by any of those who were present.

Sincerely,
JAMES F. ELLIOTT.

Macon, Miss.

The Christian religion is unique in its teaching as to the atonement, the conditions of salvation, the believer's union with a personal Redeemer and the whole contents of the saving Gospel of Christ.—Selected.

REV. HENRY POLK LEWIS—AN APPRECIATION

Rev. Henry Polk Lewis departed this life for his final reward at 11 o'clock Friday night, December 14, 1945. Funeral services were held at the Schlater Methodist church, Monday, December 17. The services were in charge of Rev. R. G. Lord, district superintendent, with a large number of ministers of the Conference in attendance. Interment was in Cedar Lawn Cemetery, Jackson, where Bishop Decell and many ministers and friends of the Mississippi Conference were present.

Bro. Lewis was entering his third year at Schlater, where he was deeply loved and admired by everyone, and all sincerely regret his passing. He was in the midst of a building program for enlarging the church building at Schlater—a program which we hope to carry to completion in his memory. In the passing of Bro. Lewis, the church has lost a devout Christian preacher, and the community has lost a great pastor and friend who was always ready to go where there were any in distress. May God's richest blessings be bestowed upon his loved ones who survive him.

Bro. Lewis is survived by his wife, Mrs. Virgie Lewis, now living at Natchez; an only daughter, Mrs. S. E. Ashmore, Indianola; Rev. Huntley C. Lewis, who has taken over his father's pastorate; Henry Polk Lewis, Cleveland, Ohio, and Rev. Donald Lewis, pastor at Petal, Miss.

Signed for the Board:
E. W. CHATHAM, Chairman;
E. M. BIRDSONG, Secretary.

(Note.—This tribute should have appeared with the picture of Bro. Lewis in our issue of January 10, but we failed to find the copy or the letter which Bro. Birdsong sent in the box with the cut. The editor opened the package and kept the box on his desk for several days, as the return address was the only identification of the source. We never found the copy, and this is said as an explanation of the delay and in justice to Bro. Birdsong.—Editor).

EDUCATIONAL INSTITUTE OF VICKSBURG DISTRICT

Ministers and laymen of the Vicksburg district met January 23 at Gibson Memorial Church, in Vicksburg, Miss., for the annual educational institute.

Our district superintendent, Rev. O. S. Lewis, led the devotional, stressing the purpose of the Church in our world. He emphasized the fact that the Church has an obligation to redeem the whole of life in its many aspects. Education and evangelism are working harmoniously together to bring about the supremacy of Christ in life. There is no conflict between the two.

Rev. D. S. Ridgway, the Executive Secretary of the Board of Education, spoke on "Christian Education Meeting the Needs of Today." He would like to see every church in the Conference have at least one training school this year and a vacation church school.

Mary Thornton Lindsey, Conference Director of Youth Work, spoke on "Youth Meeting the Needs of Today." According to Miss Lindsey, our youth today want programs that have reality in them. Our youth need a personal knowledge of Christ as Savior, and there is a great need for adult guidance.

Mrs. R. L. McKay spoke on "Children's Work Meeting the Needs of Today." She believes that there is a vital connection between the home, the church, and the Church School. Teachers of children should be sincere, and those who love the work will find plenty of help, said Mrs. McKay.

Rev. Charles C. Turner, Jr., represented the General Board of Education, speaking on the subject, "The Church School's Part in the Year of Evangelism and the Crusade for Christ." Rev. Turner admitted that the General Boards sometimes make mistakes, but stressed the fact that the men at the head of these boards want to reach people for the Christ. He held up the goals of the Church School for the quadrennian of the Crusade for Christ, and said that we would have to go back to personal evangelism on the part of our teachers. This is an old, simple plan, but it works. Bro. Turner believes that the Crusade for Christ should call forth the very best in all of us in behalf of the Christ.

Following a devotional period by the host pastor, Rev. H. L. Daniels, dwelling on the necessity of new methods in evangelism, the group adjourned to different rooms for discussions on the work of the three divisions of the Church School.

The institute closed with a consecration service led by Rev. T. O. Prewitt.

Pastors of the district were asked by Bro. Lewis to keep March 12 and 13 open for a spiritual retreat at Fayette.

REPORTER.

MERIDIAN DISTRICT

The Christian Education Institute for the Meridian District of the Mississippi Annual Conference of the Methodist Church was held at Central Methodist church, in Meridian, January 25, with Rev. C. H. Gunn, district superintendent, presiding.

In his introductory address at 10 a.m., the Rev. Mr. Gunn showed by actual figures gathered from the records, that in the last few years the Protestant Churches in America have suffered loss of membership while our population has increased.

He said this year, 1946, has been designated the the Year of Evangelism in the Methodist Church. He averred that three things are necessary to make a year of real evangelism. These are: First, Keep Christ in the center of our thought and worship. Second, Pray much, and go out and find people, and bring them in. Third, Give much thought and attention to the children.

Rev. D. T. Ridgway, speaking to "The Needs of Today," said: "It is imperative that we have a uniform program—that is, that all the organizations of the Church work together to evangelize, and teach the people. Our goal is '12,000 souls for Christ this year.' "

Miss Mary Thornton Lindsey, in discussing "The Part that Youth May Take in Meeting the Needs of Today," said: "The youth of today face more difficulties than were faced by the youth of any previous generation, and that they are not responsible for these difficulties, but have been forced to face them, and we adults should do all we can to help the young people to overcome these difficulties."

Mrs. Sam May, whose subject was "The Work of the Children in Meeting the Needs of Today," said: "We must have Christian homes, and consecrated Christian Sunday School Teachers if we are to enlist the children in the work of building the Lord's kingdom. Teachers should not teach the Sunday School lesson in a formal, perfunctory way, but should teach for a verdict. That is, to make Christians of her pupils.

Dr. C. S. Turner brought the last address of the morning program. His theme was "The Church's Part in this Year of Evangelism." He said: "The chief reason why we have not made more progress in evangelizing the world is we have neglected the common people. The sects and denominations that have worked with the common-people have reported gains in membership, while we have suffered loss. Christ had a passion for souls. He went out into the highways and hedges to seek and to save people. If we are to carry on Christ's work of building His kingdom, we must also go out where people are and speak to them, and persuade them to come to Jesus and accept Him as their Saviour." He announced that our goal is "1,200,000 souls brought to Christ through the Sunday School during the years 1946, 1947, 1948."

At 1:30 p.m., Dr. W. A. Tyson, pastor-host, conducted the devotions. He declared that two fundamentals are necessary to the successful prosecution of a Program of Evangelism. First, Emotionalism—that is, a stirring of the spiritual nature of individuals. Second, Strenuous effort put forth by all professed Christians, as builders together with God.

Dr. N. J. Golding, vice-president of Millsaps College, announced that they now have enrolled 78 returned veterans of World War II, and that 40 more are panning to matriculate January 30.

After this, all the people present met in three groups, or forums, for an hour. Then all came together for a brief closing consecration service, which was led by Rev. R. H. Clegg.

All the pastors in the district except three were present, and a large number of lay workers were in attendance.

T. J. O'NEIL, Reporter.

ALMOST AN UNKNOWN STORY OF WHAT WAS BEHIND THE METHODIST CHAPLAIN

By George S. Reamey, Editor, Virginia Methodist Advocate

Months after the guns have ceased firing and the thoughts and prayers of people everywhere have turned toward lasting peace, there is emerging from the war one of its finest stories. Lacking though it may be in some of the excitement and thrill of a battle at sea, or in some of the suspense and danger of a Normandy invasion, its importance is such that it appears destined to wield considerable influence for years to come in the over-all program and policy of the Methodist Church. It is the story of how at least one denomination followed her young men and women of the armed services to every camp and ship and battlefield of the war. And, it is safe to say that it is a story that the young men and women thus followed will not soon forget.

One part of the story has received much attention in the press. Adventures of individual chaplains here and yonder have thrilled the reader as he has figuratively gone with them into action, rescuing the wounded, breathing prayers over those whose last breath has all but gone, or setting examples of personal courage that infused new life into groups of soldiers as they looked into the face of death. But the part of the story which has not been widely told has to do with the channel through which the Methodist Church has functioned to help the chaplains meet their responsibilities. This silence is due mainly to the modesty of the person who has been the chief actor in this behind-the-scene drama. He kept so busy holding up his end of the job that he had no time to talk about himself. Nor is it his idea that anyone talk about him now. But it is a story that the Church has a right to know.

About five years ago the episcopal leadership of our Church took cognizance of the threatening clouds of war and recognized the Church's responsibility and desire to keep faith with all who should don the nation's uniform in any branch of the armed forces. How could the Methodist Church best follow these fine young people to the far corners of earth and perform the spiritual ministry, under the trying conditions of war, to which they were entitled?

Of course, there were the chaplains, but they were too few. But even though more ministers might be enlisted in this service, should the denomination simply turn them over to the War Department and the regular Chaplancy and do nothing more than would be done through these military channels?

After much thought, the answer was an emphatic No. The Church had a further responsibility to these men. The final answer was a new organization known as the Methodist Commission on Chaplains, with offices in the nation's Capital. In the selection of D. Stewart Patterson as executive secretary, they found a Christian layman, an able executive, and an understanding friend to all of the vast number who later would call on him for aid. The contribution he has made and the wealth of information he has compiled from every part of the world would require not one book but volumes if the full story should ever be told. This brief word is intended but to introduce the subject of his activities, mentioning them in the barest outline, and to pass on certain suggestions relative to the Commission's future which have come from several students of this work.

Roughly speaking, Mr. Patterson's duties have fallen under three main heads: Supplies; the handling of special problems, and the assembling of valuable information from camps and mission fields. It would be difficult to attempt to say which of the three was most important.

While the government made certain provision for the chaplains, it was soon found that there was urgent need for a vast assortment of additional supplies of all kinds: communion sets, report blanks, books, booklets, pamphlets, musical recordings, etc. Correspondence about these basic supplies accounted in large part for the 25,000 communications sent annually to chaplains from the Commission.

And, naturally, there were hundreds of special questions and problems that arose. Some of these had to do with hearing from the chaplains' folks at home when mails were tardy. Many questions dealt with matters that needed to be brought to the attention of authorities in Washington at the War Department. Here Mr. Patterson made one of his most valuable contributions. Here is a chaplain, for example, who wishes further information as to the precise scope of his duties under certain conditions. Again, it might be an S.O.S. appeal for additional chaplains at a lone station where 20,000 men had but a single chaplain, as in one particular case. Sometimes there was tension between the Protestant and Catholic chaplains that called for a decision from some voice in authority. Whatever the situation, Methodist chaplains the world over knew that in Mr. Patterson they had one who would not only give an attentive ear but who would also take promptly the appropriate action.

Among the numerous duties of the Methodist chaplain was a monthly report to the Methodist Commission. After reading scores of these reports, this writer can affirm that the information contained therein presents perhaps the most complete picture of moral and spiritual conditions in the armed services that can be found anywhere. These reports point up the most pressing problems with which the chaplains had to deal. And, possibly even more important, they present interesting and important sidelights on the denomination's world mission program that could be used to great advantage in mission strategy for years to come. Suffice it to say that nothing in these confidential reports contradicts the widely-published letters from chaplains and others in service of the superbly constructive work that is being done by the foreign missionary, particularly by those supported by our own Church. Some chaplains indicate a desire to return later as missionaries themselves. Furthermore, they have sent in more than 600 names of enlisted men who plan to enter the Methodist ministry when they are discharged and can complete their schooling.

This brief comment must not fail to emphasize the tremendous contribution that has been made, in all of this part of the Church's work, by the members of the Methodist Commission themselves. Bishop W. W. Peele, of the Richmond Area, is the president of the Commission and has served in this capacity for some time. He has given of his time and effort diligently. Of him and of the remaining members, Mr. Patterson, time and again, in conversation, paid eloquent tribute to their fine spirit and aid. The membership, in addition to Bishop Peele, includes Bishops Oxnam, Frank Smith, Baker, Baxter, and Flint; Doctors Horace E. Cromer, Ralph D. Smith, John Paul Tyler, Arlo A. Brown, Fred G. Holloway, and James Shera Montgomery, chaplain; and the following laymen: Fred C. Croxton, Col. John C. Boggs, and Ben A. Whitmore.

Three outcomes, at least, should come from the activities of Mr. Patterson and the Commission.

1. This work must go on! As long as there are Methodist chaplains anywhere—in the armed services, the Veterans' Administration, or elsewhere—there should be some such organization as this to maintain close contact between the Methodist Church and the Methodist chaplain. Ministers are ministers whether they serve as chaplains, as missionaries, or as pastors of local churches. The denomination owes it to them and to itself to maintain the closest relationship with them all.

2. The war has underscored the necessity for a stronger Protestant unity in the support of the Protestant chaplain. Be it said with credit, the Roman Church does keep in close touch with her chaplain-priests. The Protestant Church must do no less, as any Protestant chaplain will tell you.

3. The church at home must adapt its programs and plans more in accord with suggestions from returning chaplains, if it is to win and hold the returning service man and woman. Our chaplains have learned much that can be of help in this regard. It will be a stupid church that fails to give an attentive ear. The chaplain has a real contribution to make! Let us accord him that opportunity.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Have You Paid Your Poll Tax? Tomorrow is the First Day of February—Your Last Chance!

"The Fatherhood of God"

Many societies are beginning the approved study, "The Fatherhood of God," and it has been suggested that a splendid way to stimulate interest will be to have an introductory session giving a dramatization of some book or story in the Bible. The following "dramatic reading with one scene" of the book of Ruth was given in the class taught by Dr. H. M. Bullock at Lake Junaluska. If this is not used in connection with the study course, it will make an ideal program to be used on Race Relations Sunday.

The Story of Ruth in a Modern Setting

This is a dramatic reading with one scene to be acted. It was written and presented by a committee from Dr. H. M. Bullock's class on "The Fatherhood of God," Mrs. H. T. Tipps, Mrs. Rucker Adams, Mrs. J. W. Hummel, Mrs. J. H. Bancroft, and Mrs. Ren Waller.

The Time: Near our own.

The Place: Middle Tennessee and Detroit.

Narrator: "Jacob Wilkes and his wife Naomi and their two children, Charles, aged six, and William, aged four, left their little farm in Tennessee amidst the tears and entreaties of their near of kin, to take up life anew in the city of Detroit. This was about the time that the automobile industry first began urging men to come North to work on good salaries in the plants.

"The Wilkes disliked leaving their home and kin and the comfortableness of being well-known and respected by even their wealthier relatives, but Jacob and Naomi had settled in their own minds the fact that the small farm left to Jacob by his father could yield only a bare living for the family. There was no chance of doing what Jacob called 'getting ahead,' so the move.

"Jacob did get a good-paying job and they soon became situated, albeit the home surroundings appeared rather stark and drab to the elders at first. But Charles started to school the next year and William two years later. They did well, and Jacob and Naomi were proud that their children could be in so fine a school. The boys became a part of many activities and made many friends—some of whose nationality Jacob and Naomi found perfectly foreign, but the children told them that nationality made no difference in their school, whether one was Czechoslovakian, Russian, Italian, Greek, or what-not. The elder Wilkes were not too sure of this at first, but became so—they grew to be friends with their children's friends and, in turn, with the parents of them—the Greek restaurant keeper, the Italian fruit merchant, etc.

"The infrequent visits of the Tennessee kin became even more infrequent as years went by. They had seemed, in fact, a little ill at ease among the Detroit Wilkes, and especially among their foreign friends. More than once some chilling allusion would be made to the 'new friends.' The Detroit family came to feel as if they lived in a different world, but Jacob and Naomi did not suffer because of it. They now 'stood on their own.' They had responsible places in their adopted community, in civic affairs and in their church. They had taken good root and were happy.

"They were happy until that winter when Charles was a freshman in high school—that was the winter when Jacob came down with pneumonia and in a few days passed away. Naomi's life was never again to be gay, but she was prepared to keep life going normally and to see the boys through high school. They came out fitted to go to work—and time found them working side by side at an intricate factory machine. They prospered in a modest way and a few years more brought fulfillment of dreams. Charles married Orpah Paleogus, the daughter of the Greek neighbor, and William, the pet of the community, the beautiful and gentle Ruth Rossanna, daughter of the Italian fruit merchant. Naomi enjoyed now the sort of contentment that comes of seeing one's children prospering and making happy homes.

"This was the situation when that queer dilemma that all American people came to know as 'the depression' caught them. They became reduced, yet faced their condition courageously and it did not spoil their happiness. But, in the midst of it, real tragedy befell. An explosion at the factory cost the lives of both Charles and William, together. The women turned to each other in utter desolation. It seemed their world had come to an end, but it was Naomi who first became articulate concerning their future. Only a few days had passed before she had been able to face the issue squarely. She spent those days, and nights as well, in prayer and contemplation and her solution came.

"She would go back to the little farm in Tennessee. The solution would not leave her. Little it mattered to her that she might not be well received; this was an emergency and her farm would be a place to live, a shelter. But she could not take the girls; they would be not only strangers, but foreigners to her people. Farm life would be strange to them; besides the farm was too small, too poor, to afford them a living, yet telling them that she must go and that they must stay was well nigh unbearable. But, she won the struggle. After a night and a day of steady preparation, she was ready. She met the girls as they were returning from the city, where they had been settling some small business matters, and led them out into the little court to look again at the petunia box. There they stood in a kind of tense silence until Naomi broke it."

(Enter Naomi, Orpah, and Ruth. Exit the Narrator).

Naomi: "Girls, since you have been away today I have been thinking a great deal about our future. Our lives are now changed by the sorrow that has come to us. We have gone through much together—much of joy as well as of sorrow, and I have come to love you as my own daughters, but it seems to me the time has come for us to part and go our own ways—you to your father's house, I to my little farm in Tennessee that Jacob and I left so many years ago. It will be a sad and lonely existence for me, but I shall be able to live. You girls, on the other hand, should know happiness. In the city you can make your own living and in time you may meet some other good men and marry again. In a little while I might become a burden to you, should I stay with you, for I am now an old woman. I see clearly that I must go—and you must stay." (She embraces each and kisses her).

Orpah: "Surely, Mother Naomi, you are not serious. We could not let you go alone. Wouldn't it be better for the three of us to go together, or for you to stay and allow us to make a living for you?"

Naomi: "No, Orpah, I believe my plan is better—for you girls to go back and be with your own mothers. The farm is small, it would not support us. Too, life there would seem strange to you. My people might not understand you so well, since you are of different race from them. No, you wouldn't be happy there. I must go alone."

Orpah: "I don't see how I can let you leave, Mother Naomi, but you have always advised us so wisely and so well that (pauses, and with deep feeling) perhaps we had better go back to our homes." (She embraces and kisses Naomi).

Naomi: "Go, Daughter, and my blessings go with you." (Exit Orpah, slowly). "Now, Ruth (turns affectionately) "my dear (she takes her in her arms), you will go also, as your sister-in-law has done. Go, and find your happiness and peace."

Ruth: "No, Mother, I cannot leave you—William's mother! I love you so. Do not urge me—I cannot leave you (she clings to Naomi). I have not words to say what I would, but I can fall back upon the beautiful lines I once learned in Sunday School. They were said by a girl like me, named Ruth, to her mother-in-law: 'Entreat me not to leave thee, or to turn from following after thee, for whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people and thy God, my God. Where thou diest, will I die, and there will I be buried. The Lord do so unto me, and more also if aught but death part thee and me.'"

Naomi: "Then, come, let us go together." (Exit Naomi and Ruth. Return the Narrator).

Narrator: "The bus which Naomi and Ruth took ran now by the very gate of Naomi's little farm. A glance told her that the place had been well kept through the years, thanks to Cousin John, who had always looked after it. It was, after all, only a mite in comparison to his great fields. He had received her telegram, too, for there was a look of readiness about the place. A sense of deep satisfaction filled Naomi in spite of her sadness. Ruth walked into the old house as if she had always belonged there. In a short time she had 'taken to' the work of the place with unbelievable naturalness and understanding. She brought charm, as well as industry, to the business of home-making.

"The neighbors, who had looked with some suspicion upon this Ruth whom someone hinted might be called in the city a

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

Annual Meeting of Woman's Division, Buck Hill Falls

Foreign Department

The Home Department and the Department of Christan Social Relations and Local Church Activities were guests of the Foreign Department at one of their regular sessions. Those present were privileged to hear Miss Sally Lou MacKinnon tell of her recent trip to Africa. Miss MacKinnon traveled with Bishop Newell Booth of Africa and they visited every mission station in Africa except Liberia, which itineration did not permit at this time. They traveled 1,500 miles by air, 7,500 miles by auto, and 3,500 miles by train. Be sure to read "My Visit to Africa" in the January and February issues of the **Methodist Woman.**

Late News from Foreign Fields

Don't miss the latest news from our missionaries. The January **Methodist Woman** has news of China, Korea, Malaya, the Philippines, India, Latin America, Japan, and China. These are reports which were made at the Annual Meeting.

Returning to China

The following missionaries are on a priority list to return to China as soon as possible: Ruth Daniels, Ortha Lane, Annie Pittman, Mary C. Russell, Rose Waldron.

Furloughs

The following are being granted furloughs, many having been long delayed: Mary Anderson, North Africa; Nora Webb, North Africa; Martha Whiteley, North Africa.

Transferred

Miss Georgia Parrish has been transferred from the Home Department to the Foreign Department.

World Federation

Mrs. Mills called attention to the December, 1946, Program, which is on World Federation.

National Assembly

The second National Assembly of the Woman's Division of Christian Service will be held in Columbus, Ohio, April 29, 30-May 1, 2, 1946. Each district will be allowed to send one delegate in addition to other stated delegates. These will be elected at the district meetings in the spring.

Studies for 1947

Three interesting studies for next year have been announced. They are: "India," "The Christian and Race," and "Rural Work."

The World Outlook Looks Ahead

Miss Dorothy McConnell, in reporting for the **World Outlook**, said that with the flood of articles coming from fields closed by the war, there was a temptation to overlook other fields, but two topics would continue to receive special emphasis, "Latin America" and "Uprooted Peoples."

There has been a gain of 15,571 in circulation. The magazine now has $25,000 in Government Bonds and all new gains will be spent on improving the magazine.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

'dago,' came to accept her. They found her sincere and interesting—and smart. She could play the organ in the country church, and enter into the activities of the other young women of the neighborhood. An old gentleman of the community made a remark that explained away the last vestige of suspicion. Said he: 'Well, Ruth's not so different from us; our people were pioneers and so are hers. They are Italians, but so were also the Turrintinos and the Tallia-ferros, who came from their country about the time that our folks came from England and Scotland—the only difference is that her father came a hundred or two years later. They were pioneers, and she is of pioneering stock, too.' Everybody forgot that Ruth was supposed to be different, more than even the neighbors, the kin folk forgot it. She became Cousin Ruth and was always a welcome guest.

"And the kin came to Naomi's place, too—especially Cousin John, who had so long looked after the farm, to consult Naomi and to enjoy the presence of Ruth. And Naomi encouraged him—she knew in her heart that he would come to love Ruth—and he did. He won her and married her and she brought the blessing of a family and so many other blessings to Cousin John and the Wilkes family that it made a better and finer story than the first."

Wesleyan Service Guild Corner

The Guild is to use the approved study, "The Fatherhood of God," so the little dramatic reading of a modern version of Ruth will make a splendid introduction to the study. It can be used at one meeting, then followed at the next meeting by a session of the study.

METHODIST SINGER AGAIN HEARD IN JAPAN

By Richard T. Baker, Staff Correspondent of **World Outlook**

Miss Yoshiko Saito, whose bell-like soprano used to thrill American missionary audiences, has been found well and safe in one of the few unburned residential areas of Tokyo. Miss Saito, who lived for many years in America, and studied music in Madison, N. J., was one of the most popular artists who entertained the Uniting Conference of American Methodism in 1939 and many other church gatherings.

She returned to Japan shortly before the war and lived there throughout it. "I was just good for nothing," she told me. Western music was banned, and she did not sing publicly at all during the war.

Now her music has come out again. She sang the soprano arias of "The Messiah" on several occasions during the season just past., and recently gave a concert at the Y. M. C. A. to a mixed Japanese-American audience. Her home in Shibuya still has her piano in it, and is full of homeless neighbors. So full, indeed, that she can't get her own parents back from evacuation in the country.

Observe

RACE RELATIONS SUNDAY

FEBRUARY 10, 1946

Your Church's offering for Colleges for Negroes will help solve one of humanity's most serious problems

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DIVISION OF EDUCATIONAL INSTITUTIONS
Board of Education of the Methodist Church
810 Broadway, Nashville, Tennessee

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Organization and Promotion

Senatobia, Miss., Jan. 21, 1946.

Dear Fellow-Workers:

My report has just gone to Divisional Headquarters, and I want you to know how happy I am over the progress that has been made. Thank you!

Reports, as you know, are measuring rods. If I talk to you about reports more often than you think I should, it is because I so want the complete picture of your work. My records show an increase of 358 new members this year. I feel sure there are many more. We accepted a goal of a 10 per cent increase this year, which would give us 703 new members. Will you please be very accurate in counting and reporting to your district secretary at the end of the first quarter? Check your membership as of January 5th, and count all those as members who have made contributions of prayer, service, and money during the preceding year. Continue to count them each quarter until next January 5th (when the same test is made) unless removed by death or change of residence.

Make your plans to attend the Jurisdictional Meeting of the Woman's Society of Christian Service at First Methodist church, Memphis, February 26th-28th, 1946. This is a challenging opportunity for all of us.

The new year is here. I count on you with complete confidence to make it the best year our Conference has ever known.

With gratitude,
MRS. N. N. MAXEY,
Secty. Organization and Promotion.

* * *

Wesleyan Service Guild of Greenwood

Rev. W. R. Lott, of Greenwood, North Mississippi Conference, has in his church a Wesleyan Service Guild of which he is justly proud.

This Guild, numbering about forty active members, meets for a program and supper at the church every Monday evening.

During the past year the Guild, under the leadership of its president, Mrs. Kathleen Bankston, met a pledge of $90 and made the following contributions: To the Old Ladies' Home, $66.15; to the Old Men's Home, $26.15; for local work, $8.82; Cultivation Fund, $8; Superannuate Fund, $30; and to the Orphans' Home, $43.91.

The average attendance is about thirty-five. Supper in the church is prepared twice a month by the Woman's Society of Christian Service, and at the other two meetings each month the supper is prepared by the Wesleyan Service Guild members themselves.

(MISS) MAI McCRACKEN.

* * *

If I Were President

Because of the many requests for information that come from newly-elected presidents about this time of the year, it occurred to me that an "If I were president of the W. S. C. S." discussion might be timely. So, here we go.

If I were president, I would assemble all material relating to my job and study it carefully. This includes the "Guide" book of 1945, the Conference Journal with its monthly program of work and official direc, tory, and **The Methodist Woman,** which is important down to the last drop of printer's ink on the back cover. These periodicals give one an over-all picture of the organization and its work. No president is successful who does not know the purposes and plans of every department.

After acquainting myself with the task ahead, I would streamline my W. S. C. S. set-up with all the latest gadgets. I'd discard those outmoded corresponding secretary report books, even if there is a little space that can be used, and send to Literature Headquarters for one of those brand spanking-new Record and Report books containing quarterly and annual report blanks. For the treasurer there would be a neat pad of "Remittance Blanks." How Mrs. Hall would rejoice to receive one of these with every remittance! I am sure they would simplify work.

To be sure that my official family was informed, there would be two "musts:" a handbook and a page from the "Officers' Letter File of 1946." Together we would study the goals for 1946—"The instruments of Peace," which may be found in the 1945 November **Methodist Woman** and also in the "Letter File."

Needs of the membership face the new president. I would encourage giving through the use of the free pledge cards. I would encourage **attendance** at meetings by providing each member with a calendar. Available at Literature Headquarters, each includes the monthly program topic, spaces for names of leaders, places of meetings, hostesses, and goals for 1946. Every member will want one of these.

Each church is a fertile field for cultivating new members. Membership will be more meaningful if they are presented with a "Welcome Envelope," which tells them what it means to belong to the W. S. C. S.

Nearlly every community has employed women who could form a Wesleyan Service Guild. **If I were president,** I would challenge their interest.

Questions frequently arise. The president who needs information will find any Conference office willing to help her. I would write them, **if I were president.**

The Southeastern Jurisdiction, Woman's Society of Christian Service meets February 26-28 in First Methodist Church, Memphis, Tenn. This affords a rare opportunity to Methodist women in this section to attend and get the "feel" of this big thing of which we are a part. If I were a president who could go, I would.

Any undertaking requires power. We can depend upon God to guide us and empower us for what lies ahead. **If I were president,** I would seek the Giver of that power.

MRS. DAN COMFORT.
Durant, Miss.

Letter from Mrs. Perry

Dear Mrs. Ratliff:

This note comes to bear a message of love and hearty good wishes to you and the women of your Conference at this Christmas season.

Among the rich gifts which the coming of Jesus made possible is that of friendship and fellowship in His service.

Every time I wear my beautiful pin, it is with gratitude and deep appreciation for the women of our Southeastern Jurisdiction who honored me so signally by making me an Honorary Life Patron.

May the peace and joy of Christmas abide with you all through the year.

Sincerely,
CLARA T. PERRY,
December 15. (Mrs. J. W. P.)

YOUNG MINISTER VOICES HIS CONVICTIONS

Dear Dr. Duren:

I am sure an editor likes to hear from his reading public so he will know how his ideas are received. I know when I finish a sermon I want to hear from that, whether it be pro or con.

I am writing in reference to your article, "Shall Methodism Furnish a Haven for Disguised Anti-Trinitarians?" I was alone in the room when I read your article, but when I finished I said **Amen** out loud. I would like to say it again and again.

You are so right and the laymen of our Church are beginning to sense this condition as well as the clergy. One good Methodist, in his thirties, told me he got so mad at times that he wanted to write a letter somewhere to tell somebody how he felt about this matter. He said: "Why doesn't somebody do something about these kind of fellows who bear the name of Methodists?" He found some of this kind of "stuff," as he called it, in some of our literature. He's red hot about it, and we all should be. A traitor to our country is shot, while a traitor to our Church is allowed to run free in our land (at our Church's expense) spreading his propaganda under the protection of our beloved Church.

I am twenty-six years old and came through Millsaps just before the war, when there were so many of these "conferences" in the mountains under the influence of the gentle breezes and such. I attended Methodist Youth Conferences and Y. M. C. A. Conferences. They were all filled with the same kind of propaganda which brought

(Continued on page 16)

WHEN IN NEW ORLEANS
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 3, 1946

By W. C. Newman

THE WORTH OF RELIGIOUS ANNIVERSARIES

Lesson Text: Leviticus 23:4-6, 15-16, 24, 27-28, 34, 39-44.

Golden Text: "The Lord hath done great things for us, whereof we are glad."
—Psalms 126:3.

The establishment of special days has gone to such an extent in America that it is becoming difficult to find any day that is not set aside for some observance. Those of us who are ministers are asked to devote so many Sundays of the year to special causes that if we were to follow all these requests there would be few Sundays left that did not receive some special emphasis. Nevertheless, the observance of a few religious anniversaries has seemed to me to be one of the most valuable experiences in the entire church year. Of course, Christmas and Easter are our primary Christian festivals, but these are not the only important ones, and I have found it good to keep others in the minds of my congregation.

W. C. Newman

We Protestants, for the most part, follow no church calendar. This is good, in that it allows us perfect freedom in the preaching of the gospel, and avoids deadly monotony. But it can be carried to the other extreme to our very great loss. How to find the happy medium in which we may give well-deserved emphasis to historical Christian events, without cluttering up our church year, seems to me to be the question.

Here are a few principles which seem to me wise guides in our thinking about religious anniversaries:

All Days Are Holy

First of all, we must remember that these special days set aside as anniversaries must not lead us to the error of supposing that we are to be religious only on those days, or even more religious on those days, than on any other. The Sabbath was the first holy day set apart by God. In it, man was to do no work at all, but to seek rest and worship. Nevertheless, not even by implication did God suggest that this day was more holy than the other six. God gives us every day that we live. Each one belongs to him. The number of days in our lives is all too few in which to serve him. There are none to be wasted, and certainly none to be desecrated with unholy living. Holy days are not days set apart for holy living as distinct from the living of other days, but days set apart for deepening our spiritual lives that all other days may be made more holy for us.

Holy Days Not Holidays

Should a visitor from another planet miraculously come to earth at Christmas time, unacquainted with our Christianity or with our Christmas customs, he might go away saying that Christmas is a very profitable season of the year in which business flourishes. Or seeing our gaily-decorated homes and cities and hearing the laughter and shouting of our revelers, he might think Christmas to be the most colorful spectacle he had ever witnessed, but he would never suspect that it is a religious anniversary.

So far have we commercialized and paganized our religious anniversaries that they no longer bear for us the spiritual significance of former years. Our first great task is to redeem these holy festivals and make them once again holy. If the Christian Church is to be able to save our world from its threatened destruction, Easter must cease to be a fashion parade and become a celebration of triumphant faith, and Christmas must cease to be a time for the giving of expensive gifts which we cannot afford and become a time for the renewal of our allegiance to Christ. There should not, and cannot, be any compromise here, else we shall lose the soul of the Church, and our own souls in the worship of pagan gods.

Remembrance: What God Hath Wrought

There are among us those people who are scornful of all the past. Their chief delight is to "debunk" heroes of other years, and apparently their chief objective is to destroy everything that is old. These people appear, not only in state and government, but also in the church. They would have us with one sweep of the hand to make the prophecy of Revelations take place at once —"The former things are passed away." But that people, or that church, which so far forgets its indebtedness to the past, and so little appreciates its heritage as to hold in contempt all who went before and to discount the heroism and devotion of our fathers, is not likely to acquire the spiritual fervor and power with which to "serve this present age."

So we are asked to observe religious anniversaries that we may, in the words of our Responsive Reading, "Remember all the way which the Lord, thy God, led thee," and "When thou hast eaten and art full . . . beware that thou forget not the Lord, thy God."

Promise: What God Will Do

But to me, the chief value of religious anniversaries is that they remind us in our despair that God still works in human history and that, if we are on his side, we cannot fail in the long, long run. In the course of days Right may not triumph and Wrong may seem to be transcendent, but in the course of centuries, God's will prevails, and woe to that nation which has left God out of its life, and therefore, has no claim upon his help. It seems both significant and pathetic to me that, in all the conferences and pronouncements about world peace, few of our international leaders have even faintly intimated that God has any place in our international affairs.

Once upon a time it was different with the statesmen of this country. In our state papers and in the great documents of the nation, it was to God and to God's direction of our affairs that we looked for the success and prosperity and peace so much to be desired. Let us once again, in observing the anniversaries of the Christian Church, put our faith in God and trust to him both for our personal good and for the well-being of our world in the future.

THE GAMBLES OF POLAND

(Continued from page 5)

were so many other needy people who also lacked clothes.

In view of the misery and suffering of wartime Europe, we Methodists should daily thank God that there are still people in Europe like Bro. and Sister Gamble. We should do more than that; we should resolve that American Methodism will double and treble missionary contributions so that many young men and women can come over to carry on the work and spirit of the Gambles of Poland.

In these terrible postwar years we must join with other Christians in sending food, clothing, and medical supplies and missionaries to Poland and all other needy countries. I take courage when I associate with people like the Gambles. As long as we have representatives like Bro. and Sister Gamble I know the blessing of Almighty God will be upon our Methodism.

I think our Church is getting to be too much of a high-collared organization, and we are not reaching the masses of the people. Likewise, we need ministers who speak with authority.—A Distinguished Jurist.

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THE CHRISTIAN FIRESIDE

ANIMAL AND BIRD KINGDOMS DOWN UNDER

By Ewen K. Patterson

Strange Animals of the Coral Sea

In the Coral Sea, between Australia and New Guinea, is one of the strangest animal kingdoms in the world—an island inhabited solely by dogs! Shown on the maps as Roberts Island, the tiny, palm-fringed speck, less than a mile long, is the home of hundreds of dogs of all mixed breeds.

Descendants of a few animalss left behind by natives who originally lived on the island, and of other unwanted dogs placed there by fishermen and natives, the dogs appear to be well contented with their free island existence. Deprived of easy means of livelihood, the animals have evolved methods of their own for securing their food, which consists chiefly of fish, crabs and turtles.

Daily, at every high tide, the dogs patrol the beaches in search of crabs and wade into the shallows to catch fish, while during the turtle-breeding season the animals feast on the turtle eggs laid by the hordes of females that came ashore for this purpose. The dogs eat the coconuts that fall from the palms.

The animals are thriving on this unusual food, and although they have developed a shyness towards man, as a result of their isolation, they are by no means hostile.

The same cannot be said, however, of the inhabitants of another animal kingdom in the Coral Sea. This is Sir Charles Hardy Island, which teems with goats under the leadership of a bearded old Billy, who fiercely resents the intrusion of strangers into his domain. Descendants of a few animals placed on the island to provide food for any castaways who happened to land there, the goats have steadily increased in numbers and swarm all over the great rocky island.

When a party, including the writer, landed on the island for urgent fresh water supplies, we were challenged by the "king" of the goats—the bearded old Billy, who became quite menacing when we neared a spring—the only fresh water on the island, and the whole time we were ashore it was necessary for two members of the party to confine themselves solely to keeping the wickedly-horned patriarch at bay.

After replenishing our water supplies we lost no time in getting off the island, leaving the old "king" and his harem in peace. Although there is little food on the island for the animals, except shellfish, birds' eggs and shrubs, the hardy creatures, like all of their kind, which do not worry about such minor difficulties in the path of a happy existence, are flourishing. Shellfish appear to be one of their chief foods; several groups of nannies of all ages were seen browsing among the rocks at the water's edge, crushing shellfish with their teeth and sucking out the contents.

To the south of this "island of goats" is Eagle Island, which is inhabited solely by eagles—big white-breasted sea eagles. When discovered 175 years ago by Captain Cook, the famous navigator, the island was so named because of its eagles, and ever since, the cackling cry of the great birds has been a familiar sound on the remote island. Nowhere else in the Pacific are the birds so plentiful. Hundreds of them live on Eagle Island, spending most of their time soaring over the surrounding waters or motionless among the highest branches of the trees, their keen eyes ever alert, ready to dive into the sea after a fish, crab, or other denizen of the ocean. Some of their nests, on the ground as well as in the trees, are of amazing proportions, and in them generation after generation of the birds have laid and hatched their eggs. Beneath and alongside the nests are piles of crab shells and sea-snake skeletons—the remains of the birds' feasts. The birds have enormous strength, and can pick up and carry to their nests with ease sea-snakes up to six and eight feet long.—Our Dumb Animals.

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CHILDREN STUDY RELIGION AND CITIZENSHIP

Louisiana Churches Enroll Thousands in Vacation Schools

By R. B. Eleazer

During last summer, the Methodist churches of Louisiana conducted 117 vacation church schools, in which more than a thousand teachers took part and 5,939 boys and girls received instruction in the meaning of religion and good citizenship, according to a report issued by the Department of Children's Work of the Methodist General Board of Education, with headquarters in Nashville. Mrs. Roy Scales, of Shreveport, who as Conference Director of Children's Work, had general charge of this program, reports that interest in these schools was general and enthusiastic, and that church and community cooperation were "most inspiring."

The children enrolled ranged in age from four to fourteen, and among the subjects which they studied were the life of Jesus, the history and work of the Methodist Church, nature lore, the effects of alcohol, and right relations with "the people of God's world." The results are said to have been highly gratifying, strengthening the work of the Sunday School, and adding to the membership of the church. Following are some of many notable projects which Mrs. Scales reports:

At First Church, Lake Charles, a study of the two-weeks' unit, "Learning About the Church," culminated in a public program in which the children served as ushers and choir, and the pastor preached an appropriate sermon. Five children were baptized and offerings were made for the Wesley House in San Antonio and the Mission School in Houma.

In Natchitoches the juniors summarized their study of "The People of God's World" with an effective pageant entitled "Who is My Neighbor?"

At Ruston, trips were taken into the country for first-hand nature study, a bird bath was painted, weeds were pulled, and the church grounds were beautified.

At St. Mark's, New Orleans, twenty-two of the twenty-three pupils enrolled were not members of any Sunday School. At Center Point, near Jonesboro, twenty-nine children without Sunday School connections were enrolled and three joined the church.

At First Church, Shreveport, a supper was held on the church lawn, with parents of the pupils bringing baskets and later visiting the children in their several classes.

The Bayou Mission schools, says Mrs. Scales, were especially interesting and significant, serving a number of fishing and trapping groups more or less isolated. At Bayou Boeuf, the school, enrolling eleven children, was held in a camp boat, where a daily preaching service was held also, attended by the whole community. At the close, nine persons were received into the church.

At Peru, on Bayou Mission, a community reached only by boat, two schools have been held in successive years, and as one result a mother and six of her ten children have been received into the church.

At Bayou Shaffer, twenty-five children were enrolled and evening services were attended by sixty-six people. At the conclusion, a father, mother and five of their children were received into the church.

"The vocation school movement," says the Board's statement, "is growing rapidly throughout the entire Church. Partial reports for 1945, far from complete, list 9,676 schools, 55,857 workers, and 481,289 pupils enrolled. Full reports would doubtless bring the totals to ten thousand schools and more than half a million pupils."

A hatchet was kept near the front door to raise the door a bit to get it to open on damp days. One rainy day the door bell rang and little Johnny was sent to see who was there.

"It's Mrs. Sapp," said a voice outside in response to his query.

"It's Mrs. Sapp, mother! Get the hatchet!" Johnny cried back to his mother.

The little black boy didn't mind being called "Midnight" by his little white playmates, but when another little black boy called him "Midnight," he indignantly exclaimed, "You's jes' about a quarter to twelve you'sef."—Pathfinder.

Colonel: Make a date with my secretary.

Lieutenant: I did, sir, and we had a grand time, but I still want to see you.

—Atlanta Two Bells.

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MISS NIVA ELIZABETH HOWES —A TRIBUTE OF LOVE

Our hearts were saddened by the passing of one of our best-loved members of the Woman's Society of Christian Service of Wesley Chapel Methodist church, Ponchatoula, La. Aunt Lizzie, as she was affectionally known, was called to her reward on December 2, 1945, being nearly 81 years of age. She had been a life-long member of Wesley Chapel and a teacher in the Sunday School since early girlhood. In this capacity she will long be remembered for her enthusiastic loyalty, her joy in serving, and her generous giving. She will long be remembered for her loyalty to the Church and her quiet and deep devotion. We realize our loss and cherish the memory of her who recently lived among us.

"Lives like hers, so gentle and true,
Die not with the passing of years,
But leave their impress on our hearts,
Stilling our doubts and fears.
Guiding our feet into safer paths,
Through the swim and strife,
Until we, too, like her we loved,
Receive the Crown of life."

It is resolved that a copy of the above be sent to the family, a copy put on the records of the Woman's Society of Christian Service, and a copy sent to the New Orleans Christian Advocate.

MRS. SOPHIE McPHAUL,
President of the W. S. C. S.

J. H. A. BROWN

As the shades of night were falling across the land on the evening of December 31, 1945, one of the most beloved citizens of central Mississippi, John Henry Allie Brown, passed on from this earthly life to that life more glorious.

He was born in the town of Sallis, Miss., 92 years ago, and spent his entire life there, where he was loved by all who knew him for his kind and genial disposition. "Uncle Jack," as he was affectionately called, was prominent in business circles, as well as in all affairs of the Church and community.

His was a long and useful life, serving his Church, his country, his town and community in many ways. He had been a member of the Methodist church at Sallis for a long time, and had served faithfully and well as a steward and trustee of the church through the years. On October 13, 1880, in the days of early manhood, he was wed to Miss Annie Magee, and only last October they celebrated their 65th wedding anniversary.

Mr. Brown was always found helping in some way to make the community a better place in which to live. And he was always found standing for those great principles of life that are indeed eternal.

He will be greatly missed in the community in which he lived and served so well, just as men of this type are always missed. But we feel that the fine influence of his life will live on in the hearts of those who knew and loved him.

Besides his companion of many years, he is survived by two sons, C. G. Brown, Muskogee, Okla., and R. M. Brown, Aberdeen, Miss.; a grandson, Sgt. Jack Stevens Brown, Little Rock, Ark., and quite a number of other near relatives, who mourn his passing.

After the funeral service, conducted in the Sallis Methodist church by Rev. L. M. Wright, Rev. A. W. Bailey, and the writer, his body was laid to rest in the Sallis cemetery amid a profusion of beautiful floral offerings, which bore tribute to the high esteem in which he was held by all.

As a former pastor, and in my close association with him, I found him to be a man who loved God and the Church, a faithful husband, a good father, and a true and loyal friend, whom I came to know and love. Surely a great soul has journeyed on into the Dawning—

"He who lived valiantly has passed;
Why should we grieve—
Why should it break our hearts like this—
If we believe?
Surely he lives more valiantly than ever
before,
Freed as he is to move, without the
weights he bore:
For the sweet adventurings of heavenly
days,
Lightened, to go exploring along the glory
ways."

A. P. STEPHENS.

ANNIE ASHFORD HARBOUR

A most faithful member of the Daleville, Miss., Methodist church passed on to her reward on Thanksgiving night, November 22, 1945.

Annie Ashford Harbour was born and reared at Scooba. In early life she united with the Methodist Church. A teacher in the public schools of Mississippi before her marriage to Daniel Ellis Harbour, of Daleville, who survives her, on coming to Daleville as a bride she brought her church letter and except for a few years' residence in Meridian, where she was an active member in the East End Church, she served her Master and Church faithfully here. At the time of her death at the age of nearly 76 years she was Sunday School superintendent, steward, and president of the W. S. C. S.

Three children were born to this union, a son dying in infancy; Caroline, now Mrs. H. F. Maury, and Helen, now Mrs. Howard Jenkins; two grandchidren, Mrs. J. D. Littrell, and Howard Jenkins, Jr.

Would that we could have more people with as high standards of living and faithful to the end as this good Christian was.

Funeral service was held at Daleville Methodist church, her pastor, Rev. Joe Loudenslager, in charge, with Rev. J. F. McLelland and Rev. Hugh McRaney, former pastors, assisting. She was laid to rest in the church cemetery beneath a blanket of lovely fall flowers.

(MRS.) LOIS WILLIAMS SMITH.

THE OBITUARY OF J. D. ANDERSON

Bro. J. D. Anderson passed from this life to his home in heaven on January 12, 1946. Bro. Anderson's home was in Mize, Miss. He was a member of the Methodist church at Mize when I was pastor at Taylorsville and Mize in 1923. He was one of my stewards, and a good one he was. Bro. Anderson was a great, good man; he always stood for principles and right. He was the father of twelve children, seven boys and five girls, ten of whom are still living. His wife passed away a few years ago and her six boys were her pallbearers. These same six served as Bro. Anderson's pallbearers. These ten children were most devoted to their father and mother and to each other. Mize church and town and community have lost a good man and his children have lost a good father. Bro. Anderson was 84 years of age. He lived with his daughter in Mize until his death. His request was that I preach his funeral service, so I did. A large crowd of people were present at the church. So, children, live true, follow on, and you will have a great family reunion one day. God bless each of you.

Written by a friend and brother in Christ,
Collins, Miss. A. J. LEGGETT.

AMERICAN RED CROSS

With an expenditure of more than $250,000,000 during the years 1941-45, American Red Cross Services to the Armed Forces became the greatest operation of its kind in the history of the organization. At the close of hostilities its Military and Naval Welfare Service had nearly 9,500 workers overseas in personnel welfare, hospital, club, and canteen owrk, besides more than 9,000 in U. S. assignments, and the Red Cross was operating a total of 820 clubs and rest homes.

During these years, Red Cross workers went wherever American forces were in action. Red Cross field directors landed with the troops on the beaches of Normandy and the islands of the Pacific; Red Cross club and clubmobile workers were close behind the lines, and altogether 61 workers lost their lives while on duty.

During 1941-42, the traditional position of the American Red Cross was recognized in a number of agreements as the official agency for rendering aid in home communities to service and ex-servicemen and their families; for conducting a program of social services, including recreation, and medical and psychiatric case-work for patients in army and navy hospitals; and for giving welfare services to able-bodied servicemen at army posts and naval stations.

By the end of June, 1942, the Red Cross had provided furnishings for 65 army-built hospital recreation rooms and 736 sunrooms for patients, while overseas 8 clubs had been established in Iceland, Great Britain, and Australia. Informal clubs had been set up in New Caledonia and other areas, and the army had requested expansion of the program.

The first Red Cross Camp and Hospital Council was organized at Fort Dix in July, 1941. During 1941-42, Red Cross headquarters buildings were constructed on 58 posts. More than a million articles were distributed to hospitals and able-bodied servicemen during that year, not including those

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produced by the Junior Red Cross. Special kits, filled with comfort articles, were distributed to shipwrecked crews, island outposts, and to soldiers going overseas.

There were many requests from members of the armed forces, both domestic and overseas, for Red Cross aid, and a total of over 680,000 individuals were given service by field directors. Along the coast, field directors were frequently called on to serve survivors of torpedoed vessels.

By the end of 1942, in response to requests from the Surgeons General, there were in U. S. military hospitals 405 medical social, psychiatric social, and other workers, 397 recreation workers, and 386 clerical personnel. As overseas hospitals were established, the War Department requested a minimum of one medical social worker, one recreation worker and one clerical worker in each 500-bed hospital. By June, 1942, 8 Red Cross medical social, 41 recreation and 17 clerical personnel were overseas. More than 5,800 Gray Ladies were trained during that year to work as volunteers with the Red Cross staffs in domestic hospitals. Movie equipment was provided in 68 hospitals in this country and 7 overseas.

YOUNG MINISTER VOICES HIS CONVICTIONS

(Continued from page 12)

about a warping of minds. It worried me a good deal, but I have won the final victory by accepting the kind of religion that my Dad has fought for these many years. I know now what Methodists should believe, and that is what I accept with all my heart.

I had occasion to hear Mr. Ehrensperger several times. He represented "Methodism" to the youth of my age. And many accepted his ideas. I only pray that they now have won the victory over such as this and have come "back home" where they belong.

After a Methodist Youth Conference in Cleveland, Miss., I asked him if he would return to Mississippi the next spring to speak before the State Y. M. C. A. Conference at Allison's Wells. I was then head of the State Y. He said he could not make a date for the next year because he did not know what the Church would do with him by then. At that time I did not understand, but now I do! I am glad I finally broke from the kind of ideas he was teaching. One that I never did go along with in the least was pacifism. That was under the guise of Methodism also.

I am democratic, but even in a democratic church as ours I feel that certain voices should be quieted. At least they should not be known as Methodist voices.

Keep up the good fight for Methodism—we who are true Methodists are with you.

Sincerely,

J. D. WROTEN, JR.

Bolton, Miss.

CORPORAL HOLLIS COLLIER ABEL

Corporal Hollis Collier Abel, son of G. H. Abel and the late Mrs. Emma Abel, passed away Sunday evening, November 18, at Fort Leonard Wood Hospital, Missouri. He had been in the hospital for some time. The family did not think he was seriously ill and his passing was quite a shock to them. He had been in a German prison for 18 months and his doctor thinks he contracted the disease while there, from lack of food, fifteen hours of hard labor daily, and a small sack of straw for a bed. His capt said he was a good soldier, obeying ev order, and while he did not like Army li he felt it his duty to protect his countr He was a member of the Methodist Chur having joined when a small boy, and w brought up in a Christian home. His fath was superintendent of the Sunday Scho and a steward; his mother was a teach and worked in the Missionary Society. H was a good son and a true friend. He h many friends and was always ready to h others in time of trouble. He suffered m but never murmured, was so patient. H was not afraid to die and was conscious t the last.

He leaves to mourn his going a father, five brothers, Prof. L. R. Abel, Captain John Wesley Abel, Lt. R. K. Abel James A. and R. .J Abel; one sister, Mrs. S. .R Lee; a grandmother, two aunts, several nephews and nieces, and many friends.

Interment was in Smith's Cemetery near his mother. A FRIEND.

Fayette, Miss.

"Have you noticed that the most successful men are bald?"

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

—Lord Herbert.

The Methodists won the multitudes by preaching Christ, sin, and salvation with fervor and conviction. A card-index evangelism will not win the Methodists today.

Wise men are instructed by reason; men of less understanding, by experience; the most ignorant, by necessity; and beasts by nature.—Cicero.

ONE MORE REMINDER, PLEASE

FOR CHURCHES WHICH HAVE NOT PAID THEIR CRUSADE SUBSCRIPTIONS IN FULL

Every available dollar of Crusade for Christ subscriptions should be in Chicago by January 31, 1946. This will permit our reaching the Crusade goal of 25 million dollars by that date. We must not fail this obligation to Christ!

Kindly get all money possible to your Conference Treasurer before January 31. The balance on the $27,766,090 may be sent later.

Congratulations to all who have paid their subscriptions to date. Let's have the Victory!

●

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I say no man has ever been half devout enough,
None has ever yet adored or worship'd half enough . . .
I say that the real and permanent grandeur
Of these States must be their religion.
—Walt Whitman, "Starting from Paumanok."

THE PRAYER-ROOM TODAY

O God, who hast ever been the strength of those who lean on Thee, the confidence of those who trust in Thee, the joy of those who know Thee as their own, let me feel again the pressure of Thy hand, as at Thy bidding I step forward into another year. For the blessings of the past year I thank Thee, for sins forgiven, for fears dispelled, for anything I have learned of Thy will for the world and of my own place in that blessed will. For all the unknown future I would trust Thee. Be my Guide and Guard through whatever remains of life's journey, and then in mercy receive me, for my Saviour's sake. Amen.

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EW ORLEANS 12, LA.,
DAY, FEBRUARY 7, 1946.

A Plea for Peace

By Frank Johnson Pippin

Now once again the universe demands:
  Yet one more chance to let the angels sing,
The age of reason the old masters taught,
  The years of light the Young Man died to bring.

Love's golden way denied, then hate will strike
  With atoms split for doom; no one will tell.
Man shall be desolate without a home
  Unwelcomed both in heaven and in hell.

Naught save the ice-caps at the distant poles,
  And stygian night roosting in between;
Naught save the cosmic nightmare of the spheres
  And God's long wistful sigh, it might have been.

With all the fallen from the birth of time
  God weeps aloud at Love's last dying scream;
What was a garden in the dewy dawn
  Is now a ghost that knows not how to dream.

Eternal God! Keep needling us who sleep
  While lust plans wars to blight the helpless throng.
Give us the faith to resurrect Thy truth,
  Give men the will to crush this ancient wrong.

—Christian-Evangelist.

WALLET OF THE WEEK

THE BRITISH AND FOREIGN BIBLE SOCIETY, according to announcement by Dr. John R. Temple, has ordered one hundred thousand Bibles in Chinese. Dr. Temple made the announcement in Stockholm, where he appears to have been for the negotiation. The Bibles are to be printed in Sweden and the work will be done in cooperation with the American Bible Society. Great as the order appears to be, it will be insignificant as compared with the vast population of China, and it is probable that many Chinese dialects will be left without the Bible.

* * *

SMALL TOWN AND RURAL CHURCHES had a fourteen per cent better attendance of adults last year than did the big-city churches, according to the report of the University of Denver's National Opinion Research Center. In 1944 forty-five per cent of the Americans attended church once a week, in 1945 the figure had fallen to forty-two per cent. In the South seventy-seven per cent attended once a month, which was the highest figure. The lowest was sixty-two for the Midwest. Protestants laid claim to a thirty-six per cent weekly attendance, as against a Catholic weekly attendance of sixty-nine per cent.

* * *

THE CHURCH OF THE NAZARENE has been the pace-setter for Protestant giving for three years in succession, according to records compiled by the United Stewardship Council. The Nazarene Church has one hundred and eighty-six thousand two hundred and twenty-four members, and its per capita giving was $55.79 for a total of ten million three hundred thousand dollars. This exceeds the per capita giving of the twenty-four major denominations. Of the five hundred and ten million dollars given by thirty million members connected with the United Council, one of every fifty-one dollars was contributed by a Nazarene.

* * *

THE TEXAS REVOLUTION of 1831, according to George P. Garrison's history of Texas, can be traced to the discontent growing out of the laws enacted by the Mexican congress forbidding further colonization in the border states of Mexico by adjacent nations, suspending unfulfilled contracts, and requiring passports from Mexican consular agents for entry along the northern frontier. The law was couched in general terms, but it could only be applicable to Texas. In this the Mexicans were probably countering against the overwhelming majority who were illegal immigrants in the strict meaning of the Mexican laws.

* * *

GRIM AND DARK KING'S CHAPEL, Boston, furnished Lt. Commander Harvey Swanson a pulpit for a red-hot sermon which stirred the wrath of servicemen to a feverish pitch. The chaplain said that faint-hearted religion in the home bred "morally rotten" servicemen. Back on his ship, he defended his charges with a list of specifications which were certainly not complimentary to the men in his care. King's Chapel has the unique distinction of having been originally a Church of England chapel, and since the Revolution, Unitarian with the Church of England Service by contract agreement. In the church-yard lie the remains of some of Boston's worthies and unworthies, among the latter Hester Prinne of Scarlet Letter fame.

* * *

UNCHURCHED POPULATIONS are reported to be increasing at a rate far greater than the combined membership of the world's churches. According to Mr. E. P. Alldedge, the unchurched are increasing six million more annually than the gains of the churches. He reports that from 1890 to 1935, the unchurched heathen population of the world gained two hundred and seventy million over the gains registered by all the churches of the world. That sounds as if some of us might have to revise our optimism about the speedy conversion of the world. Surely a steep climb is ahead.

* * *

THE CHURCH KNOWS itself to be called to an effort of evangelism more imaginatively conceived, more adequately organized, more strenuously conducted, and supported by a more unremitting exercise of prayer, than any that it can now claim to be undertaking. The primary need of the world today is for a greater number of men and women who accept the Gospel, who hold to the Christian view of God and the world and man, who have found in Christ the salvation of their own souls, and the secret of the adjustment of their relations with one another, and who seek to apply the same principles to the adjustment of the wider problems of social and international order.—Professor John Baillie.

* * *

DEAN HEWLETT JOHNSON, of Canterbury, is charged with saying that America is one hundred years behind the world in everything except religion, and in religion it is one hundred and fifty years behind. His superior, the Archbishop of Canterbury, is scheduled to visit America next September. Dean Johnson's friendship with Russia and the generous comments on the service which he rendered in strengthening the alliance between the nations, appears to have created in him a kind of superiority complex. Such an opinion as that expressed with regard to America will certainly not increase British prestige in America at a time when billions in British loans are under consideration.

* * *

CRIME AND READING was the subject of an article in the **New York Times** of April 2, 1945. It was stated that in 1944 the United States had a crime rate of 158 per hour and a total of major crimes for the year of 1,393,655. At that time four murder plays and many homicide films were doing a large business in New York. It was also stated that one lone murder-story writer sold 4,903,000 copies of his works in the United States and Canada, and that a reprint publisher of murder fiction found the demand so heavy that he changed the titles of the stories and sold them without causing public resentment.

New Orleans

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EDITORIAL

METHODIST DOCTRINES

Some Methodists seem to have developed a technique of evasion for disposing of theological teachings which they do not openly denounce. A Methodist periodical in England carried recently a discussion which illustrates what we have in mind. One man took the strange position that Mr. Wesley founded the Methodist Church upon three doctrinal pillars: Justification, Assurance, and Christian Perfection. Another, agreeing with the first, added the remark: "The Trinity, Christology, the Future Life, the Church, and the Sacraments were relatively unimportant."

It is difficult to see how any informed person could have said seriously that Mr. Wesley had such a restricted view of the theological foundations of Methodism. He gave great emphasis to the three doctrines listed, but he was too well grounded in Christian belief to have fought all comers, as he did, for a movement which had no broader horizon. A better interpretation of things as they are may be found in the observation: "In recent years, we have made frantic efforts to revive evangelism and to give our people a sociological consciousness, but somehow we do not succeed." Instead of a technique of evasion, it might be more to the point to begin with the evangelistic collapse and work back to the possible cause of Methodist recession in Britain. It is just possible that doctrinal surrenders and social and worldly compromises might explain in some measure the consistent losses of the past forty years.

This same discussion, as we believe, furnished. a further side-light on the disheartening situation. It is to be found in the petulant remark: "Only in the hinterlands of Methodist life do the tom-toms of Fundamentalism summon us to intellectual suicide." Whatever else may have been meant, his reference to backwoods Methodists, country hicks, and men of agrarian minds was an effort to answer with a smear an emphasis in Methodist life against which he had nothing effective to offer. It deserves to rank with that classic of the New Testament: "Have any of the great believed?" He seems to us to have been saying "Fundamentalism," but thinking fundamentals.

The discussion provided one other statement which deserves notice. It was said: "We still believe the doctrine (Christian Perfection) theoretically and officially —for in solemn words our Doctrinal Statement proclaims it as part of our divinely appointed task." The writer then asks, "When within living memory has anyone heard it preached as 'our grand depositum?'" Much of what was brought out in the discussion is applicable to American Methodism as well as to British Methodism. It might help a lot if we gave more serious and prayerful thought to the doctrinal emphases of Methodism today. We may be sure that the fire and fervor of Methodist evangelism will not be recovered by temporizing and stop-leak methods.

UNRRA CHIEF IN GERMANY REINSTATED

News reports of the past week announced the reinstatement of Lt. General Sir Frederick Morgan as the head of UNRRA operations in Germany. This decision upon the part of ex-Governor Lehman, Director-General of the relief organization, has brought the unfortunate incident to a close officially, but its repercussions are apt to be heard for months to come. General Morgan appears to have said at a news conference that Jews from Poland were escaping to the American zone of occupation through the planning and aid of a secret Jewish organization. Immediately he became the center of a furor demanding his official head. He appealed against being deposed to Governor Lehman. Pending the final decision in the case, a monthly report from Gen. Joseph T. McNarney's office is said to have confirmed the facts and details of General Morgan's statement in words no less blunt and to the point. Thereupon General Morgan was reinstated.

Let us say first of all, that Governor Lehman's statement in connection with the incident is not altogether convincing to us. We are glad that it was Governor Lehman who made the decision and the explanation, since he is a Jew whose standing in his own house will tend to stop the mouths of smear artists. Whatever may have been the real facts of the case, General Morgan seems to us to have been done a great injustice, both in the manner of his being dragged before the public and through the denunciatory publicity which the case has received.

For our part, we feel that the savage attacks made upon General Morgan, in the face of what came to light through later military reports, point to the need for a thoroughgoing investigation of the personnel of the UNRRA setup in Germany. Either General Morgan should have been dismissed, or his vicious accusers should be put in their place. We cannot pass upon that, but we are gloriously tired of trying everything by the venom of warped minds and irresponsible tongues.

LEST WE FORGET

The pessimist is running amuck today. His philosophy is that the world is definitely going to the demnition bow-wows. Some say labor is wrecking our form of government. They have forgotten that only a few months ago, when our civilization was fighting for its existence, the working men rallied to the cause of freedom and amazed the world with their stupendous record of achievement. When President Roosevelt announced a program of construction of armament, his figures were so colossal that even his staunch supporters called him a fanatic, a dreamer, his ideas fantastic. Even he underestimated what the loyal patriotic working man could do.

B. P. Brooks

Some say industry and business are trying to destroy our way of life. Just a brief period ago, our great corporations, without thought of personal gain, converted their vast organizations unhesitatingly to the job of winning the war. General Motors, Ford, General Electric, the U. S. Steel Corporation, and all the other great industrial plants, changed their entire program into the great task of winning the war.

Our newspapers are recording heinous crimes unparalleled in history and alarmists say the world is on the verge of a crime wave too horrible to contemplate. Yet, the pages of history will glow with records of the heroic deeds of our young men in all the areas of the world. People shudder at the divorce scandals sweeping the country. Certainly, no one can fail to deprecate this demoralizing condition but more accounts of golden anniversaries and pictures of happy couples who have walked happily hand in hand for fifty years or more are seen in our dailies than ever before in the history of our country. Nothing on earth will ever supplant the household on which Christian love smiles and where religion walks a counselor and a friend.

There are those who emphasize racial discrimination and overlook the humanitarian movements of the last hundred years with their common premise of the dignity and worth of human aspirations and their magnificent list of achievements. Others picture vividly the grim story of political corruption and pass over the vast significance of a system of government in which freedom of speech means the right to disagree, where words and ballots are substituted for violence, concentration camps, and enforced conformity.

The home, the church, and the school are still the bulwarks of our civilization. God is still in His Heaven and truth and right and justice will prevail in tomorrow's world. B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

HOW TIMES HAVE CHANGED—OR HAVE THEY?

I remember very well the first shotgun I ever fired. It was a double-barreled muzzle-loader. I suppose there are plenty of grown men today who have never even seen a muzzle-loader. I am sure they would be interested in seeing an old-timer like me pour some powder out of a horn into the palm of his hand, pour it from his hand into the barrel of the gun, take a piece of soft brown paper and wad it into the barrel on top of the powder, then take the ramrod from its place under the barrels and ram that wad of paper down on the powder. It was generally considered that you had rammed it hard enough when the ramrod would bounce out of the barrel as you drove it home and turned it loose, catching it as it left the barrel. Then pour a charge of shot from a small gourd into your hand and then into the barrel, and then ram a wad down on it—lightly. Next, look at the nipples to see if the powder had come through, and then put the cap on and mash it down tight. Then you were ready to shoot. That was the old way.

Now you shove a handful of shells into an automatic, and shoot as fast as you can pull the trigger.

On foot, horseback, in a buggy—that was the way we used to travel. You couldn't go very far in a day. If you were walking, you had to take it easy—and maybe rest along the way, too. If you were riding or driving, you had to be merciful to your beast. I suppose there are very few people today who know how to hitch a horse to a buggy. But if they had done it as many times as I hitched up "old Molly"—and had had as many swipes across the face with her vicious tail as I did—they would know all about it.

Now you get in a plane at Los Angeles just after breakfast, and eat lunch in New York.

And there's the atomic bomb.

The scientists are really doing their stuff. When I was a good deal younger than I am now, a man fifty years old was considered to be in his declining years. Now, according to recent announcement, a serum has been perfected that will give us a life-expectancy of from 120 to 150 years.

There is an interesting story of a rich young man who apparently had everything. But a very wise Teacher said to him, "One thing thou lackest."

The world will never outgrow goodness.

NEW YEAR AND OLD HEARTACHES

Before **The Christian Leader** appears again, this Year of Our Lord 1945 will have passed completely into history. Perhaps historians will call 1945 the year of the atom bomb. Whether it is finally marked as the year of victory for democracy and peace is for the future to tell. The answer to this question depends in large part on how Christian the Christian nations really are, in the new year of 1946.

Whatever place the old year had in the large affairs of human history, it will remain forever unforgettable for its pull on individual hearts. All of us lived through days and weeks of intense anxiety in 1945. Many of us experienced heartaches. Some knew stark heartbreak. Some there are who sit in darkness, this holiday season. For all such, friends and strangers, we pray for spiritual peace, the faith that all will yet be well, with us and with those we have loved and lost. "For death is but an altar rail at the communion of all souls."—Christian Leader.

ON A WIDE CIRCUIT

By W. W. Reid

"My Dear Senator"

This is what I wrote my congressman and senators the other day:

"I am very much opposed to conscription (or anything approaching conscription) during years of peace; and I trust that if and when occasion arises you will vote against any such measure. My opposition is based upon several convictions:

"Preparation of youth for warfare breeds fear in other nations. Fear will eventually explode into fighting. It is well-known that a jingo press in America bred suspicion, fear, and hatred of the yellow race for at least thirty years before World War II. The Japs naturally responded with suspicion, fear, and hatred of our people. The situation can easily be repeated between our nation and any other nation. Peacetime military training will inevitably increase international fear and provoke counter activity.

"Both the mental and moral stamina of American youth—the greatest resource of our Republic—will be weakened immeasurably by undesired military service.

"The independence, the resourcefulness, and the adaptability of our youth to their environment have made America what it is today. But military life molds men into a pattern, robs them of initiative, gives reward to unquestioning obedience rather than to understanding and to independent action. Indecision, inferiority attitudes, and lack of leadership grow from such suppression in youth; while 'discipline' that is enforced from outside and not from inward strength of character has negative value.

"Seventeen to nineteen are critical years in an American youth's life. His life pattern is not fully formed. He is still shaping attitudes, beliefs, habits, character. To lift him from home, school, church, and community mores is not helpful to either morals or morale. The fact that the army makes available prophylactic equipment, that prostitutes frequent camp neighborhoods, that liquor and gambling and vice crowd around the camps; these all tend to lower standards not yet fully established, especially when boys are homesick or in low spirits.

"On the positive side, I believe: We should gain the world's trust and respect by our trust and respect of all people—both in our public acts and in our private words and thoughts. We should cooperate in every way possible with others—as through the UNO. We should establish a Department of Peace—working as aggressively and as faithfully to win international goodwill and understanding as did the War Department to win military victory.

"Friendship, goodwill, and mutual understanding, I believe, constitute the only sure defense America will have in the years ahead."

You may have other arguments or think quite differently. But you should let your representatives know your judgment.

SCHOLAR STILL IMPORTANT IN CHINA

By Dr. Y. P. Mei, Acting President Yenching University, Chengtu

The scholar in China through the ages has held a place of importance such as is hardly equalled anywhere else in the world. At the head of the four social classes stands the scholar, followed by the farmer, the artisan, and the tradesman. You will note that the soldier has no place in this system at all—an admirable social structure perhaps, until you have to fight a war against foreign aggression. Admiration for wealth in China is almost always tinged with suspicion. It is only the educated man that commands universal respect, pure and undefiled. The scholar is the brain of the government, the arbiter in local affairs, and is expected to be a living example of the "superior man," the ideal of perfection since Confucius.

This time-honored social esteem for the scholar is still a living force today. But, of course, the modern Chinese student is no more the stoop-shouldered, "white-faced" scholar of yore. The present-day Chinese students are not unlike the students of America. They are young and gay and full of energy as well as quite capable of mischief. They hold debates and picnics. They study books for learning, and they study their professors for grades. Except for two or three women's colleges, practically all institutions are now coeducational. The Chinese students have heard a great deal about universities in foreign countries from their teachers and friends, and a large number of them want to pursue advanced studies abroad, and especially in America, which will make them even more like the American students.

Women Students are Few

Total college attendance in China during the war has been reported to be about 50,000, which means one student to nearly every 10,000 population. The students are very conscious of their responsibility toward their less fortunate fellow-countrymen, and the education-for-service idea is widespread. The proportion of women students is probably not more than twenty per cent. When a father can't send all children to college, the chances are four to one that the girls are left out. But the Chinese women students, though a relatively small group, are a plucky lot and often the pride of their institutions.

Another outstanding difference is the usually sober and silent appearance of Chinese students. It has been the despair of many a new American teacher in China to try to cultivate responsiveness in classroom conduct. Not a few at first thought the Chinese students were either insolent or dumb. The Chinese students in American colleges, on the other hand, have usually been puzzled by the general eagerness to speak up in classroom discussions when, as it often turns out, there is not the slightest evidence that the participant knows what he or she is talking about. The Chinese student is terribly afraid of losing face! Unless he is dead certain he has a point, he prefers to hide his ignorance. Sometimes when he is quite sure of his ground, he would still want to wait to be discovered and spring a surprise. This seems to give him a pleasure, more subtle and poignant. Apparently the difference here involves, among other things, the tempo and pace of life in the environment in general.

Chinese are More Mature

Still another point. The Chinese students are more mature, possibly physically older by a year than the average American students of the same college class, but certainly a good deal more serious-minded. Most of them have witnessed suffering from a tender age, and their middle school course is much stiffer than that of the American high school. Twenty-five years ago it was the students in China that brought on the intellectual movement known as the Renaissance. Fourteen years ago it was the students who agitated for military resistance against Japanese aggression with the slogan, "much rather be jade crushed than earthen ware whole!" And today it is the students who are discussing constitutionalism and demanding democratic government.

NOTICE, DRY PARISHES AND DRY WARDS

An aggressive and well-planned effort will be made to bring the licensed liquor traffic back into all dry areas. Every church that loves humanity had best be on guard. Just because your parish is now rid of the **legally protected booze flood** is no reason that it will remain so.

In dry territory liquor is unlawful.

Cooperate with your public officials in seeing that this law is enforced. All wet parishes have bootleggers, too. Don't let this discourage you. It is more difficult to catch them in wet territory than in dry, for they hide behind the law. You have a law against all liquor now. Keep it. Keep up preaching against the evils of strong drink. Teach that beverage **alcohol is a poison habit-forming narcotic drug.**

If your preacher doesn't cry out against this social evil, get you a true prophet. If your pastor doesn't teach the church youth of his church the evils of drink, he is either a coward or on the wet side in this fight. Change him immediately. If he is fighting this evil, back him against all opponents.

Don't fall for the Revenue argument. For every dollar in revenue the liquor traffic pays, it costs the citizens thirty dollars to repair the damage done to society.

If you have a doctor that prescribes liquor as a stimulant, then know that he is out of date. Yale University School of Alcohol declares it to be an anesthetic. If you have a "quack" doctor who writes prescriptions so people can obtain whiskey for beverage purposes, get some of the prescriptions and good proof, then send same to us, and we will report the fellow to the Medical Society in New Orleans. Doctors have a high "code of ethics," and by far most of them would like to see all "scrubs" in the profession lose their license. Don't let a "dope addict doctor" or a "money loving doctor" destroy your local option law.

Start an organization of church men, women and youth to help the sheriff enforce your law. It is largely the churches' fault if a local option law fails. If you report violations, cooperate and demand prosecution, you can save your law. It is up to the church people. Keep your parish or ward dry, or weep tears of blood.

August 1, 1946, starts the local option elections again. In one dry parish the "wets" have already circulated petitions and are asking for an election. What are the people who call themselves churchmen and Christians doing? What are you doing to keep dry sections dry and vote wet sections dry? Are you a registered voter?

LOUISIANA MORAL AND
CIVIC FOUNDATION.

If young men and women could see the possibilities of their youth and the issues involved in early choices as clearly as they will, some day, there would be fewer wasted mornings of life and fewer gloomy sunsets. The mistake so many make is that they fail to choose wisely; hence, they simply drift. For one man who goes wrong through deliberate choice, there are twenty who just drift.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

A note from Mrs. Cain advises us that Rev. W. R. Cain is now located at Boston, Mass., Box 135, Mt. Vernon Street.

Rev. Huntley C. Lewis is trying to carry out the program of his father and plans to launch a drive for funds to remodel the church at Schlater, Miss.

Miss Mary Lou Johnson, of Winona, Miss., places us in her debt by the assurance that she enjoys the Advocate and she evidences her interest by a renewal.

Rev. W. V. Stokes, Conference Director of Evangelism, who has been living at Grenada, Miss., has been forced by housing conditions to move to Nettleton, Miss. He can be reached by phone, number 2931.

Mrs. J. M. Morse, widow of the late Rev. J. M. Morse, and a member of Capitol Street Church, Jackson, Miss., assures us of her interest in and appreciation of the Advocate. We are grateful for this expression of good will.

Word comes to us indirectly that Rev. K. E. Clark, of Baldwyn, Miss., is in the Baptist Hospital, Memphis, and Rev. E. R. Smoot, Ripley, Miss., is in the Methodist Hospital, at Memphis. Prayer for their speedy recovery is asked.

Mrs. Odell G. Chapman, one of our most loyal readers, living at Archibald, La., expresses the wish that every Methodist would subscribe to the Advocate and read it, as she believes they would find it a source of inspiration.

Returning to the office after several days of illness at home, the editor finds on his desk a number of letters regarding recent editorials. We appreciate this thought of our friends and the splendid support which they give us in all respects.

Rev. W. M. Hester, reporting for Pittsboro-Bruce, Miss., charge, says that his work is in good shape. The parsonage is at Bruce, Miss. Bro. Hester has found the people very cordial and truly Southern, so of course loves them and his work with them.

Rev. R. P. Neblett, retired member of the North Mississippi Conference, living at Shelby, Miss., reports that he and Mrs. Neblett are quite well and that he preached on two Sundays for Rev. W. S. McAlilly, who was confined to his home with a severe cold and complications.

Rev. Robert A. Cross, Memphis, Tenn., reports enthusiastically of the Evangelistic Campaign in Memphis conducted by Dr. Guy Black. Bro. Cross' church received 90 members, 21 of them by profession of faith. Bro. Cross was one time a member of the Louisiana Conference and is now in the postal service at Memphis.

We appreciate the many expressions of commendation from our subscribers, among them that of Mr. J. W. Townsend, Slaughter, La., who subscribes for his mother, Mrs. O. E .Townsend. Bro. Townsend says that the Advocate has been in his home farther back than he can remember and that it is a source of joy to them.

Rev. A. M. Ellison, Jr., who has been serving as chaplain until recently, is now located in Biloxi as associate pastor at Main Street Methodist church. He was separated on January 4 at Seymour Johnson Field, N. C. Part of his work at Main Street church will be conducting services at Keesler Field. Mrs. Ellison is with him.

Robert Paine Neblett, Jr., son of Rev. and Mrs. R. P. Neblett, Shelby, Miss., who has been in service overseas in the Philippines, is a patient at Kenedy General Hospital, Memphis, having arrived in the States the latter part of December. He was at home for Christmas but returned to the hospital last week. He hopes to get his discharge soon.

Rev. Lael S. Jones is the new pastor at Eden, Miss., Vicksburg district. Bro. Jones is new in every respect—newly married, newly-graduated from college, and newly-appointed to the Eden charge. Rev. O. S. is his district superintendent, and has started him off in the right direction, advising him to get and study certain articles which have appeared in the Advocate.

Members attending the district meeting of the Evangelistic Crusade held at First Methodist church, New Orleans, on Thursday night of last week, report a splendid address by Bishop Paul E. Martin, who is making the districts in a Conference- wide campaign of promotion. The attendance in New Orleans was smaller than it should have been on account of bad weather and much illness.

Mrs. C. M. Martin, Apt. F-5, Hiway Village, Meridian, Miss., who suffered a broken arm some weeks ago, is rejoicing over the removal of the cast and the ability to use her hand again. She wishes to thank all of her friends who have been so thoughtful of her. Their many expressions of concern made her very happy. Mrs. Martin expects to take up her work again as Advocate representative and to assist her pastor, Rev. M. H. Wells, with that part of his program.

BISHOP U. V. W. DARLINGTON RECALLED TO ACTIVE DUTY

At the meeting of the Southeastern Council of Bishops on January 29, Bishop U. V. W. Darlington, retired, was recalled to active duty and given charge of the Mississippi and the North Mississippi Conferences, of the area formerly administered by the late Bishop J. L. Decell. Bishop W. T. Watkins, of Louisville, Ky., was assigned to the Memphis Conference.

Bishop Darlington is well-known in Mississippi and his knowledge of the field will add much to the effectiveness of his work as the successor of Bishop Decell. This information came to us from Bishop Arthur J. Moore.

SPECIAL ANNOUNCEMENT TO CONFERENCE BOARDS OF EVANGELISM

The Boards of Evangelism of the Mississippi Conference and the North Mississippi Conference will meet in a special joint meeting at Capitol Street Methodist church, Jackson, Miss., February 15, at 1 1o'clock.

At this meeting, the program for a State-Wide Retreat on Evangelism will be set up. Dr. M. L. Smith, of Millsaps College, has offered the entire facilities of the college to the two Conferences for such a retreat at his expense, which is a most generous offer. The date will be set for three days in July, possibly July 1, 2, 3.

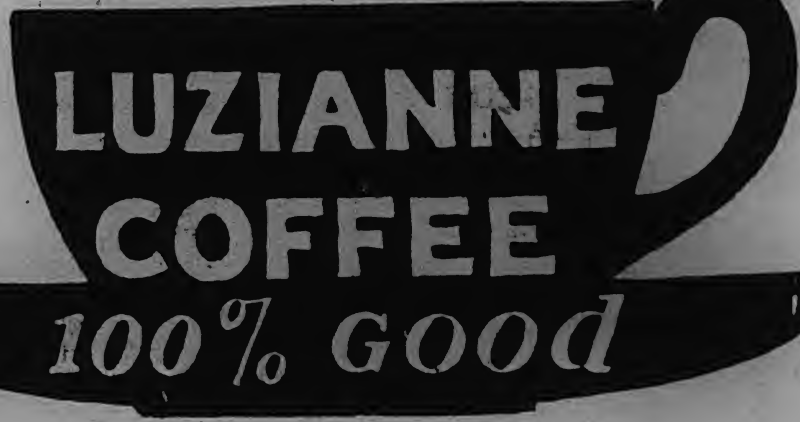
Careful planning will be necessary for such a meeting and the members of the boards are urged to be present at this meeting, if possible.

ANDREW F. GALLMAN, Chairman,
Miss. Conf. Board of Evangelism.

The characteristic of a lawful war is that it is necessary in the interest of justice.
—Selected.

Over $150,000,000 has been paid Pullman porters in small change since the invention of the sleeping car.

When you hire people who are smarter than you are, you prove you are smarter than they are.—R. H. Grant.

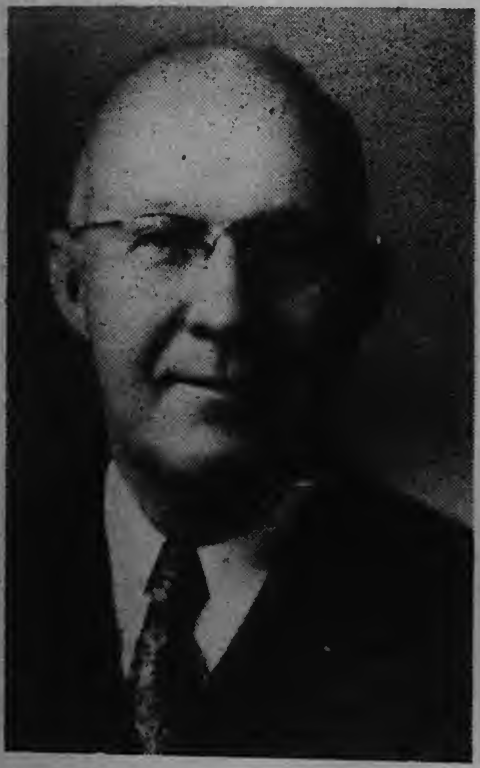


INAUGURATION OF CENTENARY COLLEGE'S NEW PRESIDENT —JOE J. MICKLE

By W. W. Holmes

The inauguration of Joe J. Mickle as president of Centenary College of Louisiana on January 20-21 will always have prominence in the history of the College, whether in a review of the one hundred years past or in the prophecy of greater days to come.

The setting of the inauguration was superb. The ceremonies began on Sunday night in a great religious service at the Shreveport Municipal Auditorium, in which all of the churches of the city took part. Great music was furnished by the Centenary-Shreveport orchestra and the high school choirs, under the direction of Lester A. Somers, Grace Congdon, John O. French, and Alvin C. Voran. Bishop Paul E. Martin presided. "An Adequate Faith for a Crucial Hour" was the subject of a most thoughtful and inspiring sermon preached by Bishop William C. Martin, at the close of which the great congregation joined in the song:



BISHOP W. W. PEELE

"Grant us wisdom,
Grant us courage,
That we fail not man nor Thee."

Dr. M. E. Dodd, pastor of the First Baptist Church, led the closing prayer and pronounced the benediction.

The inaugural ceremonies were resumed Monday morning. Representatives from 93 of the leading colleges and universities of America and 4 representatives from great educational associations came together at the Student Center. It was from this point that the procession began. It was spectacular and inspiring as these representatives with the college faculty and trustees, arrayed in cap and gown, each decorated with the insignia of his college and educational rank, marched across the campus to the Physical Educational Building for the inaugural exercises. Paul M. Brown, chairman of the Board of Trustees, presided. Dr. Dana Dawson, pastor of the First Methodist church, president of the Conference Board of Education and chairman of the Inaugural Committee, presented the delegates from the nearly one hundred colleges and universities, calling each by name. The response for the delegates was given by Dr. Rufus C. Harris, president of Tulane University. Bishop Ivan Lee Holt delivered the inaugural address, using as his subject "The Trust We Hold." Bishop Paul E. Martin introduced the new president and presented him with the college seal. The inaugural address by President Mickle was timely, thoughtful, inspiring, and Christian. It made a profound impression on those who heard it. At the close of his address the entire audience joined in singing the college song:

"Where the sleepy, silvery bayou
Gleams among the pines,
Watching o'er the throbbing city
Alma Mater shines.

"Forward, forward, Centenary—
Time and tide may fail,
But our hearts shall love thee ever—
Centenary, Hail."

The benediction was pronounced by Dr. John C. Gross, of the Department of Educational Institutions of the Methodist Church.

At the noon hour all of the visiting delegates were honor guests at a great banquet in the Washington-Youree Hotel provided by the Shreveport Chamber of Commerce. Mr. E. Bernard Weiss, president, presided. The principal address at the banquet was given by Dr. William J. Baird, president of the Berry Schools, his subject being "The Power of Man Over Matter Matters." A buffet supper was served to graduates and former students of the college at 6 o'clock in the Student Union Building, and at 8 o'clock the Department Club of Shreveport gave a reception in honor of President and Mrs. Mickle for guests, faculty and friends of Centenary.

A great celebration of a great event in the life of Centenary College and in the cause of Christian Education! **A Greater Centenary** is in the making. It is great enough for all friends of the college to have a part in it.

DELAYED CUTS METHODIST COMMISSION ON CHAPLAINS INSERTED

The cuts of Bishop W. W. Peele, Dr. Stewart Patterson, and the chapel in the Philippine Islands were intended for use with the articles on the chaplaincy, by Dr. George Reamey, which appeared in our issue of last week. We regret that the cuts were delayed, and we are inserting them herewith.

REPORT CHANGES IN LOUISIANA PENSION LIST

Board of Pension,
St. Louis, Mo.
Dear Sirs:

A letter from Mrs. Marian Shrode Walker, San Bernardino, California, dated December 31, advises that her father, Theodore Shrode, died December 17, 1945; and that his wife died September 6, 1945.

Claude F. Sheppard died January 14, 1946. His wife, Jessie Sheppard, whom he married November 16, 1910, is being placed on the pension roll with an even 33 years of service. Bro. Sheppard superannuated November, 1943. Mrs. Sheppard's address will be 2161 Chelsea Circle, N. E. Atlanta, Ga.

DR. STEWART PATTERSON

Yours truly,
ROBERT J. O'NEAL, Treasurer.

I have never heard much of the resolutions of the apostles, but a great deal about their acts.—Horace Mann.

O, marvelous power of the Divine seed which softens obdurate hearts, and changes into divine men those brutalized in sin!
—Selected.

CHAPEL AT BATANGAS IN PHILIPPINE ISLANDS

CORRECTION IN MINUTES

I have just looked over the Minutes of the North Mississippi Conference and find them incorrect in regard to Mt. Pleasant Circuit in the Sardis district. The Minutes give them credit for paying $157 on Crusade for Christ. It should be $471. The grand total is given as $2,191. It should be $2,626. This does an injustice to the charge that made the best report it has made for years.

C. WESLEY BALEY.

CONFERENCE-WIDE EVANGELISTIC CAMP FOR YOUTH

The Mississippi Conference Board of Evangelism has planned a special Conference-wide Young People's Evangelistic Camp at Percy Quin Park, McComb, Miss., July 11-20.

Facilities are being set up to accommodate three hundred young people at this camp.

Pastors are urged to put this date down and arrange to bring as many youth from the local churches as possible.

ANDREW F. GALLMAN, Chairman.

MRS. ANNIE BEARD CLAIMED BY DEATH

Mrs. Annie Beard, sister of Mrs. R. S. Berkeley, died at her home in Kentucky a few days ago. She had lived with Mrs. Berkeley in New Orleans before the passing of Mr. Berkeley some years ago and following his death they continued to live there until about a year ago, when they moved to their old home in Kentucky. Both Mrs. Beard and Mrs. Berkeley were members of First Methodist Church and were choice spirits. Many friends will regret to know of the passing of this good woman.

GEORGE CARPENTER, JR., MEETS TRAGIC DEATH

Mr. George Carpenter, Jr., only son of Mr. and Mrs. George Carpenter, of New Orleans, was killed in an airplane crash on January 28, according to a telegram received by his parents on last Saturday. Young Mr. Carpenter was a nephew of Mrs. F. W. Heroy and had been in service as a "ferry pilot." At the time the message was received the family were momentarily expecting his arrival from his duties. No details of the mishap are known except the facts as given in the brief telegram announcing his death.

MRS. J. E. GRAY TRANSLATED

It is with sincere regret that we report the passing of Mrs. J. Early Gray on January 4, following a long and distressing illness. Her death occurred in a hospital in Jackson, Miss., and the funeral services were held from Main Street, Hattiesburg, with Drs. J. T. Leggett and B. M. Hunt in charge. The body was laid to rest in Roselawn Park Cemetery of that city beside that of their precious daughter, Mamie Gray O'Mara. At the time of her passing she lacked only a month and a day of having completed a journey of 46 years with her disconsolate husband. Friends throughout Mississippi and elsewhere will be deeply grieved to know of Bro. Gray's great sorrow.

NORTH MISSISSIPPI CONFERENCE JOURNAL

In addition to the copies of the Journal mailed to the pastors of the Conference, I have an additional number of copies, nearly 200. If any of you brethren do not have as many copies as you want, please drop me a card stating the additional number you would like to have and they will be mailed as long as they last. In this great year of evangelism it is hoped that all the brethren will use these Minutes to the best advantage in informing our stewards and other church workers about what our own Conference is doing. Please do not let any copies of the Minutes in your hands go unused by someone.

E. M. SHARP,
Conference Secretary.

New Albany, Miss.

MRS. NANCY ELIZABETH CUNNINGHAM ENTERS INTO REST

Mrs. Nancy Elizabeth Cunningham, of Gibson Memorial Church, Vicksburg, died on January 30, 1946. She lacked only twelve days of completing her 88th year. In addition to her extreme age, Sister Cunningham had been in feeble health since last April when she suffered a slight stroke. About a week before her death she had another stroke when pneumonia developed and the end became inevitable. Funeral services were conducted by her pastor, Rev. H. L. Daniels, on January 31, and burial was in Vicksburg.

Mrs. Cunningham was a woman of great personal worthiness and devotion. The Advocate never had a greater friend than she and she will be hard to replace in the church to which she gave her life. She leaves one daughter, three sons, ten grandchildren, ten great-grandchildren, and three great-great-grandchildren to mourn her loss.

MINISTERS' WEEK AT EMORY

Atlanta, Ga., Jan. 25.—

"We must bring an increased number of theological students here, if Methodism is to meet this tempestuous hour. We must sell these two million Methodists in the Southeast on the value of theological education and the importance of investing their money in the better training of our ministry," said Bishop Arthur J. Moore, chairman of a luncheon meeting of representative ministers and laymen from the Southeast who were in Atlanta for Ministers' Week, at Emory University. Atlanta, Ga.

This luncheon meeting, to project a campaign to raise $335,000 for an apartment building and dormitory for theological students, was one of the high-lights of Ministers' Week.

President Ernest Cadman Colwell, of the University of Chicago, delivered the Quillian Lectures. The topic was, "An Approach to the Teachings of Jesus." Dr. Harold C. Phillips, minister of the First Baptist Church, Cleveland, Ohio, delivered the Jarrell Lectures, with the theme, "In the Light of the Cross." Dr. Channing A. Richardson, superintendent of the Department of Extension Work of the Board of Missions, spoke concerning the work of the "City Church" and Dr. G. Ray Jordan, Professor of Preaching at Emory University, preached each day. Dean Raimundo de Ovies was the guest speaker at the annual banquet.

Because of the over-crowded conditions and lack of dormitory space, Dean H. B. Trimble, of the Candler School of Theology, did not widely publicize the school. However, an unusually large number of ministers from every section of the Jurisdiction were in attendance for this stimulating week and were entertained in the homes of the members of the Glenn Memorial Church community.

BROOKHAVEN DISTRICT EDUCATIONAL INSTITUTE

By Frank E. Dement, Jr.

The Educational Institute for the Brookhaven District of the Mississippi Annual Conference met in the Centenary Methodist church, McComb City, Miss., Tuesday, January 22nd. The meeting was called to order by the Rev. Van R. Landrum, district superintendent, who led in the morning devotional. The Institute joined in the singing of two hymns: "What A Friend We Have in Jesus" and "Saviour, Like a Shepherd, Lead Us;" the Rev. W. B. Alsworth led in prayer, and Bro. Landrum brought a timely message on "The Unity of the Church," using as his scriptural background the first sixteen verses of the fourth chapter of Ephesians.

Following the devotional, the program of the day was turned over to the Rev D. T. Ridgeway, of Jackson, Miss., Conference Executive Secretary of the Board of Education, who directed the further activities of the day.

Bro. Ridgway brought a helpful message on the theme, "Christian Education Meeting the Needs of the Day." He stressed the unity that marked the various Boards of the Church and emphasized the point that they labored together toward a specific end. However, the Board of Education did have a unique position in the total effort of the Church, that of (1) Preparing people for the acceptance of the Christ; (2) Channeling or directing Christian activity of the Church; (3) The general emphasis of Evangelism which is not an exclusive note of the Board of Evangelism, but must also be a part of the spirit and work of the Board of Education.

Miss Mary Thornton Lindsey, Director of Youth Work for the Conference Board of Education, was presented to the Institute and brought a challenging message on the subject, "Youth Work Meeting the Needs of the Day." She presented the thought, "Youth has stumbled into history and cannot get out again." In this thought she stressed the fact that the youth of today was living in a period of "history-making," and that whether youth wanted to or not, it would make its mark in that history—a mark for good or ill. Which quality would be found in the markings of youth was dependent upon the guidance that youth was to receive at the hands of the Church. The Church has need of realizing that youth must be challenged by a high and noble goal; it will not be satisfied with a lesser challenge, and then as youth seeks to realize the goal set before them, let the Church lend a wise and sympathetic leadership.

Mrs. R. L. McKay, of Hattiesburg, was the next speaker, and brought a timely message on the subject of "Children's Work Meeting the Needs of the Day." The key-note of her message was struck in the thought, "the children of today are the youth and adults of tomórrow; let us solve tomorrow's problems by intelligently working with the children of today."

Following Mrs. McKay's message the hymn, "O Jesus, I Have Promised," was sung by the Institute, and Mr. Charles S. Turner, Jr., a representative of the General Board of Education, was introduced to the group and spoke on the subject, "The Church Schools' Part in the Year of Evangelism and the Crusade for Christ." In his message he presented the five essentials that must mark the Church School's work in these significant days: (1) Want Them; (2) Get Them; (3) Keep Them; (4) Teach Them, and (5) Win Them.

The noon hour having arrived, Dr. Joseph A. Smith, pastor-host, extended a most gracious invitation to all who were attending the day's activities to go to the substory of the church building and to share in the bounteous lunch that the good ladyfolk of his church had prepared. His graciousness was readily accepted by all and the luncheon was all that could have been expected.

The afternoon session opened with the devotional being led by Dr. Smith, pastor-host, who spoke on the general theme of "Evangelism," setting forth the principles that must mark a timely and dynamic evangelism for the day in which we live.

The writer was then asked to represent Millsaps College.

The rest of the afternoon session was given over to forums that were held in the interest of the age groups of the Church School Work; Children's Work; Youth Work; and Adult Work. These groups were led by Mrs. R. L. McKay, Miss Mary Thornton Lindsey, and Mr. Charles S. Turner, Jr., respectively.

The day's program was brought to a close in a Consecration Service led by the Rev. J. D. Slay, of Brookhaven.

"THE METHODIST HOUR"

The first Southwide radio broadcast of "The Methodist Hour" will be heard from Maryland to Texas, from Florida to the Middle West, Sunday morning, February 17th. as Bishop Clare Purcell, president of the College of Bishops of the Southeastern Jurisdiction of the Methodist Church, speaks over an independent network of 36 stations. This program originates from WSB in Atlanta and is carried by radio stations in fifteen Southern and Western States.

Dr. William F. Quillian, Executive Secretary of the Southeastern Jurisdictional Council of the Methodist Church, announces that other "Methodist Hour" programs will be heard during May and June. This first Broadcast by the Council is in cooperation with the South Central Jurisdictional Council and the Upper Room. The Council is a member of the Southern Religious Radio Conference, which is composed of the radio committees of the Baptist, Presbyterian, Methodist Churches and representatives of certain radio stations.

Bishop Purcell will speak on "The Church That is to Be." He is resident bishop of the Charlotte Area of the Southeastern Jurisdiction, a member of the General Commission on Army and Navy Chaplains, and a member of the North Carolina Council of Churches.

"The Methodist Hour" will be heard on the following stations:

Alabama—WBRC, Birmingham; WSFA, Montgomery.

Arkansas—KTHS, Hot Springs; KUOA, Siloam Springs.

Florida—WJAX, Jacksonville; WDBO, Orlando; WIOD, Miami.

Georgia—WSB, Atlanta; WMAZ, Macon; WTOC, Savannah.

Kentucky—WHAS, Louisville.

Louisiana—WDSU, New Orleans; KWKH, Shreveport; WJBO, Baton Rouge.

Maryland—WBAL, Baltimore.

Mississippi—WSLI, Jackson; WCBI Columbus.

Missouri—WDAF, Kansas City.

North Carolina—WWNC, Asheville; WPTF, Raleigh; WSJS, Winston Salem.

South Carolina—WCSC, Charleston; WSPA, Spartanburg; WIS, Columbia.

Tennessee—WNOX, Knoxville; WREC, Memphis.

Texas—KGNC, Amarillo; WFAA, Dallas; KPRC, Houston; KWBU, Corpus Christi; WOAI, San Antonio.

Oklahoma—KOMA, Oklahoma City; KWON, Bartlesville.

Virginia—WRVA, Richmond; WDBJ, Roanoke; WTAR, Norfolk.

BISHOP CLARE PURCELL

A SACRED HONOR TO GLENDALE

Let me add some to Bro. Fontaine's article relative to Bishop Decell's last sermon. It was a sacred honor to have the Bishop to preach what proved to be his last sermon before God called him to his reward. He and Mrs. Decell came promptly on time and the Bishop seemed happy and ready for the service.

The subject of the message was "The Church and the Greatest Fact About Our Day." The text: "Now is the accepted time! behold now is the day of salvation."—II Cor. 6:2. Here is a synopsis of the sermon:

"This is a day of great emergencies. The clay is again pliable. An old world is passing away and a new creation is taking place before our eyes. This is a day of concentration of great power, and many are alarmed that such power is now available to man.

"In the dawn of the atomic era we enter with fear and trembling as we face the possible abuse of hitherto unused forces. The worst fact about our day is sin; sin of a too prolonged immaturity, sin of negligence, the sin of abuse and misuse of power.

"A widely-known clergyman returned from Europe and said with considerable rejoicing that Europe was giving up its theology and turning toward democracy as a power to rebuild their civilization. If Europe had given more attention and wider application to true theology about God, man, and the universe, they would have had something else besides the cinders of a burned-out civilization. Many of the best minds of the world today are searching for solutions of the world's problem on political and economic levels, and most of them know that something is lacking—and that lack is redemptive power from personal and social sin through Jesus Christ.

"The greatest fact about our day is that it is a day of salvation, a savation that saves the individual and his society from the enormous sins of selfishness, of war, and of crime, and to wholeness and helpfulness. The accepted time is now and today is the day of salvation. If the Church through the individuals who constitute its body applies the principles of this Great Salvation, from the neglect of which there is no escape, the future holds the best era of mankind.

"Will Durant said a number of years ago, 'The increase of power without the improvement of purpose will prove the destruction' of civilization. It is this improvement of purpose in Salvation through Jesus Christ that brings hope for a better world.

"We are worried about the control of atomic energy and we also should be rejoicing in the opportunity of the proper reception and application of the power of the Gospel. This Salvation in Christ brings health to the body, alertness to the mind, and purity to the heart of the individual, and love and kindness into the centers of society. The primary mission of the Church is to apply the power of the Gospel, which is able to save the individual, his community and his world. 'The Gospel is the power of God unto Salvation unto everyone that believeth.' And the function and mission of the Church is to channel this power unto the redemption of the world.

"When Salvation through Christ comes into the individual hearts, it sets the bells of Heaven ringing with rejoicing; and when it occupies the nations of the earth, peace will flow like a river. In the face of all the problems before mankind, let us put uppermost this Greatest Fact of our time, and that even our day is the day of Salvation through Christ to the achievement of personal redemption and a rational social order.

"The Church's answer is no oversimplification of complex and intricate problems of modern life. It requires the highest spiritual exercise, strongest intellectual effort, and most exacting toil on sufficiently high level to sustain man in his noblest endeavor to win his greatest triumph for himself and his world.

"The most encouraging fact of our day is 'Today is the Day of Salvation.' Christ is adequate and available."

In speaking of some great things of today, the Bishop spoke of the airplane, but he said he didn't intend to ride in one any more. The next one he said he'd ride in was the Chariot that came for Elijah, and here he said with emphasis: "I am ready for that Chariot now!" He spoke of dedicating Glendale, which we hope to do sometime this year, and he said twice: "I do hope I live to dedicate it." He was here the first Sunday of the year and he led in the Sacrament of the Lord's Supper, but one could see that he was tired at its close. After he came to Jackson as our Bishop he

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

February, 1946

10th—Race Relations Sunday.

17th-24th—Brotherhood Week.

26th-28th—Annual Meeting Southeastern Jurisdiction W. S. C. S. to be held in Memphis, Tenn.

* * *

Good News!

At the beginning of 1944 the women of the Southeastern Jurisdiction felt ashamed of the amount given to missions by the W. S. C. S. during 1943, so they said, "There is no reason why the Southeastern Jurisdiction W. S. C. S. cannot give a million dollars in 1944." With very little effort, $1,020,000 was given.

At the beginning of 1945, we said, "Let's give a million this year." The figures have just been received. We have approximately $1,090,000!

* * *

January Executive Meeting

Using as her theme, "The Hour Has Come," and stressing the responsibility of the Woman's Society of Christian Service in this year of Evangelism, Mrs. E. E. McKeithen led the opening worship service for the January Executive meeting of the Mississippi Conference.

Mrs. W. F. Mahaffey presided and all members were present except Mrs. D. L. St. John.

Officers and chairmen of committees gave brief summaries of the work done during 1945 and some of the immediate objectives for 1946.

Mrs. E. V. Perry gave tentative plans for the annual meeting to be held in Capitol Street Church, Jackson, March 26th-28th and requested that names for Memorial Roll be sent in immediately.

Mrs. C. E. Mullins' report showed that the women of the Mississippi Conference gave $53,322.60 during 1945, the largest amount in our history. The Week of Prayer and Self-Denial offering was $5,487.41 Special Memberships, $9,075.

The district secretaries reported the outstanding features as follows:

Brookhaven District—10 per cent increase in membership; increase in reporting; Brookhaven led in Week of Prayer offering; Crystal Springs led per capita giving. District led Conference in per capita giving ($7.35).

Hattiesburg District—Increased reporting; First Church Laurel led in Week of Prayer offering; Eminence led per capita giving.

Jackson District—10 per cent increase in membership; 5 new Guilds, 5 new societies; Galloway Memorial, Jackson, led Week of Prayer offering; North Side, Canton, led per capita giving; 1 volunteer for full-time service through the W. S. C. S. District led Conference in total giving ($10,602.32).

Meridian District—Central, Meridian, led in Week of Prayer offering, which also was the largest from any society in the Conference ($300); Wesley, Meridian, led the per capita giving, also the largest in the Conference ($31.82).

Seashore District—13½ per cent increase in membership; Moss Point led Week of Prayer offering; Big Point led per capita giving. District led Conference in Special Memberships ($2,205).

Vicksburg District—4 new societies, 2 new Guilds; Crawford Street, Vicksburg, led Week of Prayer offering; 2 charges fully organized. District led Conference in Week of Prayer offering for the seventh consecutive year.

Mrs. T. H. Fore reported an increase in the total number of societies; 7,193 members; 80 societies reported entering all the Doors of Progress; 216 societies observed Week of Prayer and Self-Denial.

Mrs. Jesse H. Graham reported increase in Guilds and in their contribution to missions. Definite plans were made for a week-end Guild conference immediately preceding Pastors' School, at Seashore Assembly Grounds, Biloxi, June 15th-16th.

Lack of a definite program by the W. S. C. S. in the state colleges handicaps the work of the Student secretary, Mrs. C. C. Clark. Decision that interest groups must be separate meetings, not combined with meetings of Youth Fellowship, has caused a decrease in the number of groups, reported Mrs. Eugene Ulmer. The larger number of secretaries of Children's Work has encouraged Mrs. J. B. Cain to feel that progress is being made.

Increased reporting of societies was a high-light of Mrs. H. E. Hamrick's report. 1946 Program Material was mailed from Literature Headquarters direct to societies and Guilds.

Mrs. E. E. Dean spoke for the Committee on Study and Action, presenting for approval the program outlined for the district Educational Conferences and Seminars. Tentative plans for cooperation in the Pastors' School, June 17th-21st, were announced: Place, Seashore Assembly Grounds, Biloxi; reservations for women at Keller Lodge; course on "India" to be taught by Miss Kathryn Bieri; a second course possible. Week-end Guild conference preceding.

The immediate activity in the Supply Department, as announced by Mrs. E. R. Rollings, is the participation in the clothing drive for war-torn countries.

Christian citizenship through the vote was the first project of the C. S. R. and L. C. A. Department for 1946, and a campaign to get our women to register and pay their poll tax is being pushed by Mrs. Stanley Wilson.

Mrs. R. R. Priddy told of plans to be promoted by the Committee on Missionary Personnel which is to be featured this year in the Mississippi Conference.

Mrs. B. F. Lewis, historian, gave valuable information concerning the Lambuth family to be used in connection with the study of "Africa."

The splendid progress at the Methodist Home was told by Mrs. Eurie Weston.

Miss Lena Mae Rust led the evening worship service.

"This is the Day" was the message brought from the Woman's Division by Mrs. Paul Arrington. Mrs. Mahaffey told of the recent meeting of the Division which she attended at Buck Hill Falls, Pa.

Educational Conferences and Seminars

More than 500 members of local committees on study and action attended the district educational conferences and seminars conducted by the Conference Committee on Study and Action, held January 15th-23rd.

Worship

In each district one of the worship services used with the study, "The Fatherhood of God," was led by the district secretary of Spiritual Life, the theme, "Thy Will be Done on Earth as it is in Heaven."

"Africa'

Mrs. E. E. Deen showed from recent news items that "big business" is going to Africa and stressed the need for the Church to be alert in taking Christ to this strategic continent.

The text to be used for this study is "The Cross Over Africa," by Bishop Newell Booth, and with it are suggested many interesting supplementary leaflets, books, etc. These are listed on the outline given to the secretary of Missionary Education and Service of each local society.

Mrs. Deen suggested the following topics for a five-session study: 1, Introducing Africa; 2, Tensions in Africa; 3, Africa's Contributions to the World; 4, Christianity Comes to Africa; 5, Growth of the Church.

If a society wishes to have six sessions, or if an introductory session is desired, this can be a social with a review of the life of David Livingston or an additional session using a study of his life.

Mrs. Stanley Wilson presented the many ways in which the members of the W. S. C. S. may take Christ to Africa: Through schools for girls, or dormitories for girls at schools already established; through equipment for hospitals; through changed attitudes toward the Negro in America; through missionaries. Most of these can be accomplished through an increase in the regular pledge to missions, but no work can be projected unless each year a society raises its pledge.

The Children

"Every member of the Methodist family (except father) is studying Africa today," said Mrs. J. B. Cain, as she very clearly outlined how the entire program of missionary education of the Church is correlated. Unless our local societies take more seriously their responsibility for the Children's Work, we fail to lay the foundation stone. In the World Friendship Bulletin (Winter, 1946) which has been given to the local secretary of Children's Work, will be found excellent material for the study of "Africa" through the children's work, also suggestions for their participation in the work being done by our Church in that continent. Fascinating booklets and story books are also listed.

"The Fatherhood of God"

"As science has made our world so small and drawn all peoples so closely together in chaos, we need to learn anew that there is a way of life by which we can all live in peace as children of one Father," was Mrs. E. E. McKeithen's introduction to plans for the study of "The Fatherhood of God."

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. H. Shaffer, Conference Spiritual Life
Life Secretary

Plans for Spiritual Life Work

William Allen Ward said, "A new year is a fresh garment Time wraps about himself as he walks across the foothill of Eternity." A new year—a clean, fresh garment. Each of us has been given this gift. Do you really appreciate the significance of such a gift? A new chance to grow—a new chance to live—to love—to serve.

The Methodist Church now faces the second emphasis in the Crusade for Christ, which is Evangelism. In "The Larger Evangelism," Dr. John R. Mott states: "The supreme purpose of the Christian Church is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships."

The Aim of Evangelism

"The aim of evangelism is to bring all men into living, active fellowship with God through Jesus Christ as divine Saviour and through the regenerating power of the Holy Spirit; to gather them into the fellowship of the church; to lead them to express their Christian discipleship in every area of human life, that the Kingdom of God may be realized." (Discipline of the Methodist Church, 1944).

The realization of this aim will be more difficult than was the realization of the financial goal of the Crusade. In this connection we are reminded of the message of St. Paul to the Corinthian church, in which he said, "I seek not yours, but you."

Our financial gifts were necessary and were given gladly. Now a deeper consecration is required as we give ourselves; our personal commitment of time and talents to the task of evangelism. Our task is to help win individuals to Christ and His Church and to help deepen the spiritual life of the Church.

The Goals for the Year of Evangelism

In planning for the year of Evangelism, the General Board of Evangelism adopted the following goals:

1. One million accessions to the Church.
2. Daily devotions in every Methodist home.
3. Five hundred new churches.

In the year of Evangelism which we are approaching, the secretary of Spiritual Life has a deep responsibility. Through your leadership your society may do its share in accepting the tremendous challenge that has come to us. The detailed plans for the year of Evangelism will be under the direction of your pastor. Offer him your assistance. And do make this phase of the Crusade a special object of prayer in your group.

For you new leaders who may feel at a loss as to how to get into the work, I would suggest a few first steps. Urge your society:

1. To observe the nine o'clock Quiet Time.
2. To use the Upper Room and other devotional materials.
3. To participate in the year of Evangelism through prayer, through attendance at all meetings in connection with the promotion of this program, through visiting, and in every suggested activity.
4. To cultivate a spirit of reverence in church services.

5. To conduct Bible studies in circles of the society as well as study groups.

Other suggestions may be found in the leaflets and handbook for Spiritual Life leaders and in the **World Outlook** and **The Methodist Woman.** For assistance in your work, please feel free to call on your district secretary of Spiritual Life, or on me, at any time.

I am thinking of all of you and of our work. I have gone over what is before us in the immediate future. I would give added emphasis to these items:

1. **Prayer Groups.** Let's cultivate for more of them, especially first quarter, 1946.
2. **Fellowship of Intercession.** Those unable to attend a prayer group can be real intercessors. Enroll shut-ins, retired missionaries and deaconesses, rural women and others, supplying them with lists of prayer projects, devotional leaflets, etc. Some woman in each society can help these feel a real part of the prayer group.
3. **Day-a-Part** meeting in Lent—program February **Methodist Woman.**

Then I would call your attention to Mrs. Alexander's article in the January issue of the **Methodist Woman** which carries the Spiritual Life Objectives for the first quarter of next year. Some of this you may wish to point up for your district and local secretaries.

Spiritual Life Work a Challenging Task

"The greatest insurance for the permanent success of any undertaking is first to drench it in silence and then bless it with prayer." This insurance is the very heart of the Spiritual Life Work. We may take it with us into our new year's work as we seek to guide the spiritual development of our societies. May we use it to seek a clearer understanding, a deeper faith, a truer consciousness of the presence of God—that God may speak in us and through us.

God give us once again this holy expectancy! For one who is warmed from within, one from whom the scales before his eyes are daily removed afresh, to one who deeply cares, the Christ is again mysteriously present in every man or woman or child we meet, giving him a dignity and a holiness and a call upon us that we must answer.

Grant that we may walk amongst men,
Thy messengers, Thy warriors,
Thy perfect knights,
Thy ministers consecrated to Thy service,
Serving Thee with unswerving loyalty
and single-eyed devotion,
Existing only to live forth Thy life in Thy
world,
To fight Thy battles,
To be ourselves Thy weapons, Thy tools,
Thy hands,
To love Thee, to toil with Thee, to die
for Thee.
Take us, O Lord, this day,
And use us as Thou wilt, in the cause of
Thy eternal kingdom.

VETERAN'S CLUB, SOUTHWESTERN LOUISIANA INSTITUTE, LAFAYETTE, LA.

January 26, 1946.

Dear Editor:

This is an open letter to the public, made necessary because all our pleas for help have been unheard. We sincerely hope this letter will bring action and assistance to the veterans.

One phase of the G. I. Bill of Rights and the Veterans' Rehabilitation Act is designed to assist veterans in obtaining an education. For the welfare of our country, we deem this training necessary.

Unless veterans have other means of income, as things are now, it is practically impossible for them to take advantage of the educational provisions of the G. I. Bill. The conditions that make this impossible are the critical shortage of houses in this vicinity and the extremely high cost of rent. To further aggravate the situation, when there are children, even if a house or apartment is found, it is not made available to the veterans because of the children. When we were called into the service four or five years ago, it didn't matter whether we had children or not—a war had to be won, we left everything behind, and went to win that war.

The veterans are not asking for sympathy. Given a chance, they will prove themselves. Their one big problem is to secure adequate living accommodations, at reasonable cost, for themselves and their families. It is not fair for the veterans to have to bid for their housing, especially when landlords are asking as much as $75 for a place they were glad to rent for fifteen or twenty dollars in the past.

In a recent issue of one of the daily papers, there was a picture of prefabricated houses and trailers being moved from Louisiana to other States, to be used for housing veterans attending their state schools. Since these facilities were already in the State of Louisiana, it seems to us that they should have been kept for veterans attending Louisiana schools. **Why were not our State officials as alert as those of our sister States?**

The veterans feel that if the public is behind them in their efforts to secure adequate housing facilities while they are attending school, a solution to the problem can be found.

We, the veterans of Southwestern Louisiana Institute, take this means of expressing our appreciation to you for giving us this opportunity to express our opinions.

Very truly yours.
O. D. TREADWAY, JR..
President Veterans' Club of S. L. I.

Many souls stumble into hell over two persons—the moral outsider and the immoral insider.—Wesleyan Methodist.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Rust College

February is known as Brotherhood Month. There are two special emphases in February that we should bear in mind. February 10th is known as Race Relations Sunday and is observed by a special offering that goes to the support of the Negro colleges of the Methodist Church. The second occasion in February is Brotherhood Week, sponsored by the National Conference of Christians and Jews. This is the time for emphasizing the common basis of the religious faith of Jews, Protestants, and Catholics. The week beginning Sunday, February 17th and continuing until Sunday, February 24th, has been adopted by the National Conference of the Methodist Youth Fellowship.

Let us remember these important dates and make this a time of true brotherhood!

* * *

Brotherhood Month

To Friends of Christian Education:

Rust College, located at Holly Springs, Miss., is a Methodist institution, serving as best it can the educational needs of Negro Methodists of Mississippi and adjoining States. The College has graduates serving in many capacities throughout the State; thus, many are known to you personally. Among such are: R. E. Hunt, principal of Union Academy, Columbus, Miss.; John R. Shivers, principal of Aberdeen Public School for Negroes, Aberdeen, Miss.; Dr. George Carmichael, of Canton, Miss.; Dr. Matice Harris, of Columbus, Miss.; some of the twenty Jeanes teachers of the State; Dr. S. D. Redmond, Jackson, Miss.; many of the Negro farmers, public school teachers —elementary and high school; most of the Methodist ministers of the State are either graduates or former students of Rust College; W. R. Bowles, of Oxford, Miss.; Dr. B. M. McIntosh, of Holly Springs, Miss., and many others who could be named, both in the State and out of the State.

Though the college is designed to train leaders for the Negro group—such as ministers, physicians, nurses, teachers, etc.— it recognizes the fact that Mississippi is an agricultural State. Thus, it trains its students, as far as possible, in the art of agriculture and other industries. The College began its program of Soil Conservation in the fall of 1924 and through this program it has brought back to cultivation over 100 acres of the most eroded farmland in the State. Its cotton and corn yield is in the upper brackets of the State's productive soil.

Through this means, the College produces the major portion of food for its faculty and student body, such as poultry—chickens, eggs and turkeys; other meats—beek, pork and pork products; vegetables, berries, and fruits. This year alone the College has butchered upward of 10,000 pounds of choice corn-fed pork and pork products, tons of tomatoes, cabbage, and other vegetables. It takes 3,240 dozens of eggs for the cafeteria; the College poultry project produces them. Milk also is produced from the College dairy; 600 bushels of white potatoes and 800 bushels of sweet potatoes were cured, as well as plenty fruits, such as apples, grapes, boysenberries, peaches and pears sufficient for the entire student body.

Each summer the College conducts a summer quarter of ten to twelve weeks' school for rural and small town teachers; institute for rural pastors and church workers; Religious Leadership Training Schools for young people and adults. Many of these young people—Bible Training School teachers—work in your communities during the summer vacation. You have graciously aided them in their work in your community. Rural community betterment programs are fostered from time to time in various nearby communities by the College.

We want you to know more about the College and its value to the educational programs of the State. We take this opportunity to invite you to visit the College and see for yourself what is being attempted for better Race Relations, for better health, for better citizenry, and better living.

Very sincerely,

L. M. McCOY,

President.

* * *

Christians and the Race Problem

By R. B. Eleazer

Many people today are seriously asking the question, "As Christians, what can we do about the race problem?" In answer to that question, here are some suggestions that seem to me practical and timely:

As Christians, we can recognize our common humanity, and our essential brotherhood with the people of all races.

We can see and respect the divine image in every human being, even when it does not appear on the surface.

We can find out as much as possible about the people of other races and cultures, in order that we may understand them better and appreciate them more.

We can take care not to hold anybody in contempt or put hindrances in their way.

We can inform ourselves as to interracial conditions in our own communities and work to correct those which are unjust and oppressive.

Perhaps we can enlist the aid of others of like mind and form community units of understanding and cooperation.

* * *

What Do Negroes Ask of America?

An outstanding Negro leader, Dr. Rufus Clement, president of Atlanta University, lists the wants of his race in this order: (1) Good schools for their children, equal to those of the other group; 2 Equal work opportunities; (3) Justice in the courts; (4) Equal protection of the law, as represented by policemen and other officials; (5) All civic improvements which are provided by public funds for other sections of the population, such as public health facilities, sanitation, parks and playgrounds, clean streets and the like; (6) The right to vote, on the conditions that apply to other citizens.

What do you think of these requests? Are they reasonable, or otherwise? Could a self-respecting group ask less? Which of them in fairness can be denied?

* * *

An Excellent Vow

"I will respect all men and women regardless of their race or religion. I will exemplify in my own life the spirit of good will and understanding. . . . I will do more than live and let live. I will live and help live."

METHODIST LEADER PRAISES SCOUTS

"A most useful builder of boyhood and an aid to the Church," is what Bishop Charles C. Selecman, of Dallas, Texas, calls Sc ing in a statement made in recognition National Boy Scout Week, February 8-1

Bishop Selecman, now president of Council of Bishops of the Methodist Ch has long been interested in youth. For years prior to his election in 1938 as bi he headed Southern Methodist Univer During World War I he served with Ar can troops abroad under the Y. M. C. A

Bishop Selecman's Boy Scout mess follows:

"For more than a quarter of a century it has been my pleasure to observe the work of the Boy Scouts of America. As a result of this observation, I am convinced that it is one of the most useful builders of boyhood in body, mind, and spirit that has come to the aid of the home and the Church.

"Because of this conviction, I have urged the pastors in my Area to offer every inducement to Scouting and to acquaint themselves with the work of the organization. In many cases our pastors have become actively engaged in some phase of Scout work.

"It is my personal opinion that the home, the Church, and the school should welcome the cooperation of the Boy Scouts of America and should offer every aid and encouragement possible."

The soft, easy, parasitic life seldom produces anything but stagnation.—Selected.

It is always so easy to mistake our prejudices for our good judgment.—Selected.

"What's worse than eating hash at a restaurant where you don't know what's in it?"

"Eating it at home where you do know."

—Watchman Examiner.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, FEBRUARY 10, 1946

By W. C. Newman

THE DISCIPLINES OF EXPERIENCE

Lesson Text: Numbers 14:11-24.

Golden Text: "For whom the Lord loveth he reproveth; even as a father the son in whom he delighteth."—Prov. 3:12.

The title of this lesson might well be "The Generation That Lost Its Chance," for this is the story of an entire generation of Hebrews who came face to face with a vast opportunity, but lacked the vision and courage to seize it.

W. C. Newman

Having been led by Moses and miraculously preserved by God's grace, they had escaped their slavery and traversed the dangerous wilderness country to arrive at the very borders of the Promised Land. Here, with too much caution, they paused to debate the matter of entering this wonderful country, and sent an investigating committee to spy out the land and its people, and report at the next meeting.

The majority report of the committee was against the venture. Only two extraordinarily brash young men, with the characteristic recklessness of youth, offered a minority report favoring immediate entrance.

Confusion reigned, and eventually the people themselves, ignoring God's promises and God's guidance, turned back into the wilderness in bitterness and cynicism. It was their last chance. That generation had to pass away, and a new and more daring one grow up before the nation could come into its rightful heritage.

The application for us today is clear and forceful. We of America have the opportunity to serve the world of our time. But God will not force us to serve Him or the world. If we fail to grasp our opportunity, we will become another lost generation. But we cannot take advantage of our chance for great service unless we are willing to learn history's lessons of experience and to discipline ourselves for that work. On this basic fact we hang the following morals:

God in History

Only presumptuous men claim to know clearly how things come to happen to men and to the world as they do. Does God plan and manage every event in the lives of men and nations? Or does He simply sit back and watch with unconcern their tragic struggling? Or are we helpless victims of some grim fate over which we have no control? No perfectly satisfying answer has ever been given to these questions. Nevertheless, to the Christian, two things are perfectly clear. One is that God is not disinterested in what happens to us and to our world. The other is that in the long, long run **Right** will triumph and **Wrong** will be fully defeated and punished.

Sin brings its own disaster upon the sinner. An evil generation must bear the consequences of its own evil. We cannot read history intelligently without seeing that this is so.

No Greatness Without Discipline

The magic words of the generation of our forefathers was **Freedom.** In the name of freedom wars were fought; revolutions initiated; and new philosophies of government set up, and that word still stirs the souls of men. The magic word of our generation is **Security.** In the name of security new economic theories have been evolved; new functions of government proclaimed and even religion has undergone basic changes from being a force for personal salvation to being a power for social reformation.

But while both freedom and security are important words standing for important ideas, neither of them can guarantee greatness for men and nations, nor does the lack of them preclude greatness for men and nations. To be free and safe is something, but not everything.

There is another word our generation needs even more than it needs these two. It is the word **Discipline.** Discipline is the highway to all great accomplishment. Discipline precedes greatness of character. A musician does not become a musician by freedom and security, but by discipline. The scholar does not become a scholar by being safe and unbound, but by disciplining himself to concentration and effort. So neither a man nor a nation, no matter how free and safe, can attain to greatness without this lesson of experience, the **Urgency of Discipline.**

The Best Discipline Is Self-Enforced

Another of history's lessons is that nature abhors chaos in exactly the same way that it abhors a vacuum. Indeed this abhorrence of chaos is so great that it cannot long be tolerated, and if men do not discipline themselves by their own inner spiritual power, discipline will be exerted from without. But often this discipline from without bears with it terrible consequences, and at best serves only to prevent man's self-slaughter.

Neither man or society will rise to greatness under external discipline. The discipline that is essential to greatness is that which arises from within the soul of man himself in response to the beauty and truth and greatness of God, eliciting from us glad and complete submission to God's will.

All Experience Ought to Lead Us to God

Life is a strange mixture of mystery and simplicity, joy and sorrow, triumph and defeat, pride and humiliation, accomplishment and failure. No man knows what a day may bring forth, and no adequate explanation of this amazing variety of life has ever been made. Christians at their best, however, have discovered that each and every one of these strange happenings in our lives may be so used as to turn us to God and to incite within us growth and character.

Sorrow may make us bitter or make us better. Failure may make us hopeless or stir us to greater effort. Even our sin may harden our hearts or shame us to true repentance, and thus to redemption. It is not what happens to us, but how we face what happens to us that, in the long run, decides our destiny. Whatsoever we do, let us do it to the glory of God and we shall not go very far astray.

SCINTILLATIONS FROM SUNSHINE MAGAZINE

Grandpa was so old-fashioned he believed in earning money before he spent it. But his grandchildren, like our political administration, hold just the opposite view.

—Grit.

The trouble with our American "melting pot" is that all the scum rises to the top.

—Tale Lights.

Some talkers speak straight from the shoulder, but not much from a little higher up.

We poor people can trust each other. We know that our friends are not scheming to get part of our poverty.

It's just as well to forget your old troubles, because there are a lot more coming.

The perfect man died yesterday, and another won't be born until tomorrow.

A big man is usually a little man who makes use of an opportunity.

Since man is the only animal that can be skinned more than once, we have politicians instead of statesmen.

Everyone can give pleasure in some way. One person may do it by coming into a room and another by going out.

It is reported that serious-minded young men are slow about getting married these days. They don't seem to be able to figure out how they can support a wife and the government on one income.

A lot of people think the only way they can have a good time is to make fools of themselves.

If a man is patient in training his wife, in ten years he can usually make her do anything she wants to.

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THE CHRISTIAN FIRESIDE

WING LEE'S VENTURE

By Vivian A. Bruner

"For we are labourers together with God." Wing Lee repeated the Bible verse softly to himself as he trudged home from the Chinese mission school. "Labourers . . with God. . . " What could it mean? His teachers had taught him other verses and always his heart had understood—not so this time. Perhaps he had not been a Christian long enough.

It was growing dark and Wing Lee quickened his steps—there were chores to be done before the rise of the moon tonight. Voices came from the court-yard of wealthy Liu's beautiful home, "I go this night to the Temple of Heaven to worship." Merchant Liu was speaking to his wife.

Wing Lee heard no more, but it was enough to remind him of the spiritual darkness which yet blinded his beloved people. His heart went out in pity for them. "Oh, dear God, please show them," he whispered as he walked. "We-are-labourers-together with God. . . . ," still sang the words.

The chores were almost finished when Wing Lee was seized with an inspiration. A daring idea it was, for a small lad. In excitement he ran to the house.

"Yes, yes, son, we know that many people will worship in the Temple of Heaven this night—but why should you want to go—the temple is far from the city. . . ," cried his fond parents.

"But I promise, it will not give grief to your hearts, dear ones." And so it was that at last he secured permission to go alone through the moonlit night to the great temple where wealthy ones went to plead to heaven for their sons. One treasure Wing Lee selected to carry with him on this adventure—his beautiful Bible, presented him in the mission Sunday School.

Of the temple itself Wing Lee was not curious. Only last year he had been through it on visitor's day, and well did he remember its locked gates and spacious hall.

Now, unnoticed, he slipped past the outer gates into the great hall. There sat merchant Liu, sipping tea in meditation before going to worship. Minutes passed. At last the merchant arose and approached another gate. Wing Lee stepped closer, the better to see. Merchant Liu slowly mounted a large, high marble platform inclosed with marble balusters. Above head was the clear night sky (for indeed, there must be nothing between the worshipper and heaven). The merchant prostrated himself before six marble stands: two for fruit and flowers, two for candles and two for incense. Never a word of prayer did he utter.

Wing Lee shivered in the cold night aid. A slight breeze rocked three large lanterns suspended high above the merchant's head. Would the ceremonies never end? At last, from down the hall came the shuffle—shuffle of feet. Quickly the merchant was helped into his carriage. Now was the time for Wing Lee's daring venture! His heartbeat quickened—did he have the courage?

With the swiftness of a humming bird the lad darted toward the coach which bore the merchant. Reaching his hand inside, he dropped his precious Bible right into the lap of the astonished Liu. Then turning, Wing Lee ran as fast as his feet could carry him back to the city and home.

It was one week later that the missionary arose to face her class of bright-faced students. "A wonderful thing has happened," she said, "last night a messenger arrived with glad tidings. The wealthy silk merchant, Liu and his wife, want to know about Jesus! We are to call on them this day to tell them the Blessed Jesus Story."

"We are labourers with God. . . ," the words came again to Wing Lee's heart. But this time they were words that even a small lad could understand.—Baptist Standard.

MILESTONES

Until a few days ago we seemed to be settling every problem with those magical words, "after Christmas." We would arrange this, we would see to that, we would answer letters, we would pay calls, we would clear up arrears of work—"after Christmas." Well, Christmas is now two days past. What are we going to do about all those deferred good intentions, those numerous plans for action? I know exactly. We are going to say we will do them all "in the New Year." Ah, we can breathe again! There are four more days left to us. What a blessing are these milestones on life's journey. We gain strength from anticipating our approach to them, and when we reach them we like to linger as long as possible in their vicinity, especially when we believe that the next one is some distance away. But lingering at the milestones will not carry us very far. We must take to the road again. We traveled to Christmas from "the end of the war"—for how long were we saying "after the war!"—and now we are to travel from Christmas into a new year, the year 1946. The women of this land have high hopes for this journey. They hope to see solid foundations laid for a secure and peaceful world, which their children may serve worthily, and according to Christian ethics; they hope to see new homes built for a homeless generation; they look for some alleviation of their household problems; they look for a new spirit in daily affairs and human relationships. But the next milestone on an uneven and uphill track seems to us now a long distance away. May it come suddenly into view as we round an unexpected bend in the road, and may its direction for the road beyond be clear and enheartening.—Christian World.

GOLDEN WINDOWS

A dreamy lad who lived in a little weather-worn cottage on the top of a hill, every evening sat on his doorstep looking down toward the valley. He was fascinated by a beautiful house with wonderful golden windows shining a long way off at the far end of the valley. It made him very unhappy to be living in such miserable surroundings, and he longed for a beautiful house with golden windows.

One evening when the windows in the valley gleamed more golden than usual, the boy thought they beckoned him to come. So early the next morning he started out. The road was dusty and the sun was hot, but the little traveler trudged on and on. At length, toward sundown, he found himself at the far side of the valley. But what had become of the beautiful house he had seen from his hilltop? What he stood looking at was only an old tumble-down barn-like structure, with windows of ordinary glass, dirty and broken, too!

Tired and thirsty, the boy flung himself upon the ground with his back to the deserted house, and sobbed bitterly. Then slowly raising his head and looking up across the valley, through blinding tears, he saw a shining blur—his own little cottage on the hilltop! And lo, its windows, in the light of the setting sun, were a sheet of blazing gold!

And thus we often hunt the mirage in the distance rather than behold the blessings at our feet, and forget that if we laugh, the world laughs back; if we frown, it reflects a frown.—The Perfection Way.

LADY MONTGOMERY'S ADVICE

Wonderful advice is given by Lady Montgomery, mother of General (now Field Marshal) Sir Bernard L. Montgomery. She says:

"I wonder how many have been brought up to learn a verse of the Bible every day. I was brought up to do this, and as a consequence I know nearly all the Psalms and most of the New Testament by heart.

"And I brought up my children to learn a verse from the Bible every morning before breakfast. It may be that General Montgomery's knowledge and love of the Bible starts from this fact. As is well known, the two books that he carries always with him are the Bible and 'Pilgrim's Progress.'

"England and America owe their greatness to the Bible. Let us pray that the Bible, God's Word to us, may again take its rightful place in our hearts and homes. So I would urge upon all, do your utmost to bring back the Bible to the nation. And the best way to do this is to begin in your own home, and for you and your children to learn a verse of the Bible by heart daily."—Pentecostal Evangel.

"You say you have no distant relatives?" "Well, not right now. They are all living with us."—Watchman Examiner.

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RESOLUTIONS OF RESPECT

Mrs. F. M. Williams, 2538 Emery Street, Shreveport, La., died December 27, 1945. She was a member of the Woman's Society of Christian Service.

We wish to express our sympathy and love to her husband and family, and pray that God will bless and heal their hearts of the sorrow and grief that they are passing through at this time.

May He give each of you strength and courage, and sustain and bless you in this your great hour of sorrow and need. Be it

Resolved, that a copy of this be sent to the family, one written in the Minutes of the Society, and one copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
MRS. H. M. SNEED,
MRS. C. L. ASHWORTH,
MRS. A. E. RIED,
Committee.

THE METHODIST YOUTH FELLOW SHIP, MERIDIAN DISTRICT

The Methodist Youth Fellowship of the Meridian district are making large plans for this year's work. Our aim is for an active Youth Fellowship in every church in our district, with each church contributing to the Youth Fund.

Realizing that this is the year in which Evangelism is stressed (as it should be every year), we are going to try our dead level best to make our contribution to increased enrollment as well as additions to the church on profession of faith. As youth, we realize we have reached the crossroads and that perhaps this year will decide our destiny and the destiny of generations yet unborn. Realizing this, we expect to make a concerted effort to win the youth for Christ.

We covet your prayers above all things, but in addition to your prayers we would like to have a little space in your paper from time to time to spread our plans and tell of our progress. We know that we can depend on you for 100 per cent cooperation.

Very truly yours,
ROSEMARY THIGPEN,
Publicity Superintendent.

The Meridian District Council of the Methodist Youth Fellowship held a business meeting at the Decatur Methodist church, Thursday, January 24, with the president, Miss Bobbie Gillis, of Philadelphia, presiding. The meeting was opened with a prayer by Rev. Clyde Gunn, district superintendent.

Bro. Gunn discussed the District Rally and the speaker that could be secured and expressed his desire that the district make this the biggest occasion of its kind ever to be held in Mississippi. It was voted unanimously to hold two district rallies, the first one March 8, at the Central Methodist church in Meridian, and the second in September, the date to be decided on later. Dr. N. C. McPherson, president of Wesleyan College in Georgia, and one of the outstanding speakers in the South, will be the inspirational speaker for the rally of March 8. Bro. Gunn said that we should have not less than 1,000 young people at this rally.

The Council approved a plan presented by the district director, Mr. A. H. Nall, whereby each church in the district will assume responsibility for a certain sum of money on the Youth Fund to be paid between now and June 1. The chairman of the Commission on World Friendship, James Hutchinson, of Philadelphia, will have charge of this drive.

It was voted by the Council to hold two summer camps, one for ages 15 to 23, inclusive, and another for ages 12 to 14, inclusive, the place and time of these camps to be decided on later.

The following adults were elected as Adult Advisors: World Friendship, Mrs. James Hutchinson, of Philadelphia; Worship and Evangelism, J. Harry "Pop" Weems, of Meridian; Community Service, Miss Sarah Weaver, of Quitman; and Recreation and Leisure, Mrs. Morgan, of Newton.

Rev. J. R. Grisham, pastor of the host church, said the interest and enthusiasm shown by the group, if continued throughout the year, would show some startling results. He expressed a desire to see the Fellowship Teams organized and visiting the churches that do not have an active Youth Fellowship.

In addition to the Council and Bro. Grisham, Miss Lillian Taylor, president of the Newton-Neshoba district; Rev. John Payne, pastor of the Poplar Springs Church in Meridian, and Mrs. Taylor, of Decatur, were present at the meeting.

After the meeting a delicious dinner was served by Bro. and Mrs. Grisham, assisted by the Misses Gillis and Dixie Briggs.

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MUSTEROLE

MISSISSIPPI W. S. C. S.

(Continued from page 10)

The text for this study is the Bible and the guide is the book by our own Dr. Henry Bullock, "The Divine Fatherhood."

Mrs. McKeithen suggested that an introductory session, using a dramatization of some story in the Bible may be used, or these dramatizations may be used during the sessions. She suggested four sessions: I, The Fatherhood of God and the Brotherhood of Man as revealed in the Old Testament; 2, The Fatherhood of God and the Brotherhood of Man as revealed in the New Testament; 3, Jesus and Man's Resistance; 4, One God, One Brotherhood. Outline given to local secretaries of Spiritual Life at meetings.

If the method suggested by Dr. Bullock in the December issue of the Methodist Woman is used, outside material and study must also be used if Special Recognition is desired.

"Christianity is not something that is talked—it is something that is lived. Christianity in America can be the salvation of the world, but first we must make it work in America—it's still a theory with us, because we have never put complete Christianity to the test to prove it works," said Mrs. Stanley Wilson as she presented the action which should result from the study of "The Fatherhood of God." She called attention to the startling fact that the secular press is saying "Either we live the Brotherhood of Man or face annihilation," and listed several recent articles, among them "One Lost Moment," in January McCall's Magazine and "The Last Trump," in the January Ladies' Home Journal.

Missionary Personnel

The urgent need for hundreds of new workers for the mission fields was presented at each meeting. The responsibility for finding young men and women who will answer the call for service was placed on the hearts of the members of the W. S. C. S. Every society was asked to organize prayer groups to pray definitely that God will touch the heart of someone in their own church during this year.

Consecration Service

Each meeting closed with an impressive consecration service.

Notes

At the meeting of the Seashore District, Dr. Henry Bullock presented the plans for the study of "The Fatherhood of God."

* * *

Wesleyan Service Guild Corner

Members of the Guild units in the Mississippi Conference will be happy to know that for the first time they are to have a Conference-wide meeting.

Plans are being made for the week-end Conference to be held immediately preceding the Pastors' School in June.

The Conference will begin at noon on Saturday, June 15th, and continue through the afternoon of Sunday, the 16th. Members should make a note of these dates and plan for vacations, etc. It is hoped that each Guild in the Conference will be represented.

Further plans will be worked out by the Guild committee, possibly during the annual meeting of the Mississippi Conference W. S. C. S. in March.

It might be well for the Surplus Property Division to offer a lot of surplus charters for sale. Congress could then provide fancy salaries in Washington for the dispossessed executives.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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MOTION PICTURE, "SHIELD OF OUR FREEDOM," RELEASED BY THE LOUISIANA CIVIL SERVICE LEAGUE

Prepared in the same dynamic style as "March of Time" and other news films, the "Shield of Our Freedom" depicts vividly the advantages of the Merit System as contrasted with the evils under the "Spoils System."

This moving picture in sound, with lively running commentary, takes a little over twenty minutes to be shown and is now available in 16 MM film at no expense to all civic groups in Louisiana. The film has had a most enthusiastic reception.

It is now being exhibited throughout the State by Mr. Joseph Lallande, Executive Director of the League, and Mr. John T. White, Secretary-Manager in connection with the League's educational campaign.

All groups desiring a showing will please write to the Louisiana Civil Service League, Queen & Crescent Building, New Orleans, which will arrange to include such groups in Mr. Lallande's or Mr. White's itinerary during the coming year.

SAYS HOME MISSIONS NEEDS WORLD SETTING

By Luman J. Shafer

Home missions must be put in a world setting, as every organization struggling with the task of adjustment to the new kind of world order must be. It is frightening to think of the responsibilities that have been suddenly thrust upon our young country. The world is turning to it as to a new hope; not only the Far East, but the so-called "Old World." The answer to the question as to what kind of a world we are going to have in the future is thrown on our shoulders.

Unless a world organization is to be based on moral principles it cannot succeed. And whether we take a parochial or an ecumenical attitude on this problem depends upon the kind of Christianity we have, whether it is based on such words as "American" or "national."

Foreign is a heathen word, not a Christian word. Until our Christianity stops using that word, until it gets out of its parochial setting, we cannot be the creatures who will make the new world as it ought to be.

It is important for foreign missions that this kind of world be made that every aspect of America be Christian, but it is also important to home missions. Home Missions will make the kind of country that will influence the world. The passage of the Exclusion Act by the United States was one of the greatest factors responsible for the kind of Japan we have had in the past five or six years. It made them turn back on themselves. The same thing can happen to China. What we do to China in the next decade is going to have an important relationship to missions. If China goes nationalist and breeds resentment, then Christianity will go underground, as it did in Japan; and there will be the kind of situation there was in Japan.

We have to have good missionaries, because, for one thing, they are to the people they serve the only example of what we are that they know. But we have to be good ourselves. What the United States does, what happens over here, goes out all over the world.

There are now many foreign students in this country. The thing we need most of all to do is to show them our good will. We ought to take a lot of Japanese students and bring them over here to educate them. Yet that would be dangerous, because we cannot trust America and its racial attitudes. Here is a job for home missions. These students ought to be a responsibility of both home and foreign missions.

The hopeful side of the picture is what is happening in Japan today. It is incredible. The American occupation forces are capturing Japan. We are giving them the experience of democracy, and it is the common soldier who is doing it. Japan is full of the stories of our soldiers who have helped mothers with their babies, insisted on the men getting up in the trams and giving women their seats. They have taken possession of the country because they are decent. MacArthur says you could not get this kind of behaviour through discipline. It is because of their training in the home and church schools. This is the kind of thing home missions can influence. This is home missions in Japan.

USE YOUR CHURCH SCHOOL IN THE YEAR OF EVANGELISM

By John Q. Schisler

The Methodist Church can move as a mighty force for the accomplishment of great purposes. That has been demonstrated in the financial phase of the Crusade for Christ. More than twenty-seven million dollars were subscribed and more than twenty-two million paid by the end of the ninth month after the close of the campaign. This magnificent result was achieved because so many local churches did their full share.

It is one thing to raise a large sum of money. It is another to reach great evangelistic objectives such as the Methodist Church has set for herself in this quadrennium. The latter is harder but it can be done.

Much depends upon the Church School in the year of evangelism. The attitude of its officers and teachers toward evangelism and what they do about it is going to be the measure of success in this great endeavor on many pastoral charges. The pastor carries great responsibility in this year of our Lord, 1946. He needs every ounce of strength and help which his Church School can give. It can give much if inspired, instructed and guided.

The Focus of Wise Strategy

The Church School, under the leadership of the pastor, carries an original responsibility for evangelism which cannot be transferred or delegated to any other person or organization. It is but one of several agencies in the local church which are responsible for evangelism, it is true, but it cannot excuse itself by reason of that fact and depend upon others to perform the evangelistic work of the Church. The Church School superintendent and the Church School teachers have been called to places of service in the Church in which evangelism is an inherent duty and privilege. In fact, the Church School must concern itself ~~with~~ evangelism if it is to function as a Christian educational institution at all.

Not only does the Church School carry a great responsibility; it has correspondingly a great opportunity. The good Church School teacher in a good school meets her pupils regularly, uses a curriculum which points the pupils definitely toward the acceptance of Christ and His way of life and membership in the Church, and does her work in an atmosphere of worship which is conducive to the awakening of spiritual impulses in her pupils.

The record of the past few years also reveals the great opportunity of the Church School as an evangelistic agency. For example, the pastors of the Methodist Church reported a total of 151,379 Church School pupils who joined the Church on profession of faith in the Annual Conferences which reported in 1945. This is over sixty per cent of the total received into the Church on profession of faith and from preparatory classes during the period covered by these reports. The Church School is therefore the pastor's chief assistant in evangelism. The question before us is, are we going to recognize this fact, act upon it and achieve the results which await us?

Goal and Challenge

The Board of Evangelism has established a goal of one million new church members in 1946. If this goal is reached, many of these new members must come into the Church from the Church School.

The General Board of Education has presented to the Church a challenge of one million two hundred thousand Church School pupils uniting with the Church in the period from June, 1944, to the end of 1948. This is approximately twice as many Church School pupils as we have received into the Church in any like period of time within the past twenty-five years. Thus is presented the goal and the challenge to the Church School. It is a dramatic recognition of the strategic importance of the Church School as an evangelistic agency in the Church. Never before has every Methodist Church School been faced with such a challenge. Each and every School must answer for itself to God and the Church!

A SACRED HONOR TO GLENDALE

(Continued from page 9)

was at Glendale one Sunday night service and prayed. I recall these words in his prayer: "O, Lord, Glendale was conceived in love and born of faith." He was well acquainted with its beginnings and loved it down through the years. He loved it to the end.

On the beautiful pulpit of the church is the following inscription: "In Honor and Memory of W. A. Decell by His Son, J. L. Decell." This was a gift of the Bishop to the church. Since God saw fit to take him Home so soon, we of Glendale deem it such a sacred blessing and honor to have had his last sermon behind the sacred pulpit. His brother, Marvin, also heard him deliver this last message. Blessings on the bereaved family constantly, according to Numbers 6:24-26.

With sympathy and prayers,

J. A. WELLS.

Druggist: "And what, sonny, can I do for you?"

Junior: "My mother told me she wanted a bottle of good-natured alcohol."

—Watchman Examiner.

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Temperance reform is but a labour of Sisyphus, and the burden it desires to remove rolls back on the community again, unless the agitation is consistently directed, not so much to the hampering of trade, as to the disciplining of a passion.

—Francis Greenwood Peabody.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for hidden things that have already been made clear, for questions already answered and tears already wiped away. I thank Thee for any deepening assurance that life has brought, for any growing confidence in Thy wisdom and Thy love, for any clearer glimpse of what lies beyond these shadows. Where as yet I cannot see, help me to hold fast to Thee. And when the darkness gathers and the way is hard, whisper again Thy promise in my heart. Amen.

Vol. 93. No. 7.
NEW ORLEANS 12, LA.,
THURSDAY, FEBRUARY 14, 1946.

The Greatest Sacrifice

By Clyde Edwin Tuck

He knew the fragrance of the Sharon rose,
The sheen of Syrian brooks beneath the moon,
And beauty's ancient awe, when bright days close;
He felt the cool lake winds at sultry noon.
He paused to listen to the nightingale—
This youthful Teacher found life sweet and good.
He knew His dreams, God sent, must yet prevail—
The world's high purpose one vast brotherhood.
He faced the cross, and His young life He gave
For what He deemed was best for all mankind.
The patient, pleading Christ still waits to save
Earth's stricken hosts, and all who search may find
The shining banner of His truth unfurled
Upon Hope's highway to a free new world.

WALLET OF THE WEEK

THE POPULATION OF THE UNITED STATES, despite the casualties of war and the suspension of immigration during the war years, is said to have increased more than eight million in the past five years. This brings our total population to approximately one hundred and forty million. The ten and one-half million births were more than twice the number of deaths, exclusive of war casualties, in the three and one-half years ending July 1, 1945. Ours is the one country in the world with the room and the resources to expand.

* * *

THE JAVANESE TURMOIL which has been a constant threat to the peace of the world since VJ-Day is, of course, political on the surface, a fight for independence, but deep in the jungles the fanatical Moslems are not losing the opportunity to turn the political upheaval into independent and vicious "holy wars". Fanatical Moslems are said to be killing and torturing Christians. They even bury some children alive. In some cases Christian bands were disbanded at gun-point and others were forced to submit to the Moslem right of circumcision.

* * *

UNITARIAN MISSIONARY CONTRIBUTIONS, according to a statement attributed to **The Christian Register,** Boston, are "disgracefully low." The statement says that one church with $12,000 expenses gave $73 for missions; another with $13,000 expenses gave $50; another with $15,000 gave $62; and still another with $16,500 expenses gave $85. It would seem from this factual statement that culture as a missionary motive is not nearly so compelling as the belief in the deity of Jesus and what that belief implies. It will require vastly more than a one-half of one per cent sharing to bring the world to Christ.

* * *

MINISTERIAL DISLOYALTY seems to be no small factor in the world debacle of the churches of America during the past few decades. In a recent issue of the Richmond, Va., **News Leader,** appears the result of a survey of four widely scattered presbyteries of the Southern Presbyterian Church on the subject of dancing, which the General Assembly of 1900 condemned as "inconsistent with the nature of Christian profession." A total of eighty-seven and three-tenths per cent of all the ministers said either that their children danced or they would encourage them to do so. Why did the Richmond paper feel that such an attitude was news?

* * *

THE COAT OF ARMS of the nations at the United Nations meeting in London furnish an interesting survey of national symbolisms. In addition to the symbols which indicate the national resources, various forms of bird and animal life are common. Among these are the condor, eagle, lion, horse, ox, llama, deer. There are also some objects which reflect even more definite national facts, such as the cedar of Lebanon, the date palm of Saudi Arabia and Liberia. The presence of the star and crescent and the hammer and cycle indicate Turkish and Russian influence, respectively. Denmark has the oldest coat of arms and it is also richest in nature symbols.

CENTRAL HALL in London is a Methodist-owned structure, and in renting it to the United Nations Organization the stipulation was made that no alcoholic beverages might be consumed upon the premises. Just two hundred yards away from Central Hall, the Anglican clergy set up a drinking place in the old Church House and made nugatory the protective reservation in the rental contract of the Methodists. That is a strange exhibition of Christian fraternity and one wonders how such a thing can be reconciled with the recent evangelistic gesture: "Toward the Conversion of England."

* * *

A MILLION EARTHQUAKES per year are said to be recorded at the California Institute of Technology. Of that amazing number, one per cent, according to Dr. Beno Gutenberg, originate in California; the rest originate along a belt stretching from the Aleutians through South America, New Zealand, New Guinea, Japan and back to the Aleutians. The constant quakes felt in various parts of the world show the pounding of the pent-up molten mass in the bosom of the earth and it would seem to show a weakening of the crust of the earth along the belt of earthquake recurrences.

* * *

THE COTTON FARMER, according to the figures of the Midsouth Cotton Growers' Association which was published in **The Commercial Appeal** of January 20, actually receives seven and one-half cents of the cotton consumer's dollar. The breakdown is as follows: Retailing, 32.6; Wholesaling, 8.2; Manufacturing apparel and household goods, 29.9; Dyeing and finishing cloth, 8.5; Spinning yarn and weaving cloth, 10.5; Merchandising cotton, 2.1; Ginning and baling, 0.7, and Farm production, 7.5. This adds up to 100 cents—the cotton consumer's dollar. In neither war nor peace does the farmer strike.

* * *

TWENTY-ONE LOCAL CHURCHES, of six denominations in four small Kansas towns, have donated more than a million pounds of wheat flour to the Church Committee on Overseas Relief and Reconstruction, according to the announcement made by Dr. Leslie Moss, committee director. The contributing towns are, Moundbridge, Heston, Goessel, and Elyria, Kansas, and the flour was designated for shipment to Holland, Belgium, Greece, France and Italy. Six thousand barrels of flour will not make a dent on the European hunger situation, but it is a great contribution for four small towns.

* * *

PUERTO RICAN EVANGELISM, through the Association of the Evangelical Churches of Puerto Rico, is undertaking to double the membership of the Protestant churches by 1949. All the denominations having work on the island will share in the campaign which is to be climaxed in 1949 by a great celebration of the fiftieth anniversary of the beginning of evangelical work on the island. The field is comparatively small in area, but the difficulties of Christian conquest are not expressed in either square miles or units of population. It is a challenging goal.

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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

THE UNO AND WORLD PEACE

The bitter experiences of war through which the world has passed have a tendency to incline most people to an ardently defensive attitude toward the United Nations Organization. The remembrance of the disastrous end of the truce of Versailles and the disturbed and chaotic condition of the world are abundant reasons for giving any serious effort at building a peaceful world a fair trial. Millions of people hope that UNO may succeed beyond the dreams of its most devoted friends and despite the gloomiest apprehensions of its adversaries. To the realist, however, we seem to have reached the point where "a gloomy truth may be better than a cheerful falsehood." Instead of wishful thinking, let us face the facts as they are.

Along with the inherited traditions regarding the League of Nations, UNO has been faced with disclosures of secret agreements by which certain lands and peoples appear to have been dealt with in a manner not consistent with the declarations of freedom which gave hope to all subject peoples. We do not think that these secret agreements should be interpreted apart from the pressure under which they were made. There is, doubtless, much to be said for what may have been agreed upon at Yalta, and it should be remembered that our present reactions reflect both the Atlantic Charter and the changes resulting from the course of subsequent events.

Despite the settlement of the controversial questions which threatened the Council during the past week, it appears that the "veto" right reserved to the five major powers is likely to prove to be the most iniquitous reservation of the Constitution under which it came into being. It does not make sense to permit any nation to raise an issue before the Council and then resort to a veto to save itself from defeat at the hands of the court to which it made the appeal. To allow a nation to enter an unconditional "caveat" against action which it has sought, is to license that nation to jockey for an advantage and then to protect itself against an adverse decision by resort to a constitutional weapon for whose use no justification whatever is required. The use of the veto might be technically legal, but its use to defeat wholesome ends would have an unfavorable reaction.

The unseemly struggle to which we refer brought into the open another matter which deserves some consideration. We refer to the unfortunate exhibition of temper which must have chilled the souls of many who are thinking in terms of a **Christian** world order. The bald candor of the British and Russian representatives was loudly acclaimed, but the approval soon became less enthusiastic. It is one thing to appreciate candor, but a very different thing to condone offenses against good taste and the moral sensibilities of people. Coarse candor should have no place in the procedure of the most responsible Council in the world. Its nature and purpose should impose restrictions upon tempers and speech. It should not degenerate into a marathon of villification and vituperation.

It is difficult to see how the Council can function effectively while its action is hobbled by an unconditional veto right for any one of five nations. The reason for the veto restriction is understandable, but the unwisdom of placing the whole world at the mercy of a single dissenting power must now be obvious to all. It means nothing to say that Britain, Russia, France, and China could not now go to war under any provocation, and that the United States is not war-minded. Such an argument would cease to have force the very day that any of the great nations might be willing to risk armed resistance. If UNO is to be an effective international voice in the liquidation of disputes which threaten the peace of the world, its authority must be positive and not rest upon adventitious circumstances, whether weakness or disinclination to war.

DEATH CLAIMS NOBLE WOMAN

In the death of Mrs. Gertrude Schereck Levy, on Monday evening of last week, a truly great soul passed to her eternal reward. We had known her for twenty-five years and in all that time we never saw any evidence of the slightest variation in her loyalty to the many causes for which she literally gave her life. She was a Jewess, but her self-dedication carried her across every religious and denominational boundary. The military honors accorded her at her burial attest the high appreciation in which she was held by the Veterans of Foreign Wars, but her influence was felt and appreciated in practically every area of the fraternal, benevolent, philanthropic, and civic interests of her native city. She needs no panegyric from us, for the touch of her heart created a shrine in thousands of homes where her deeds will be recounted long after her face has been forgotten. Among the organizations specially invited to attend her funeral on last Thursday was Rayne Memorial Methodist Church.

IMPORTS OF ALCOHOLIC SPIRITS

Imports of alcoholic spirits from other American countries are said to have risen from one million dollars in 1938 to the amazing total of thirty-five million in 1944. This includes imports of rum, gin, whiskey and other alcoholic spirits, and the figures are credited to a report from the office of Inter-American affairs. During the period covered by these figures imports of bananas fell from twenty-eight million three hundred thousand dollars to twenty million seven hundred dollars. Poison was given the priority over food.

LATIN AMERICAN EVANGELISM

Latin American Evangelism appears to be on the verge of a period of aggressive conquest of the countries to the south of us. Among those listed in the coming evangelistic efforts are Dr. George P. Howard, Dr. and Mrs. John Mackay, and Dr. T. Z. Koo. Evangelistic leaders in the Latin American lands believe that this is a day of opportunity for the Christian conquest of those countries and they are making appeals for a high order of Christian leadership for the full and effective presentation of Christ in the undertaking now getting under way.

THE CROSS

The time has come when we must decide whether the Cross means anything or is just another beautiful symbol that decorate spires, altars, and women's necklaces. It is as indispensable in the Christian's belief as St. Paul said it was, or can we laugh it off, and make light of it and ignore it?

Paul's statement was that without the Cross and the empty tomb the whole Christian movement was vain and empty.

Dr. A. P. Hamilton

And so far as the Methodist Church is concerned, I know that unless we have some kind of re-statement of and re-dedication to the cardinal principles of our religion, giving a reason for the faith that is in us, we are in grave danger of going off into a vague, nebulous humanism or humanitarianism even.

We are already in danger of substituting the so-called "social creed of the churches for our traditional and long-accepted credo to which we have given and still give a sort of unemotional and absentminded lip-service.

There is no use trying to evade the issue as so many do by recaliing and reiterating the well-known saying of John Wesley to prove that he did not set much store by creeds or credentials, such as, "If thy heart is as my heart, give me thy hand;" "The world is my parish;" "Your God is my devil," and all the rest.

These sayings of his are beside the point. They have reference to tolerance and the willingness to live and let live in religion as in every other phase of human life.

The Cross, and human redemption through the Cross, were as much an integral part of Wesley's belief as any other fundamental of the Christian faith. Why, he even took Holy Communion every day to the day of his death, which shows very definitely what he believed with respect to the Cross and its implications. It was so much a thing taken for granted that he never even remotely raises the question.

Now the "social creed" is fine, and it is to the credit of modern Christianity that it has re-discovered, so to speak, the social teachings of Jesus. But it is only one phase of the Christian Religion, Jesus demands a clean heart as well as a clean hearth. Indeed, the former implies the latter. Look around you. Those communions which have rejected the divine sufferings of Jesus with all its implications are well on the way out, and are doomed to extinction, for the same reason that the dinosaur and dodo have left the human scene: Change of climate.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

THE LONESOMENESS OF LEISURE

The world is a funny place in which to live—funny because it has so many funny people. We read in a big-city newspaper the other day that there are four times as many men looking for jobs as there are jobs available in that particular area. It's funny that people really want to work.

On the other hand, we read in the dailies and hear over the radio that hundreds of thousands of men who have good jobs are leaving them and refusing to go back to them except on their own terms. It's funny that people really don't want to work.

If the people who want to work could take the jobs of those who won't work, everything would seem to be fine. But our industrial system is so organized that those who want to work can't get a job unless those who won't work are willing for them to take over—and they are not willing. It's a funny world.

On the surface, it looks as if those who have work are tired of it and want to rest, while those who are out of work are tired of doing nothing and want to get busy. But they won't swap places. People are very funny.

It's a funny feeling not to have anything to do. I can speak with authority on that matter, for I am at leisure. I have been reasonably busy for a good many years, with a definite task and certain daily obligations. When I went to bed at night, I knew that a round of activities would engage me the next day. And I was glad to have a night's rest.

But now—it doesn't make any difference what time I go to bed or what time I get up. If I don't want to do anything, I don't have to do it; and if I should think of something that I'd like to do, all I have to do is to get at it (if it doesn't require much money). Some people might think that is an ideal fix to be in.

I'm not complaining. In fact, I am reasonably happy. I am as I am by my own choice. But there is lonesomeness about leisure that bears down pretty heavily sometimes. I got so lonesome today that I went out and tore down a string of old fence. I'm going to build it back tomorrow—and make it better.

There's a lot of difference between leisure and laziness

THE AUSTRIAN METHODISTS

Bishop Paul Neff Garber

Since 1938 Austrian Methodists have been isolated from their brethren in America. Prior to 1938 there was an Austrian Mission Conference belonging to the Geneva Area. After the seizure of Austria by Germany in 1938 Bishop Melle considered the Methodist work in Austria to be within the bounds of the Germany Central Conference and made the appointment of pastors there.

Austria is now no longer a part of the German Reich. Our Austrian leaders are therefore appealing to their American brethren for assistance and for a return to the same relationship held prior to 1938. The Discipline of 1944 gives no information as to the episcopal area in which Austrian Methodists hold membership for Austria is not included within the bounds of any annual conference, provisional annual conference or mission of the Geneva Area nor in the German Central Conference. In many ways the Austrian Methodists are our "forgotten" Methodists.

I know that Bishop Melle would agree with me that now is not the time to discuss the question of episcopal supervision in Austria. We will leave that to the decision of the General Conference of 1948. Our only immediate problem is to furnish assistance to our loyal Austrian Methodists in their hour of suffering.

Methodism has suffered much in Austria. During the war the attendance at services declined because as Brother Hinrich Bargmann, our superintendent, reports, "Nearly every man was ordered to the army and our daughters had to work for the armament factories and because the mothers and their little children had to leave for the danger of bombardment."

The conscription of pastors for the German army took a number of pastors from their pulpits. Brother Bargmann says: "Indeed we were only a few workers on the field.'

Prior to the occupation of Austria by the Nazis we had at Turnitz a large Methodist social center, which included a Home for Aged, two recreation homes for adults and a Children's Home for accommodating two hundred children. This was taken over by the Nazis and used as a National-Socialist educational institutiton. The money paid to the church for the property was put in what is now perhaps worthless German investments. In November the Turnitz property was being used by several hundred Russian soldiers and Pastor W. K. Glaeser of our Methodist Church at Linz, Austria, writes that "I fear they will take with them all the furniture when they leave the home."

There has been much destruction of Methodist property. The First Church in Vienna was damaged by bombs and only a small room can be used for services. The Fourth Church and the Fifth Church in Vienna were totally destroyed during the bombardment of the city. The church edifice and the parsonage of the Second Church in Vienna have lost windows but can be used.

Many laymen died during the war. Brother Bargmann reports that "It is not yet possible to report the loss of membership of the church, because we do not know how many of our missed brethren and sisters will return from the war, but we know already, that many of them have died and many others, if they will return, will not find their homes."

The expulsion of Germans from Austria has caused further loss of membership in the congregations. On this point Pastor Glaeser reports: "With the reichdeutschen members we have lost, we gained other Methodist people, who come as fugitives from Yugoslavia, Hungary, Czechoslovakia, Silesia, Poland, Russia, Latvia and other countries. They are living as foreigners in different camps, in complete poverty, waiting, if they will have any opportunity to return to their homes, where their parents and grandparents lived more than hundreds of years."

In these refugee camps are a number of Methodist pastors, like Lorenz Stahl, a Yugoslav pastor; Sergij Maschkewitsch, white Russian Methodist preacher, and Johann Piotrowski, Polish Methodist preacher. In a letter to me, a Methodist chaplain at Linz, Austria, states that "All of them are in dire need of the simple necessities of life and are almost devoid of any aids to worship and Bible study. If you can find any way to help us supply them, please 'lend a hand'."

Our members suffer from lack of food. Pastor Glaeser wrote in November: "The greatest need is want of necessary food. Parents are not able to feed their hungry children; they give them their own part." Superintendent Bargmann writes that the serious problem is the nourishing and clothing of the members since the armies had taken their food, clothes and shoes. The food rations are so small that as a consequence many members are sick. When Pastor Glaeser recently visited Vienna he says: "I could not get any food there. I had to bring it with me."

In addition to the above problems the victory of the Roman Catholic party in the recent election adds another burden to all Protestant groups. In view of the former persecution of Protestants in Austria under Roman Catholic rule a wave of religious tolerance will probably come when the Allied forces leave Austria.

This is not an encouraging article but I think the American Methodists should know the facts concerning the suffering of their brethren in Austria. If as John Wesley said the Methodists are "one people in all the world" then we American Methodists cannot evade the responsibility of aiding our Austrian brethren in this dark hour of their history.

THE COMMISSION ON WORLD PEACE OF THE METHODIST CHURCH

Charles Frederick Boss, Jr.

Executive Secretary

The special Committee on Conscientious Objectors of the Commission on World Peace, under authority granted by the commission at its annual meeting, November 14-16, 1945, has taken action withdrawing administration of civilian public service units by the Commission on World Peace, and of financial responsibility as of May 31, the date of the close of its fiscal year.

The action was adopted January 7, 1946, by the committee, on condition that a poll of Methodist civilian public service men would reveal a strong majority in favor of this action. The poll was taken with the following result to date: For withdrawal, 342; for remaining in civilian public service, 51.

The committee, in arriving at its decision, reviewed thoroughly the various aspects of the problem—philosophical, political and practical. It recognized values which have come to many men through their participation in civilian public service; it noted the high degree of co-operation and good will shown by responsible officers of selective service. It also discussed the grounds of dissatisfaction which have led the majority of our civilian public service men to view the continuation of civilian public service units as undesirable.

The Commission on World Peace adopted, unanimously, a strong statement in opposition to peacetime compulsory training on a unilateral basis. It is convinced that it is possible, and imperative that we seek the universal abolition of conscription through the United Nations Organization, and took action calling upon our representatives in UNO to secure an international agreement toward this end. The commission has carried forward an aggressive program in opposition to the adoption of peacetime compulsory military training; it has never taken action in its favor. The executive secretary, on December 7, 1945, appeared before the military affairs committee of the House of Representatives presenting a statement for the commission.

Being so thoroughly opposed to the adoption of peacetime compulsory military training, and finding no grave emergency now which justifies the further implication of the Commission in the administration of conscription in peacetime the commission therefore announces its purpose to withdraw its administration of such units as of May 31, 1946.

Careful note should be taken, however, of the action of the Commission to continue its counsel to civilian public service men, to assist them in demobilization, to provide all possible help to the many who desire various forms of Christian service, and also to continue to seek adequate funds from individuals and Methodist churches until the costs which have accrued up to May 31 as the result of the assignment of Methodist conscientious objectors to civilian public service camps, have been met.

MRS. EMMA WILLIAMS STAPLES AT REST

Mrs. Emma Williams Staples entered the land of perfect rest on Monday, January 28, 1946, at 6:30 in the evening. She had known much suffering over a period of several years, but "The sufferings of this present world are not to be compared with the glory revealed" in the life which she now possesses.

She had been a member of the Methodist Church from her youth and the sincerity of her profession will be a cherished memory, as well as a source of inspiration to those who survive her. She will live in this world as long as her influence remains, and forever over there.

She is survived by her husband, A. D. Staples of Castor, La., and by the following children: Judge J. F. McInnis of Minden, Rev. R. H. Staples of New Iberia, Archie Staples, Jr., of Castor, Mrs. Allen Hall of Alexandria, and Mrs. W. M. Hamm of Shreveport.

The funeral was held in the Castor Methodist Church, with Rev. Lloyd Foreman, pastor, in charge, assisted by the Rev. G. W. Pomeroy and the Rev. Mr. Hucabee of the Castor Baptist Church.

We, who remain, of the family, have lost much, but she has gained immeasurably by her translation, and by the grace of God we may join her in the fullness of His time where death, and pain, and sorrow cannot come. Thanks be to Him who doeth all things well.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Rev. R. C. Mayo reports 16 new subscriptions already sent in from the Smithville, Miss., charge and he is looking for other additions to the list in the near future.

Rev. C. Wesley Baley is at Horn Lake, Miss., where his wife has a position in the school. Bro. Baley says everything goes well with him, but that he has not got used to being on the retired list.

Dean R. E. Smith, of Centenary College, Shreveport, La., writes that he was expecting to go back to work on Wednesday of last week, following an extended period of convalescence after his operation during the holidays.

Rev. Murray Cox places us in his debt by a list of 29 subscriptions from the Handsboro, Miss., charge, all of which are new subscribers except two. We trust that every new friend may soon enter into the bonds of an abiding friendship.

Rev. B. H. Andrews called at the **Advocate** office one day last week while we were at home ill. We regret to have missed his call. Bro. Andrews is now at Gonzales, La., where he and his wife are caring for Mrs. Andrews' mother.

Dr. and Mrs. Joseph A. Smith, Centenary Church, McComb, Miss., were in the city on Thursday of last week to meet their son, who is returning from military service in Burma. Dr. Smith was in fine spirits and reports favorably concerning his work at McComb.

Rev. J| H. Dillard, pastor of the Bucatunna, Miss., charge, sends us a list of 72 subscriptions for the **New Orleans Christian Advocate.** At least 60 of these are new subscribers, and it indicates what can be done for the circulation of our Christian literature. We appreciate the work of Bro. Dillard and his people.

Rev. J. H. Cameron reports continued progress in the work of the Auburn, Miss., charge. He is having a preaching service every Sunday morning at Auburn without changing any of the other appointments. Various improvements have been made on the churches and on the parsonage and the outlook for the year is good.

Rev. T. E. Gregory, Macon, Miss., writes us that Rev. J. M. Bradley is still seriously ill in the Baptist Hospital at Jackson, Miss., where he underwent an operation some time ago. For a while his recovery was extremely uncertain, but he is slightly improved and while he has a long way to go, still they hope for his ultimate recovery.

Mrs. J. E. Valentine, Athens, La., writes that her pastor, Rev. Beverly Bond, had at last reached his charge and has been discharged from the Navy after 32 months' service. He was given a royal reception in Methodist style and he is spending the month of February in a round of pastoral visitations in his four churches.

Dr. V. C. Curtis, who has been spending a brief visit over at the Seashore Campground, was in New Orleans on last Friday and paid the **Advocate** office an appreciated call. The work in Columbus district, over which Dr .Curtis presides, is making substantial headway, as is indicated by the salary rating of a number of the churches.

Rev. J. Melvin Jones reports that he is having a great time at Hazlehurst, Miss., where he has received 21 into the church since Conference, six of whom were by profession of faith. The regular services of the church, including the mid-week service, are being well-attended and the very much enlarged program is already in effect. Plans are in preparation for the redecoration of the church and parsonage.

SOUTHERN METHODIST UNIVERSITY RECEIVES GIFT

News dispatches of the past week carried the announcement that Mrs. W. W. Fondren of Houston, Texas, had made a gift of one million dollars to Southern Methodist University for the erection of a Natural Sciences building. No other details of the gift were mentioned. It will be remembered that Mrs. Fondren and her late husband provided the funds for a magnificent library building for the University. Southern Methodist University is fast becoming the most imposing institution of the entire Southwest and its scholastic standards are keeping pace with its physical progress.

MISS SNOWDIE WOOLLARD DIES IN MEMPHIS

A note from Mrs. W. W. Woollard at Grenada, Miss., brings us the news of the death of Miss Snowdie Woollard in the Methodist Hospital, Memphis, Tenn., on January 29, 1946. She was the sister of the late Rev. W. W. Woollard and was 84 years old. She was a good woman and a loyal Methodist who gave of her best as long as she lived.

MILLSAPS COLLEGE NOTES

Dr. R. R. Priddy, a Ph. D. from Ohio State, a member of the Board of Stewards at Galloway Memorial Church, has been employed by the College to teach chemistry and geology. Dr. Priddy was formerly employed by the Texas Oil Company and was the geologist of that Company in Mississippi.

Dr. M. L. Smith, president of Millsaps, delivered the commencement address at the University of Mississippi last week. His subject was "Living in the Next Ten Years."

The enrollment for the semester that opened January 30, is 493. Included in this number are 180 returned veterans.

Founder's Day will be observed this year on Tuesday, April 9. Our speaker will be Dr. Wharton Green of New York. Dr. Green graduated at Millsaps in 1898.

High School Day will be observed this year on Saturday, April 27. On this day the college is the host of high school seniors selected by high school superintendents and pastors over the state.

Millsaps College is inviting the presidents of the two Boards of Evangelism of the two Mississippi Conferences to hold their conference-wide conferences on Evangelism at the College on July 1-3. Millsaps College would like to have all the Methodist preachers of the state as its guests for those three days. We are hoping that these boards can accept our invitation.

MISSISSIPPI CONFERENCE AT GULFPORT OCTOBER 16-20

My Dear Dr. Duren:

In the same mail with your letter this morning was one from Bishop Darlington telling me that the date of our Annual Conference has been fixed to open the night of Wednesday, October 16th, and close with the reading of the appointments on Sunday afternoon, Octobth 20th, and I thought this fact ought to be passed on to you and to all our people through the Advocate in its next issue.

You will recall that the Conference adjourned without selecting a place for its next meeting. Bishop Decell was anxious that it be on the coast, but there was some doubt then in the minds of all of us about the hotels being able to take us. At the Bishop's request I talked with the hotel managements and they assured me that we could have 350 rooms in Gulfport or 450 in Biloxi. I so reported to the Bishop and

LUZIANNE
COFFEE
100% GOOD

at our last cabinet meeting, which was held late in the afternoon of Tuesday before the Bishop died on Thursday he appointed Thomas Carruth, Dr. Bullock and myself to canvass the situation and select the place. This committee was unanimous in its decision that it would be best to wait to meet in Biloxi until their proposed new building could be finished, so we decided on Gulfport. All sessions of the Conference will be held in our First Methodist Church here and the hotels assure me that they will take care of every one who wishes to come, provided reservations are made some time during the late summer. A more definite statement concerning reservations will be made through the Advocate some time during the early summer.

Bishop Decell really wanted the sessions of the Conference held in the auditorium at the Camp Ground, but lack of heating facilities made that a rather risky proposition until he was able to carry out some of the many improvements he had in mind for this property.

You may be interested in the fact that we had 123 decisions in the Visitation Evangelism campaign at Main Street, Biloxi, week before last, 188 at Pascagoula last week. In both places Bro. Ulmer was in charge.

Probably the last appointment Bishop Decell made was that of Rev. A. M. Ellison as assistant to Thomas Carruth at Biloxi. Bro. Ellison has been on the ground about three weeks, has charge of our new work in East End, Biloxi, and conducts a children's service at 11 a. m. each Sunday at Main Street, leads in the work for men at Keesler Field, and is one of the best visitors I ever saw. He was just the man we needed.

Very sincerely,
J. L. NEILL, D. S.

WHO'S GOT THIS BOOK?

Mark Twain said every time a new book came out he read an old one. So I'm teaching an old book, at Centenary. So old the boys can't find the book—out of print. Now, Brethren, look over your old books and if you have a copy of Tillett's "Paths That Lead to God," let me know what price you want for it; or whether you'll lend it to a preacher boy. We have a fine bunch of boys studying for the ministry and we need a number of these books.

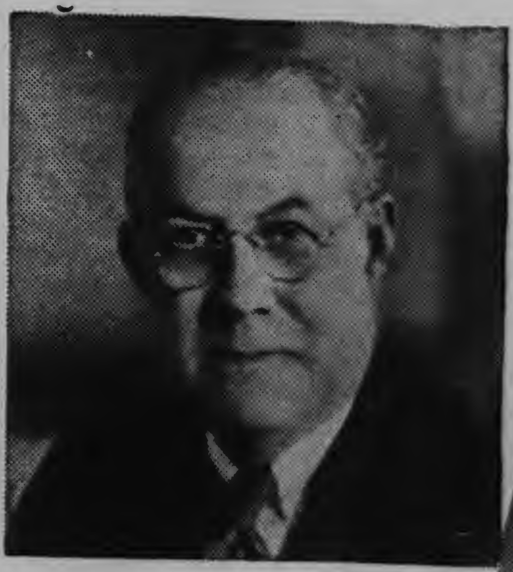
Address: R. E. Smith, Centenary College, Shreveport, La.

LOVICK PIERCE NEW PUBLISHINGG AGENT

Lovick Pierce, of Dallas, Tex., is the new publishing agent elected to that position by the 54-man Board of Publication of the Methodist Church. He succeeds Ben A. Whitmore, Nashville, Tenn., who resigned in December to become head of the Trust Department of the Third National Bank there.

From his office in Nashville, Mr. Pierce will share with Dr. Fred D. Stone, publishing agent in Chicago, joint responsibility for directing all operations of the Methodist Publishing House, a business which grossed more than $8,300,000 last year.

Mr. Pierce, whose Methodist lineage dates back to the early 18th century, is the third to bear the name "Lovick." He is the great-great-grandson of Lovick Pierce, one of the most colorful figures in early American Methodism; the great-grandson of Bishop George F. Pierce of the Methodist Episcopal Church, South, and the grandson of Lovick Pierce, who for many years worked as chief clerk in the Office of Education at Washington. His father, Walter F. Pierce, spent his entire working years with the Methodist Publishing House, beginning at Nashville, and going to Richmond, Va., in 1912, to establish a branch house. Dr. Whitmore succeeded Walter Pierce as manager there.



(Above) Dr. Fred D Stone, Publishing Agent since 1936. (Right) Lovick Pierce, recently elected Publishing Agent succeeding Ben A. Whitmore.

Born at Sparta, Ga., in 1903, Mr. Pierce received his elementary school education at Richmond, Va., and attended Georgia Military Academy. Never having worked under the employ of any organization other than the Methodist Publishing House, the recently elected publishing agent began his career in 1921, in the Richmond bookstore. He was transferred to Dallas in 1929, and has spent the last 16 years managing the store there.

In 1940, while continuing as manager of the Dallas branch, Mr. Pierce was appointed associate director of sales for the entire Publishing House, and is one of the directors of the Protestant Film Association recently organized in New York. He is vice-president of the American Booksellers' Association; a member of the official Board of Highland Park Methodist Church, Dallas, and treasurer of the South Central Jurisdiction of the Church.

Married to Miss Florence Eugenia Couch in 1926, the Pierces have two children, Eugenia Carter and Lovick Pierce, Jr.

THE DISTRICT PARSONAGE
Vicksburg, Miss.,
January 26, 1946

Dear Brother:

The Mississippi Conference Journal reveals that the Vicksburg District made substantial progress in many ways. It is indeed gratifying to know that every charge accepted and paid the entire askings on Benevolences last year. Eleven charges paid in full the apportionments on the Crusade for Christ. Six of these paid a total of $768.00 more than the askings. Of the $33,069.00 apportionment we still lack a total of $5,409.00. I have assurances from several charges that they will pay the full amount due, a total of at least $3,000.00. I have just received word that Dr. Thomas B. Lugg, Treasurer of the Crusade for Christ, is holding his books open until Friday, Feb. 8th. This means that we have until Feb. 3rd to make the final payment. The need for this money is more urgent than ever. Let us not fail those of our brethren in other lands who have suffered and lost so much during and since the war. It may be there are individuals in the charges that have paid in full who want to pay more. Please encourage them to do so. Others who have not paid still have this opportunity on the first Sunday in February.

This is the year of Evangelism. Read again the report of the Board of Evangelism on page 98 of the Journal. Keep in mind the dates for special services in our own District. During the month of February let us make full surveys on our charges and list all prospects. At your earliest opportunity send me a list of those who have moved from your charge and where they now reside. Blanks for this information have been sent you. Your CO-OPERATION, please.

On page 86 of the Journal you will note the special days to be observed. I hope every charge will observe Race Relations Sunday—Feb. 10th. Too long have Christian people neglected improving better relations with those of other races. The better elements of both white and colored races need to work together to solve this problem in a Christian way. Again let every church observe Layman's Day. More and more lay speakers are available.

Let us keep in mind and heart the far-sighted vision of our now sainted and greatly beloved Bishop J. Lloyd Decell, and the goal he set for Mississippi Methodism—page 111 in the Journal. It will be of lasting profit to you and your ministry to read again and again his great address to the Class on Admission—page 74.

—O. S. Lewis, D. S.

If a man is not familiar with the Bible he has suffered a loss he had better make all possible haste to correct.

—Theodore Roosevelt.

PERSONAL NOTES AND INCIDENTS

A note from Bishop Hoyt M. Dobbs, who is now sojourning at the White House, Gainesville, Fla., indicates that he is in his usual good spirits and that his roseate outlook abides.

According to a statement just received, the student enrollment at Mississippi State College increased 125 per cent during the last week of January and the first week of February. Naturally this created an unusual and a confusing situation, but one which will be adjusted in the course of time.

The Men's Bible Class of First Church, Hammond, La., had a farewell service for its teacher, Mr. Guedry, who is to leave soon for Lake Charles, La. A farewell supper was given also on Tuesday evening at Shangri-La, just west of Hammond. Rev. Harold D. Marlin is pastor of the church and Mr. George B. Campbell president of the class.

Rev. J. H. Cameron, pastor of the Adams circuit of the Mississippi Conference, has arranged his schedule of appointments so as to give Adams church four services and the other four churches two services each a month. This means that he has four services on the first Sunday, two the second, four the third, and three the fourth Sunday, total of 13 preaching services in addition to two prayer meetings each week.

CORRECTION TO STATISTICAL REPORT

North Mississippi Conference

In Aberdeen Distrct, table 2, the $3300 paid on indebtedness opposite Becker, should be opposite Amory. The grand total for the Amory Church should be $14,731 instead of $9,649, as shown on report. The $5,082 entered in the column for Amory under "Items reported twice" was the total for items listed under Part II. There were no items reported twice. We are glad to make this correction in the report of a fine and loyal church like Amory that is going forward under the leadership of Bro. R. G. Moore.

E. M. SHARP, Secretary.

ANOTHER CORRECTION

Dear Dr. Duren:

Please allow me space to make a correction in statistical table No. 1, column No. 5 of the North Mississippi Conference Journal for the Hernando Church. I make no accusations because I know the complicated task that our efficient statisticians have. But we reported twelve additions on profession of faith and in som way failed to get credit. If I made the mistake I apologize to the good people of Hernando because we had a record report on everything last year and they deserve credit. I find the correct report on my work sheet, the yellow sheet, but could have failed to enter same in the forwarded copy.

W. O. HUNT.

CARROLLTON AVENUE OBSERVES ANNIVERSARY

On last Sunday, Rev. Elmer C. Gunn and his people observed the sixtieth anniversary of the Carrollton Avenue Methodist Church. Mr. Gunn, the pastor of this enterprising and substantial congregation, has given the longest service and the most effective leadership the church has ever had. During the sixty years of its history the church has grown from twenty members in February, 1886, to a membership of more than a thousand at the present time and an annual budget fo $16,000. The Church School has grown from twenty-five to 600 enrollment. The church auditorium has been enlarged and the organ has been rebuilt, and the congregation enters upon a new decade with improved facilities and a rededication of itself to its mission of service to its section of the city.

SCHOOLS OF VISITATION EVANGELISM SHOWING SPLENDID RESULTS

There have been 368 decisions for Christ and the church as a result of the evangelistic efforts of Rev. E. W. Ulmer, Mr. Virgil McBride and Rev. T. A. Carruth and the pastors and laymen who co-operated with them in schools of evangelism.

Schools of evangelism have been held at Edwards, Forrest Hill, Picayune, Bay St. Louis, Pascagoula and Biloxi. 196 of the 368 are listed as first decisions.

Here are some facts that are amazing but are actual results:

Three ministers visiting during the daytime in one day, secured 60 decisions for membership, many of these first decisions.

One day's visitation results brought more decisions for membership than the total number of members received by that church during the past conference year.

There was one man and his team during a certain period of the school at Biloxi that secured 44 decisions out of 45 prospects.

On the first night of the Pascagoula school two teams secured a total of 22 decisions out of 22 prospects.

It is remarkable that so large a number of first decisions have been secured. Some of these were grown men and women.

The schools have demonstrated the fact that there is a right way and a wrong way to visit.

It was my privilege to make several visits with Rev. E. W. Ulmer. I want to say that he is one of, if not the most efficient visitors for decisions that I have ever worked with. He is truly doing a splendid work as our conference director of evangelism.

THOMAS A. CARRUTH,
Con. Sec. of Evang., Miss. Conf.

TERRY CHARGE OBSERVES VISITATION WEEK

Laymen of the churches of the Terry Methodist charge cooperated with three visiting ministers in observance of Home Visiation Week during January. As a result eighteen persons were received into membership in the four churches.

Those received are: Mr. E. B. Ellis, Mrs. Bobbie Lewis, Mr. and Mrs. George L. Fortner, Jr., Mr. and Mrs. G. L. Fortner, Sr., Mr. and Mrs. William Kingster, Mr. and Mrs. Harry S. Moore, Mrs. J. A. Harris, Mrs. D. P. Uli, Mr. E. C. Hudson, Sr., Mr. and Mrs. Oliver Smith, Kenneth J. Smith, Mrs. Rosie Fleming and Henry Everette Fleming. Thirteen of these were received by certificate of transfer, three on profession of faith, and two by vows.

Forest Hill Church sponsored the visitation campaign; the workers were guests for the "supper-instruction" period in the homes of Mr. and Mrs. F. B. Lee, Rev. and Mrs. J. M. Corley and Mrs. Oliver Marble. Visiting ministers were Rev. James Connor of Levall Wood Methodist Church; Rev. Norman Purvis, Edwards Methodist Church; and Rev. Seth Granberry of Forest Methodist Church. Mr. Virgil McBride, of the Mississippi Conference Board of Evangelism directed the visitation. Cooperating laymen were: Mr. Norton Gary, Mr. Frank N. Dodge, Mr. Eugene Marble, Mr. Floyd Hawkins, Mr. M. L. White, Mr. L. B. Bryant, Mr. Charles Birdsong.

This visitation-evangelism is part of the Methodist Church Crusade for Christ in which eight million Methodists in the United States are asked to take an active part.

REPORTER.

DECELL MEMORIAL CHURCH

Dear Dr. Duren:

The following is a transcript of the official record of the first quarterly conference of the Wesson Charge which I send to you because of its more than local interest:

WHEREAS, the late Bishop Decell was a member of the Wesson Methodist Church in his boyhood, and it was in the old church building he said that, "God first spoke to his heart;" and

WHEREAS, he considered this his home church and throughout his ministry in our great Methodist Church, the Wesson Church was always close to the heart of this great servant of God; and

WHEREAS, it was because of his donation that a building program was begun, which under his inspiration and leadership resulted in this present building;

THEREFORE, BE IT RESOLVED, that we now in Church Conference this the 20th day of January, 1946, in tribute of the memory of Bishop John Lloyd Decell officially name the Wesson Methodist Church, Decell Memorial.

To the District Superintendent and members of the First Quarterly Conference, of the Wesson Charge, Brookhaven District, Mississippi Conference.

The above resolution was unanimously passed in Church Conference of the Wesson Church.

We move that this conference ratify this action of the Wesson Church Conference.

Signed:
ROY C. CLARK, Pastor
CURTIS YOUNGBLOOD,
Lay Leader.

Beauregard, Mississippi, January 27, 1946.

Motion passed unanimously by standing vote.

Many of those throughout the Conference who have known of Bishop Decell's love for the Wesson Church have expressed their appreciation of this tribute on the part of the Wesson people. The name of Lloyd Decell is an honor to Wesson and this congregation is honored to worship in a Church which bears his name.

Naturally we look forward to the formal dedication of the building as "The Decell Memorial Methodist Church." It is hoped that this will be possible next Homecoming Day, September 1, 1946, which is, incidentally, a day set by Bishop Decell himself as "his day in Wesson."

Prior to the formal dedication, of course, provision must be made for the retirement of the little more than $9,000 indebtedness which rests upon the buliding. We are encouraged to believe that this will not be impossible because of those, both individuals and congregations, who have expressed a desire to have a part in completing this memorial to the life of our late Bishop.

ROY C. CLARK, Pastor,
The Wesson Methodist Church.

A MESSAGE CONCERNING THE TOWNSLEYS

My Dear Doctor Duren:

Note to Editor: You may "glean" from this any "item" you can use for the **Advocate.**

Yes, the dear old **New Orleans Advocate** is just like a letter from home. Always so welcome and so wholesome and helpful. Its columns are chuck full of "good things" for both mind and soul. Perhaps, the BEST is the "Editorial Column"—so sound, logical and convincing and orthodox.

The eldest son of the Townsleys, the Rev. Inman Ueber Townsley, has recently returned to his field work in the Congo Belge, Africa. He went by boat, while his wife, Mrs. Patricia Dimmette Townsley, went by air. While in the U. S. A. on furlough they both took their M. A. degrees at Kennedy School of Missions at Hartford, Conn. His theme was on the "Nganzza" (witch doctor) while her's was on "The Domestic Economy of Belgian Congo Homes." "Inman" has just been appointed by Bishop Newell S. Booth, district superintendent of Tunda District of Central Congo Belgian Annual Conference.

The Rev. Hendrix A. Townsley, secretary of the South India Annual Conference in India has recently been reassigned to the Raichur District and also the Banglaore District—(taking two districts with more than one hundred (100) pastoral charges—and villages. (Missionaries are so scarce that they have to "double up" on the present workers.) Hendrix has recently married Miss Eileen Elizabeth Hiecker of Barielly, India. Bishop J. Wascomb Pickitt and bishop Shot K. Mondol (now in the United States) officiated at the ceremony. The bride is a former teacher in the Isabella Thoburn College.

The California Annual Conference, in addition tot pay in full the Crusade for Christ quota of $235,000, raised in cash $655,000 for its own institutions, College of Pacific; Wesley Foundation, Berkeley; new churches in new cities; conference home missions, etc.

—A. Inman Townsley.

A MISSISSIPPI LAYMAN AND HIS CHURCH PAPER

Dear Doctor Duren:

I am attaching herewith your card and my check to cover subscription to the **New Orleans Advocate** for another year.

In this connection I wish to say that when I can first remember (confidentially that was a long time ago, as I was born in 1875) my father was a subscriber to your good paper and I began to read it back in the days when they use to have a children's letter page. I remember when I was a small boy I sent in my contribution, and the editor published it, and my boyish heart thrilled at the sight of my name in print. When I married and set up a home my first step along with others was to subscribe for the **New Orleans Advocate,** and it has been coming into my home regularly since. I have never been able to understand how any person can be a good churchman, to say nothing of being a good Christian, without reading his church paper and literature. You have been getting out a splendid paper and I congratulate you on the fine job you are doing.

I am glad that I know you personally, and have known you since the day you preached a commencement sermon in Montrose when you were a Millsaps student.

With personal regards, I am,

P. L. BLACKWELL.

Newton, Miss.

FROM OUR MAIL

I have always appreciated your editorials in **The Advocate** and especially the recent one on "Anti-Trinitarianism". I think you were right on the track that time and unless men of influence do something about this situation we are all "sunk" so far as progress in the church is concerned. Unfortunately, as you know, these fellows are being thrust upon us in all places possible where they can get this doctrine into the preachers of today. Something needs to be done about it and that right early. If this be treason then I am guilty. To me it is a tragedy to find the foundations being dug out from within the fold. An old layman once told me that the fellow knocking on the outside did little harm as he could only hit the walls, but the fellow on the inside could cause much damage as he could break up the furniture. As it seems to me today the greatest threat to our church is from within.

—A Louisiana Minister.

* * *

Dear Dr. Duren:

I was very happy to read your article on the growing attitude of anti-Trinitarianism in our church. I have felt, for a long time, that someone should come forth with a definite pronouncement against this ungodly teaching.

I feel that the greatest imposters of the day are those who call themselves Methodists, shield themselves behind its great loving heart, and undermine its power through pernicious teaching. I consider sabotage and treason lily-white compared to them.

If we are to give up our belief in the Diety of Christ, who can save us from our sin? If we are to eliminate our great belief in Christ's teaching of regeneration by a spiritual birth, what shall we offer men that any other pagan religion does not offer? If we are to reduce our faith to the point where it can believe only in miracles of a human Christ, do we have a Christ? We could go on with questions that puzzle us, for through our experience we have come to know the truth of what the Blood of Christ does to sinful men.

—Another Louisiana Minister.

NEWS NOTES FROM S. M. U.

Two gifts amounting to $1,650,000 to Southern Methodist University were announced at the semi-annual board of trustees' meeting February 5.

Mrs. W. W. Fondren, long-time benefactor of SMU gave $1,000,000 for the construction of a natural sciences building.

Mr. and Mrs. J. J. Perkins of Wichita Falls, two of Methodism's leading philanthropists, gave an additional $650,000 for the Perkins School of Theology at SMU. This gift by the Perkins makes a total of $2,000,000 which they have donated to the school of theology in the past year.

In a letter to the board announcing the gift, Mrs. Fondren said, "In these days of scientific advances, it has seemed to me that our church schools should increase their contributions in this field of human thought, and with this end in view it is with much satisfaction that I am able to advise your board that I am working out a program whereby a gift of $1,000,000 in cash and in property will be made available to Southern Methodist University for use in erection of a new science building on the university campus in Dallas."

The $1,000,000 will be used to house the Fondren School of Science and will include both graduate and college work in the sciences. In 1935 Mr. and Mrs. Fondren gave funds for the Fondren library which was completed in 1940 at an approximate cost of $500,000. Other gifts for scholarships have been made during the years. Mrs. Fondren is a member of the board of trustees of SMU and of Scarritt College of Nashville. She is a member of the Federal Council of Churches of Christ in America, representing the Methodist Church; a member of the general board of hospitals and homes of the Methodist Church in America, and a trustee of the Methodist Hospital in Houston.

Mr. and Mrs. J. J. Perkins have made numerous other gifts to Southern Methodist University, including $76,000 for the completion of the Perkins Hall of Administration. $176,164 was given in 1942 for the building of the Joe Perkins Gymnasium. Of the gift of $1,350,000 last year to the School of theology, $550,000 will be used for the construction of a dormitory for single theological students, a dormitory for married thelogical students and for a chapel. The remainder will be used for an endowment as will the latest gift of $650,000. Mr. and Mrs. Perkins have also made many other gifts to SMU.

Both the Perkins and Mrs. Fondren are well known throughout Methodism for their philanthropy in Methodist institutions.

BROOKHAVEN DISTRICT SECOND ROUND

McComb, LaBranch Street, Feb. 6, at 7 p.m.
Tylertown, preaching Feb. 10 at 11 a. m.; quarterly conference Feb. 20, 7 p. m.
Foxworth, at Hopewell, Feb. 10, at 3 p.m.
McComb, Pearl River Ave., Feb. 10 at 7 p. m.
Osyka, at Muddy Springs, Feb. 17, at 11 a.m. and 1 p. m.
Summit at Summit Feb. 17 at 7 p. m.
Brookhaven, Feb. 27 at 7 p. m.
Bassfield at Carson, Feb. 24 at 11 a. m. and 2 p. m.
Prentiss, Feb. 24 at 7 p. m.
Gallman at Mt Pleasant, March 3 at 11 a. m. and 1 p. m.
Crystal Springs, Mar. 3 at 7 p. m.
Sartinsville at Tilton, Mar. 10 at 11 a. m. and 1 p. m.
Georgetown at Oma, Mar. 10 at 3p. m.
Bogue Chitto at Matthews Chapel, Mar. 17 at 11 a. m. and 1 p.m.
Meadville at Bude Mar. 17 at 7 p. m.
Barlow at Center Point, Mar. 24 at 11 a. m. and 1 p. m.
Utica at Utica, Mar. 24 at 7 p. m.
Harrisville at Mt. Pisgah, Mar. 31 at 11 a. m. and 1 p. m.
Hazlehurst, Mar. 31 at 7 p. m.
Silver Creek at Silver Creek, April 7 at 11 a. m. and 1 p. m.
Monticello at Monticello, April 14 at 11 a. m. and 2 p. m.
Wesson, at Wesson, April 14, at 7 p.m.
Nebo at Oak Grove, April 21 at 3 p. m.
Magnolia, April 28 at 11 a. m.
Adams at Pisgah, April 28 at 3 p. m.
McComb, Centenary, April 28 at 7 p. m.
Scotland at Galatia, May 5 at 11 a. m. and 1 p. m.

VAN R. LANDRUM, D. S.

Vicksburg District Second Round

Anguilla, at Catchings, Mar. 24, 11 a.m. and 2 p.m.
Centreville at Liberty, Feb. 24, 11 a. m. and 1:30 p. m.
Eden at Bethany, Mar. 10, 3:30 p. m.
Edwards at Learned, April 14, 3:30 p m.
Fayette, Mar. 3, 7:00 p. m.
Gloster, at Union, Feb. 24, 3:30 p.m.
Hermanville at Carlisle, Mar 17, 4:30 p. m. and 7:15 p. m.
Lorman at Blue Hill, April 14, 11 a. m. and 1:30 p. m.
Louise and Holy Bluff at Holy Bluff, Mar. 31, 4 p. m. and 7 p. m.
Mayersvile at Fitler, Mar. 31, 11 a. m. and 1:30 p. m.
Natchez, Feb. 17, 7:30 p.m.
Oak Ridge at Oak Ridge, Feb 10, 11 a. m. and 2 p. m.
Port Gibson, Mar. 17, 11 a. m. and 1:30 p. m.
Rolling Fork at Rolling Fork, Mar. 24, 7:30 p. m.
Roxie at Knoxville, Mar 3, 3:30 p. m.
Satartia at Mt. Olivet, Mar. 10, 11 a. m. and 1:30 p. m.
Silver City at Carter, April 7, 11 a. m. and 2 p. m.
Crawford Street, Feb. 3, 7 p. m. (Q. C. later.)
Gibson Memorial, Feb. 10, 7:30 p. m. (Q. C. later.)
Washington at Kingston, Mar. 3, 11 a. m.. and 1:30 p. m.
Woodville at Woodville, Feb. 17, 11 a. m. and 2 p. m.
Yazoo ity, Mar. 10, 7:30 p. m.
DISRICT-WIDE RETREAT at Fayette, Mar. 12, 13. (IMPORTANT).

O. S. LEWIS, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Fatherhood of God

Our societies in the Mississippi Conference are beginning to study "The Fatherhood of God". Those having representatives at the district Educational Conferences and Seminars were given mimeographed suggestions, but for the benefit of those who did not receive these suggestions, we give the following:

Text: The Bible and the Divine Fatherhood, by Bullock.

Supplementary Reading:

The Message of Jesus, Branscomb.
One God, One World, Craig.
The Bible Speaks to Our Day, Barclay.
Brothers Under the Skin, McWilliams.
The Meaning of God, Rall.
The Jew in Our Day, Frank.
Indians Are People, Too, Bronson.
American Negroes, A Handbook, Embree.
America's Tenth Man, Southern Regional Council.
What Kind of a Democracy Do You Want? Wycoff.

Timeliness: As science has made our world so small and drawn all peoples so closely together in chaos, we need to learn anew that there is a way of life by which we can all live in peace as the children of one Father.

Purpose: To get a clear conception of the revelation of the Fatherhood of God and the Brotherhood of Man and to increase the practices of these Christian principles in every day living.

Method: It is suggested that in studying the course The Fatherhood of God, for six one-hour classes, that the topics be presented in the order in which they are given in the text, The Divine Fatherhood. If four classes are used, instead of six, the topics given in last week's **Advocate** are suggested.

If the suggestions of Dr. Bullock, in the December issue of **The Methodist Woman** are used, outside reading must also be used. The dramatic reading given in the **Advocate** recently may be used in connection with one of the lessons.

Principles of Bible Study:

1. The Bible is a library of many kinds of literature, rather than a single book. It contains biography, history, short stories, letters, sermons, songs, etc.
2. As literature, the Bible must be interpreted in the light of the times, customs, beliefs, etc., of the period in which each part was written.
3. To understand adequately any piece of literature, we need to know the "who, to whom, when, where, why and what" of the writing.
4. The Bible is a book of religion, not a text or authority on science, economics, government, etc. It contains the Word of God for us on how to live and worship.
5. The Bible shows that "God takes men where he finds them and leads them upward." In other words, the Bible shows growth in moral standards.
6. The Bible progressively reveals God.
7. To perceive this unfolding revelation, it is helpful to study the books in the order in which they were written, which is not the order in which they appear in the Bible.
8. The Bible is best understood and enjoyed when it is read like other books, not a few lines at a time, but in long stretches—whole books or natural units.

Committees: Several committees should be appointed to work during the study: (1) Worship. (2) Radio or drama. (3) Brotherhood. (4) Survey and action.

Suggested Activities

1. Community survey to find places of discrimination and physical black spots.
2. Develop in the class members a greater knowledge and appreciation of other races.
3. Specific project for class, to strive to better existing conditions in a direct and constructive plan, and to co-operate with church and civic organizations in promoting world brotherhood.

* * *

Brotherhood Week

This year Brotherhood Week is to be observed February 17th-24th.

This observance should be greatly emphasized for it follows the study we are now using, The Fatherhood of God.

We are being asked to make a survey of our community for discrimination and take some action.

One suggestion which may be followed in any community is to make a study comparing the educational opportunities for white children with those for Negro children.

Do you know that: Negroes in rural areas of Mississippi are unable to get any funds for building school houses, except through their own efforts with their own people and with the white people? In a few counties there is a one-mill county-wide tax levy for improving school houses, but in only a few.

In the case of a separate school district, the city school superintendent can get public funds for building Negro schoolhouses by a bond issue or otherwise, but this is not true in rural cases.

Nearly all Negro schools in rural areas are the so-called common school districts and they have never had the taxing power. Most white schools in rural areas are of the consolidated type and they do have taxing power. (Moreover, they tax the property of Negroes within the consolidated school district, along with the property of the white people.)

Why not have your county superintendent of education speak to your society about the Negro schools in your county. He is perhaps interested in their improvement and will appreciate your interest.

Investigate the school for Negroes in your community. A parent-teacher organization in their school, with you to help, will be a fine move toward a better school and a better community understanding.

* * *

News

McComb—The W. S. C. S. of Centenary Church had a very impressive service for the installation of the 1946 officers. An altar table was covered with a snow-whte cloth with a centerpiece of red and white camellias, on either side of which were glowing white tapers in crystal holders. Potted ferns surrounded a large portrait of the Master, forming a lovely background for the sacred service.

Dr. Joseph A. Smith, pastor, read the impressive service, installing: Mrs. Russell Forman, president; Mrs. G. H. Fox, vice-president; Mrs. N. E. Wennerlund, corresponding secretary; Mrs. Sam Coleman, recording secretary; Miss Jessie Cooper, treasurer, and the following secretaries: Mrs. Reuben Stokes, C.S.R. and L.C.A.; Mrs. E. P. Jones, missionary education and service; Mrs. J. A. Smith, student work; Mrs. Jimmy Godbold, youth work; Mrs. Albert Lansing, children's work; Mrs. W. O. Weeks, literature and publications! Mrs. T. Cooper Wilson and Mrs. C. B. Emmerich, spiritual life; Mrs. Ray Thigpen, supplies.

Life Membership certificates were presented to: Mrs. W. F. Hinton, Sr., Mrs. J. N. Meek, Mrs. J. W. Shamburger, Mrs. D. N. Terrell, Mrs. R. M. Benjamin, Mrs. Russell Forman, Mrs. Sam Coleman, Miss Jessie Cooper. Certificates were also presented to: Fred Goodwin Corley, Jr., Cynthia Ann Felder, Harriet Elizabeth Hatnes, Christine May Magee, Paul Boydstun Calvert.

Fayette—The following officers will serve the W. S. C. S. for 1946: Mrs. Sidney Darsey, president; Mrs. Millsaps Johnson, vice-president; Mrs. Sam Ewing, recording secretary; Mrs. John Shelton, corresponding secretary; Mrs. Robert Corban, treasurer, and the following secretaries: Mrs. Artie Lyon, missionary education and service; Mrs. Ralph Lehman, C.S.R. and L.C.A.; Mrs. Eual Samples, youth work; Mrs. W. H. Swarner, student work; Mrs Gray Geoghegan, childrens work; Mrs. Kirby Harrigill, literature and publications; Mrs. Morris Martin, supplies; Mrs. Andrew Puffer, Wesleyan Service Guild.

* * *

Sympathy

The women of the Mississippi Conference deeply sympathize with our treasurer, Mrs. C. E. Mullins, because of the passing away of her sister, Mrs. George Vaught, of Tylertown. This is the second time in a few months that Mrs. Mullins has passed through a similar sorrow.

* * *

Jurisdiction Conference

The Woman's Society of Christian Service of the Southeastern Jurisdiction will meet in Memphis on February 26th-28th. This is a very important meeting, since no meeting was held in 1945. Our women are asked to pray that God will guide in the making of the plans for our work.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. S. J. Fairchild, Vice-President
Louisiana Conference

We must not say in the Woman's Society of Christian Service that a Vice-President is just a "stand-in" for the President.. We, too, have much work to do.

1. Chairman of Program Committee.

The Vice-President serves as chairman of the program committee in local societies. We have long recognized this as one of the most important phases of our work. That monthly program in each Society is the first introduction of many women to the work of the Woman's Society of Christian Service. It must command interest and attention. It must be informative, challenging and up-to-date.

Review and study the 1946 program outlines; make plans and assign responsibility. "Peace Through His Cross" is the topic for the year. Study carefully the program suggestions in the **New Guide**. Watch for the excellent suggestions in the **Methodist Woman** each month. Program possibilities are unlimited and are a fascinating study.

2. Promotion of World Federation of Methodist Women.

What a world we are watching and trying to help! The Federation will have increasing meaning as we come more in touch with the heroic work of the women in the countries so long blacked out by war. Watch the church periodicals as the news crowds into them, wonderful news of sacrifice, courage, reconstruction, faith.

The closing paragraph of a letter from a missionary remaining in the Philippine Islands after the years of the hardships of war fits the situation in each of these lands and might well be kept in the hearts of all of us: "Life is strenuous, problems are legion, challenges face us on every side; fellowship is genuine, and satisfaction crowns many a weary day. It is really a great time to be alive. I am glad for the opportunity to live and lift a little."

The purpose of the Federation is to make Christ known through various lines of work: education, evangelism, health and social work.

Now that hostilities have ceased, communications are being received and reports have come from a number of units whose activities we have heard little about for some years.

The program for December, 1946, is devoted to the Federation. Every program for the year can be related to what other units of the woman's organization are doing if vice-presidents are alert to such opportunities of keeping the World Federation before all members. We are glad to have a lovely new prayer card. See that every member of your society has one.

Every issue of the **World Outlook** and **The Methodist Woman** offers help in your work. Make your own bibliography each month as the copies reach you. Then you will be supplied with Federation news, and will always be ready to talk of making Christ known.

3. Promoting and Securing Special Memberships

Urge that they be promoted as far as possible as "second-mile giving" over and above the regular pledge, with a goal of "an average of one membership from each local society."

We are going to have a Special Membership Dinner at our Conference. As many as can, come prepared to present special memberships at this dinner. Making these special gifts is an attractive and delightful way of contributing toward the great worldwide program of service that has been undertaken by the women of Methodism in this country.

Please see that your District Vice-President has a complete list and correct address of your 1946 Vice-President. She in turn will see that your Conference Vice-President has a correct list.

The new **Guide** is off the press. It gives valuable guidance in goals, duties, and committee work of the Vice-President. Perhaps these page suggestions will interest you:

Page 59 lists duties of the Vice-President. The Organizational Chart locates you and your committee work.

Page 9, which is devoted to the Vice-President, tries to show the importance of program work and lists the results sought through programs.

Page 62, section 4, gives the composition of the Program Committee.

Page 31 gives the duties of the Program Committee.

Page 43 offers program suggestions.

Page 45 tells you how to test your programs.

"Study to show thyself approved" and do your best to make many women wake up and live and work for a better world.

CRUSADE FUNDS AT WORK

The Crusade for Christ Headquarters Office has received numerous queries about relief and reconstruction work in Europe. "As yet," says W. W. Reid, of the Board of Missions and Church Extension, "only partial assessment has been made of the damage to Methodist property in Europe and the cost of rehabilitating the many thousands of displaced Church leaders." Crusade funds were put to work in this field as soon as possible, and the following paragraphs, taken from Mr. Reid's report, illustrate what is being done:

"Casa Materna, the famed Methodist Orphanage and Schoo at Portici, on the outskirts of Naples, Italy, has received $10,000 for urgent preliminary repairs which will enable it once again to function as an orphanage. During the war, all its inhabitants took refuge in the mountains."

"One thousand dollars has been allocated for emergency support and rehabilitation of church workers in Belgium, as well as to supply them with Christian literature with which to begin their service tasks. Another $1,600 is being used for partial emergency repairs which will make damaged properties usable as church, school, and residence. Complete repairs or rebuilding of destroyed property in Belgium will take many times this amount."

"Scores of Methodist Church workers within the Finland, Finland-Sweden, and Baltic Conferences are now refugees. To assist in their rehabilitation, support, and reestablishment in places of Christian service, the sum of $8,900 has been sent to Scandinavia."

"Denmark, a nation whose economy is based largely on the cooperative movement, had a national cooperative insurance plan during the war. This covered all property within the kingdom, the premium being payable after hostilities ceased on the basis of actual damage sustained. All Methodist churches, schools, and homes were thus covered. The cost to the Methodist Church for this cooperative insurance is $8,322, which is being paid from Crusade funds."

MRS. BOLING CASS HALL TRANSLATED

December 28, 1945, in the home of Mrs. A. R. Moist, a granddaughter with whom she had been residing for the past ten years, Mrs. Boling Cass Hall answered the last call and peacefully ascended to the Celestial City, there to repose in the presence of Him whose promise was to prepare a place for the pure in heart. Born Antoinette Newton on March 20, 1850, in Morehouse Parish, Louisiana, daughter of Daniel and Nancy Newton. At the age of 18 she was married to Boling Cass Hall. That union was blessed with seven children, one son and six daughters, viz: Luther E. Hall who was Governor of Louisiana 1912-1916; Mrs. S. E. Berwell, Mrs. D. O. Porter, Mrs. F. K. Lyman, Mrs. E. C King, Mrs J C. McCall and Miss Ethel Hall. Surviving are Mrs. Burwell, Mrs. Porter, Mrs. King and Mrs. McCall; also a sister. Miss Eunice Newton, 94 years old, who resides at Bastrop, La. The remaining members of her immediate family are 13 grandchildren, 17 great-grandchildren and 4 great-great-grandchildren. Mrs. Hall joined the Methodist Church at an early age and was an active member throughout her long and useful life. Her life was a beautiful and blameless one, always contributing to the pleasures and comforts of those around her. She was amiable in disposition, generous to a fault, never complaining, never criticising. She was lovingly known by her host of friends as Grandmother Hall. She was 95 years 9 months and 8 days old when the summons came. A Christian, a loving and a noble spirit has gone to await the coming of the loved ones she left behind. Funeral services were conducted by her pastor, the Rev. Otis W. Spinks, in the Methodist Church at Abbeville, La. Burial was in the family plot at Bastrop, La.

—Contributed by a friend.

There is a courageous wisdom; there is also a false reptile prudence, the result, not of caution, but of fear.—Burke.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Making the Guild Program Effective

The Guild meeting should include a worship service, a program, consideration of Guild projects and supply work which may be a part of the program, at least five minutes for discussion and action on any vital issues on impending legislation presented by the Christian Social Relations and Local Church Activities Committee, and fellowship of whatever nature is needed by the group.

Suggestions for the Guild use of "Peace Through His Cross" are given in the worship and program booklets. Each meeting must be interesting. It must be carefully planned in advance. As a rule, the more members who take part the better.

The order may well be varied from month to month.

"Guild Projects" and "Supply Work" presented monthly give a clear picture of the Guild's responsibility to the Woman's Division of Christian Service and opportunity for service around the world. Many of the projects fit into the program for the month.

It is not the wish of the Standing Committee to have gifts allocated to each of the projects each month, nor is it necessary in any given month to contribute to the project listed for study that month. Rather it is desirable to learn something of the postwar needs of the work of the Woman's Division of Christian Service that the Guild supports.

Guild projects are a part of the budget which the local unit supports through its pledges made at the annual pledge meeting. Statements about each project can be found in Part Three of the Guild Handbook.

Guild supply work is over and above the annual pledge of the local unit for mission work. The needs here presented are for **cash for supply work**—not covered by the regular budget—which goes through the regular channels and, if the Guild report blanks are properly filled out by the local unit, gives credit to the unit. Information about finance will be found in Part Four of the Handbook. There is a statement about the needs of each piece of upply work in Part Three.

* * *

Cultivation Fund of the Guild

The purpose of the Wesleyan Service Guild is to enlist employed women in helping build the kingdom of God. To do this effectively, each local unit must secure certain materials for program building, reporting, publicity, and postage. Occasionally there are epenses for a speaker or missionary. For all this money is needed. This fund is called the cultivation fund.

The amounts of this cultivation fund should be sufficient to cover local expenses but should be kept as nominal as possbile not to detract tfrom the mission fund. As a rule, twenty-five cents per member per year is sufficient to cover the above expense.

* * *

January Guild Projects

Mabel Ruth Nowlin—"Rehabilitation Work Right Now!" Yes—that is what our Guild missionary started in June, 1945.

An urgent request came from the World Sunday School Association to borrow Mabel Ruth Nowlin because she was the best equipped missionary to lead in a special new project in Christian literature.

Little boys and girls—even many youth in China—Christians — had known nothing but war—flying bombs, destroyed homes, separation from parents and family—many killed before their eyes—no food, no clothes, nothing left but fear!

Moral sense dulled too, as life itself made necessary—even seemed to warrant—lying and stealing. All right to lie to the enemy during war! But what about breaking the habit of lying after the war?

No books or magazines left in occupied China. No printing presses. No equipment either.

So Mabel Ruth Nowlin was made chairman of a special committee to study needs of children and youth whose basic attitude was fear. Educators, child specialists, psychologists, religious education missionaries, nationals, and consultants of China and the United States came together and worked out new literature—for emotional and spiritual rehabilitation of children and youth—to be printed here—then flown to occupied areas of China for use the minute these areas were ready.

So successful was the month's work that the World's Sunday School Association decided to do likewise for other countries than China. Consequently, Mable Ruth Nowlin was released from study and Guild itineraries from September 1 through December 1, 1945.

What a privilege Guild members have to share in and back up Miss Nowlin's strategic work with prayer—and money! Watch for articles in **The Methodist Woman** and **World Outlook** about progress of this new project.

Meantime, Miss Nowlin's regular work in China, carried on by her associates in Chungking during her furlough, must be generously supported. "High prices, scarcity of food caused by black market and blockade of the war have forced families to do without much that was formerly obtainable," Miss Nowlin says. "with an egg costing $50 and milk $100 per cup, and even bean milk about half that price, parents find it impossible to feed them to their children."

* * *

George O. Robinson School

Do you know Puerto Rico—under the Stars and Stripes? Not schools enough for half the children! Robinson takes girls—and boys in lower grades—having unusual ability.

Robinson's eight kindergartens have to provide lunches for children—underfed—liable to tuberculosis and other subnormal diet diseases. Great opportunity—responsibility of American citizens to change conditions!

* * *

Guilds Looking Ahead in January

March 8 is the World Day of Prayer when Christian women of all churches around the world unite in prayer through one specially prepared worship service, and present their sacrificial gifts for interdenominational mission work.

Many Guilds are taking the initiative in calling together a committee of employed women from the denominations in the community, adapting the World Way of Prayer Service for an evening meeting. You may secure programs from Literature Headquarters. To this all employed women, and in many cases men, are invited.

Appoint a committee now, if your Guild has not already done so, and see that your meeting is carefully planned and adequately announced through public press, church bulletins, and any other means.

If we are to have lasting peace in "One World" we must become united in the local community. The Guild can do much to pave the way in community co-operation through worship.

* * *

Report Blanks

A packet of Guild report blanks, containing all the blanks needed by the unit for one year may be secured for 20 cents from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. This packet includes blanks for both the treasurer and corresponding secretary. Write today for your report blanks!

SUSIE PARKER,
Conference Guild Secretary.

WORSHIP DISTURBERS

I like the thought of the good woman who said she never went to a service late, for it was part of her religion not to disturb the worship of other people; I wish many more agreed with her. Oh, how much loss of spirituality, how much loss of blessing has come by that straggling in one by one, instead of all being assembled, waiting for the Saviour with such due respect to His holy name that they would not think of being behind time.—Spurgeon.

You say you don't believe in systematic giving? Well, why not try eating—not in a systematic three-times-a-day manner, but spasmodically—every once in a while. Also try it on your landlord, pay the rent occasionally, when you feel touched by special emotion. Thy it on your job—don't work regularly, every day, beginning at a certain hour, but come once in a while when you are peculiarly moved to do so. Funny, isn't it, how some of us treat the support of God's cause differently from everything else?—Religious Telescope.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 17

Copy not received)

TRUE TO A GREAT HERITAGE

Scripture Text: Deuteronomy 1-4 (Printed Deut. 4:1,32-40).

Golden Text: He hath made His wonderful works to be remembered. Ps. 111:4

W. C. Newman

The book of Deuteronomy, as the title implies, is a repetition of the law. Perhaps we should say that it reduces the law to a system or code with interpreting facts and sidelights. The law and the ordinances had been unfolded through the events of Hebrew history, and in the earlier books of the Pentateuch Moses had recorded those events and with them, the mind and will of God. He now seeks to give that history a unity in and through the statutes which had been enacted for their interpretation and for the guidance of his people.

In another sense, Deuteronomy is a review of the goodness of God which illuminates the pages of the law by translating both law and experience into a symphony of divine goodness and grace. The fact that the discourse from which our lesson is taken was given by the great leader and lawgiver under whom the pattern of the Hebrew commonwealth took form, makes it no less authoritative than the calendared account of Hebrew progress.. It was not given as an editing of what had been written, but as an inspirational address by Moses at the moment when the Israelites were poised for the move which was destined to give national and geographical reality to their religious and racial ideals. Henceforth, so far as Moses' leadership was concerned, they would be on their own, and the hero of the exodus exhorts them to be faithful to God and the law in their national life.

Fidelity to Divine Law

Perhaps the most distinct contribution made in this review of events is the emphasis upon the distinctly religious factor in their history and hope. The theocratic element in Hebrew life was such an integral part of it that it must be regarded as a series of unquestioned contacts with God. This is the dominant note of the survey upon which Moses founds his parting exhortation: "Harken unto the statutes, do them and live, go in and possess the land of promise."

In that part of his address Moses anticipated by many centuries the statement of Immanuel Kant: "Religion is the doing of all duties as if they were divine commands," and with the difference that Moses declared [illegible] which Kant reduced to a somewhat colorless figure of speech. The exhortation means that life has no experience which is not religious. He alleged two reasons for the fidelity which he enjoined upon them. First, that they might live upon the highest level of life, which is fellowship with God—the level upon which all worthy differentiations appear. The second reason is more tangible, "possess the land", but only in form more tangible, for possession must be a moral victory, a corollary of spiritual fidelity.

Fidelity Justified by An Amazing Chain of Events

Moses points to the providential origin and history of Israel from the beginning up to that very moment as being sufficient reason for their full and complete loyalty to God and the divine law. Every turn in the events of Hebrew history bore the marks of God's favor and love, and was unimpeachable evidence of the priority of Monotheism as the foundation of true religion. He was good to our fathers, he has been good to us, and we need to hold these facts in mind if we would be happy and faithful in the new and larger field of responsibility promised to us and our children forever.

Recapitulating the Facts

Moses brought his admonitions to a close by a summary of the particulars which he had recited in detail. He reminded them they must have faith in the sovereignty and the fidelity of God. In this he probably had in mind the many bitter experiences which he had had because of their doubts and fears, of the numerous times from the sands of Egypt to Jordan when the people had cried out against him and had desired to return to Egypt. He made a strong appeal for faith founded upon the inspiring record of God's faithfulness to them and their fathers in the long course now about to culminate in the occupation of Canaan, the promised home.

In the same manner he enjoined faithfulness to the law of God as the condition of their wellbeing in their new homeland. It was as though he were emphasizing the fact that so far as they were concerned, it was far less important to occupy the land of "milk and honey" than it was to be worthy of it. It was of the utmost importance that they should recognize the operation of the law of cause and effect in the moral and spiritual realms. It was the contrast between the "broad way" and the "narrow" and unfrequented way.

The last word in Moses' exhortation is prophetic. It surely involves the idea that God will not honor a people who do not honor Him. He means that length of days and national perpetuity depend upon their fidelity to Him. It is not necessary to point to subsequent events, nor would it be safe to label Hebrew reverses as due to this or that circumstance. God keeps such interpretations to himself, but he leaves the responsibility for loyalty and [illegible] each individual and each succeeding generation.

Fidelity—The Christian Application

This story of Hebrew conquest has like implications for Christianity—individual and church. Christs obedience to the law in all its bearings had the effect of re-enacting its obligation for the Christian Church. The "schoolmaster" of the race and its blundering pupils were but stages in the moral progress of mankind. The difference is that Hebrew religion was theocratic and direct—their allegiance and their responsibility was to God. Our responsibility is to the same faithful and unfailing God through His Son who redeems us, and all the limitations of privilege, life, and the eternal prosperity of our souls are still in force. The symbol of God's love for Israel was expressed in acts of providence; Christ's love for us is symbolized by His vicarious sacrifice for our redemption. Truly "He hath made His wonderful works to be remembered."

OUR CHURCH SCHOOL LITERATURE

Nashville, Tenn., Feb. 6.—Circulation of Methodist Church school literature has reached an all-time high of over 5,000,000, according to Dr. C. A. Bowen, executive secretary of the Editorial Division of the General Board of Education here.

Possibly accounting for this increase are three factors: a new series of periodicals designed especially for use in small, rural schools; a new closely graded course for kindergarten children issued last fall; and significant improvements made in several of the periodicals. The periodicals for small schools are reaching something like 318,000 persons, which is estimated at about 60 per cent of those who might be served with this material. The new kindergarten courses have had a circulation of almost 150,000. They are being used by three other denominations.

Perhaps of most significance is the fact that 40,000 more teachers are using teaching helps than previously.

Unusual recent gains in circulation are shown by **Christian Home, Highroad,** and **Workshop,** and good gains by **Pictures and Stories, Trails for Juniors, Classmates, Adult Student, Primary Class, Junior Quarterly, Lessons for Intermediates, Wesley Quarterly,** and **Challenge.**

BLUE MOUNTAIN WESLEY FOUNDATION

Miss Dorothy Hopper, Juno, Tenn., has been elected president of the Wesley Foundation Organization at Blue Mountain College. Other officers are: Vice-president, Mary Louise Cox, Collierville, Tenn.; secretary, June Aurand, Memphis, Tenn.; treasurer, Janet Crawford, Hallsville, Texas; Sunday School president, Ann [illegible], Olive Branch; League president, Helen Barlow, Pontotoc; Vespers president, Jean [illegible], Memphis, Tenn.; and [illegible]

THE CHRISTIAN FIRESIDE

ROOKS LOVE PLAY

By John H. Spicer

The rooks love to play. These birds of the Old World, cousins of our common crows, are among the most intelligent of the feathered folk and more social in their habits than most. They have often been seen together in large flocks in the fields, apparently just to have a good time and enjoy their favorite sport together.

This is an exciting aerial game, something like the power dives performed by test pilots or by dive bombers. Part of the flock remains on the ground as an audience, cawing and walking about in an excited manner while the ones whose turn it is to perform will circle higher and higher into the air. When they get about 400 to 500 feet up, each bird in turns folds its wings and drops like a stone. Then when only forty or fifty feet above the ground, the performer suddenly spreads its wings and puts on the brakes. For a few moments it skids and swerves about in the wildest manner and then lights on the ground. There it walks about for a while, watches the other birds take their turn and caws as if comparing notes with its friends before repeating the stunt.

On one occasion a naturalist who had been watching the birds at this game reported that the rooks mounted until they were almost out of sight, a height of several thousand feet, before folding their wings and starting their dive. In a downward plunge from this height the birds would reach a terrific speed before putting on the brakes and one can easily imagine that they got plenty of excitement from their game.

These playful parties are usually held in February, but the rooks are sometimes seen enjoying their exciting game in the early autumn as well.—Our Dumb Animals.

VICTIM AND CULPRIT

It has always seemed to me that one of the things that make for happiness in this life is to be on good terms with those about us. That sounds almost too obvious to need saying. And yet as I look about me, I sometimes wonder. It may be that we all like to live in an atmosphere of happy relationships, but are not prepared to do overmuch to bring it about. But like all else in this life that is worth possessing, it demands watchfulness, self-sacrifice, and patience. It is so easy —if not to quarrel with people—to make sarcastic remarks, to throw out a snub or give a "dusty answer." It is even easier to "hit back" when somebody has, as we think, unjustly snubbed us. You see, I am not speaking of the great wrongs which human beings sometimes do to one another, but the little irritating, hard-to-put-up-with, wearing bits of bad temper and moodiness of which we are all the victims (and often the culprits). A very true saying is, that "it takes two to make a quarrel." But we are mostly reluctant to be the one to drop out. If we cannot always bring ourselves to return the "soft answer," we can at least return a logical one, which is, at times, more effective. Petty quarrels are usually the outcome of some unexpressed grievance which the light of reason can banish and destroy.

—Jane Sheldon in Christian World.

No man can rightfully blame others for his misfortunte until he has taken a careful look inside his own heart.—Exchange.

HUNTING HORSE ROUNDS OUT CENTURY

Meers, Okla.—Bishop W. Angie Smith, of Oklahoma City (right), upon the invitation of Hunting Horse, Kiowa Indian (seated), attended his one hundredth birthday celebration in Meers, Okla., in mid-January and preached.

Hunting Horse, more than 50 years ago, set out to scalp a missionary for preaching the white man's God to the Indians. Instead, the preacher won him and he has been an ardent Christian since. He takes special pride in two sons (not shown) and a son-in-law (left), the Rev. Guy Quetone, of Red Rock, Okla., all three Methodist ministers.

Because he was a Custer Scout and wears an eagle-topped medal for loyal service, the military men from Fort Sill have, in recent years, annually feted him with a buffalo barbecue. The aged Indian insists that a sermon must be part of the observance.

Among those attending the centenarian's party were the Rev. W. U. Witt, Muskogee, Okla., general superintendent of the Indian Mission of the Methodist Church; Dr. Ezra M. Cox, San Francisco, secretary of the Western Office of the Division of Home Missions of the Methodist Church; the Rev. D. D. Etchieson, Anadarko, Okla., district superintendent; the Rev. Don Schooler, Chickasha, Okla.; the Rev. Virgil Russell, Oklahoma City; the Rev. Ernest C. Hicks, superintendent of the Lawton district, and the Rev. R. M. Templeton, Comanche Mission Church. Ten tribes were represented at the celebration.

Some men have thousands of reasons why they can't do something, when all they need is one reason why they can.—Dr. Willis R. Whitney, General Research Laboratory.

The old year has gone and we are given a new book with pages fair in which to write the deeds of our life at its close. Oh, may it read with its pages fair. If we stop and listen we will hear the plaintive voice of some man, or woman, or child, saying "Feed me, clothe me, give water to my parched lips, or give me a kind word." Do not say, "They need help, someone else will do that. I am too busy now." It may be that we are the only ones to do the work He would have done for His creatures of earth.

—Mrs. C. M. Martin.

"I always wondered where all the Smiths came from until I came to this city."

"Then what happened?"

"I saw a sign 'Smith Manufacturing Company.' "—Sunshine.

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HENRY POLK LEWIS

A Younger Brother's Appreciation

My earliest recollections of my brother, Henry, were when he was about ten years old. I have vivid pictures of his life long before then as related by himself and his other brothers and sisters. He was the eighth child, fifth son, of Henry P. and Rebecca Ann Lewis. He was given our father's honored name—Henry Pope Lewis. Later on he changed his middle name to "Polk." He was truly one of the Lewis boys, full of life, prone to mischief, never to meanness, with escapades so exciting and dramatic that they would furnish material for an interesting book. He was a normal American boy. He was the son of a Methodist preacher and early in life appreciated that fact and sought to be a worthy son of devoutly religious parents. He was proud of the fact that his father was a preacher.

While he was truly one of us, yet in many ways he stood apart in a unique way. He was decidedly the best of the family group in many ways. He was ever steady, calm, poised when others of us would get excited, lose temper, say and do things we would later be sorry for. He early acquired steady habits in study, work, thrift. He was ever the dependable member of the family, a source of joy and comfort to his father and mother. Early in his teens he had a definite Christian experience that ever after made him put God first in his life. He heard and answered the call to preach when eighteen years of age. He had already worked his way through High School in McComb, Miss.

In the summer of 1894 Mr. Peter James of Yazoo County, offered a scholarship to Millsaps College for a worthy ministerial student to be selected by the Presiding Elders of the Mississippi Conference. Henry was the choice of these brethren and thereby became one of the first recipients of a year's scholarship at Millsaps. He entered the Freshman class that fall. He soon became identified with the Y. M. C. A. and other religious agencies and profited by his contacts with the best of people. After that first year he made his own way through college, cobbling shoes and doing chores at boarding houses. He stayed out for more than a year working in a drug store at Carthage, Miss., so as not to be any expense to his father who was struggling to get the "baby boys," Jim and Osmond, started at Millsaps. He graduated in 1900 and in a little while was active in the ministry, joining the Mississippi Conference that fall.

He was a wonderful brother to Jim and myself, guiding us, counseling with us in our adolescent years, giving us the benefit of his experiences, studies, observations and high ideals. He thus helped us avoid many snares and pitfalls. We learned many valuable lessons from his wise counsel and consistent living. He was more like our mother in that "the law of kindness was in his tongue." All the children have commented often on our mother's kind and forgiving spirit, and we heard her say so many times, "Kind words can never die." But it was left for Henry truly to emulate her blessed life in that respect. He harbored no ill will against anyone. Life was too short for him to be little, and mean, and resentful.

He had the missionary passion as well as the evangelistic zeal. The first sermon I remember hearing him preach was a missionary sermon. He and I both were student volunteers and together attended the Student Volunteer Convention in Nashville, Tenn., in 1906. We were inspired by the great messages of John R Mott, Robert E. Speer, Bishop Thoburn, Bishop McDowell, and many great missionaries. We were thrilled by the singing of the International Quartette and from them learned how to sing the great Gospel songs often used by the "Lewis Brothers' Quartette." That quartette started out as a duet when Henry and I held meetings together and he taught me the art of soul winning. Later Jim came in and we had a trio. Soon after that four and sometimes five brothers would be singing and preaching the Gospel in many revivals. I had the gracious privilege of helping him in a revival meeting at Schlater last May when again just the two of us sang some of those quartette songs.

While at Auburn, Miss., I lived with him and family for several months. Our mother had passed away the year before and I was truly lonely. He and Mabel sought in every way to supply my need and all through the years there was the closest of loving relationships. I was like an older brother to their children and they all are very dear to me today. Between Henry and myself there was a kindredness of spirit that enabled us to see eye to eye on most everything. He was ever a student and kept abreast of the times. He kept young in spirit, with a sense of humor that was refreshing. He was the ideal husband and father, maintaining a home that gave two worthy sons and one highly talented daughter to the Ministry. Another son, Henry Polk, Jr., is eminently successful in his chosen field of work—mechanical engineering.

His sudden death was a shock to us all. We have always thought he would be the last to go. Yet, no one was better prepared to go. Just two days before his passing he wrote to me: "Don't think I'll be as active in the future as I have been in the past. Will have to take it a little more slowly; but believe I will be able to carry on my church work without neglecting any part of it. . . . Lela wants me to call it quits and take care of myself. . . . I am not in any notion of quitting yet."

There was so much he wanted to do. He had made plans to build a new church at Schlater, and that was one of his projects for this year. He also had it in his heart to get in closer touch with his people and make an extra effort to reach some who had not been brought in touch with his Lord. His motto was "Others." On every charge he served he put first things first, and insisted that the Benevolences of the Church be paid in full, even though it might mean a reduction in his own salary.

He had much to live for in his happy home life with his devoted companion who had come to him just thirteen months before. She had been a long-time friend of the family and his first beloved wife. He was greatly concerned about his two sons who had served as Chaplains and was very happy when Bishop Decell appointed Donald to Petal. The other son, Huntley, now is charged with the responsibility of carrying on his father's work.

One of the songs he loved to sing in our quartette days was "Still, still with Thee." I have thought how fitting it was the way he went to sleep and awoke in Heaven. His passing calls to mind that verse he loved:

"So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
O in that hour, fairer than daylight dawning,
Shall rise the glorious, I am with Thee."

OSMOND S. LEWIS

REV. W. M. SULLIVAN—AN APPRECIATION

On January 18th, at 2:30 a.m., Rev. W. M. Sullivan, 57 years an honored member of the Mississippi Conference, was called to his heavenly reward . Long and well this noble man served God and the church. He went out with his spirit sweet, his vision clear, his faith strong, leaving a wonderful heritage to his family and church.

He was not the mill run of preachers. He left an impression on the church and community where he served, that causes them to remember him with affection and joy. There is no way to assess the good that he did through his fifty-seven years of consecrated ministry, the babies he baptised, the members that he received into the church, the people he married, and those that he buried are legion. The other valuable services that he rendered were multitudinous. God must have felt great satisfaction when He greeted him with, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Not only is the Mississippi Conference saddened by his going, but Magnolia in particular. He had endeared himself to the town and it is very hard to give him up. His radiant and noble life was a spiritual tonic to the town and community. His influence was greater than any other in town.

Brother Sullivan was my idea of a perfect superannuate preacher. He had grown old beautifully. What an achievement that is. He maintained the enthusiasm of his early ministry. His superannuation was a change in relationship only. His interest never flagged. He never got in the pastor's way, but supported and encouraged him fully. He taught the adult Bible class, and did it well. He was serving on the Board of Stewards. He acted on the Scripture, "Whatsoever thy hand finds to do; do it with all thy might".

One of the beautiful things of his life was his relationship to the little boys of the Magnolia church. A group of them sat with him on the front pew every Sunday morning. Their love for and admiration of him was refreshing. They tried to do just as he did, and let us hope that they succeed in doing so.

"Servant of God, well done
Thy glorious warfare's past,
The battle's fought, the race is won
And thou art crowned at last."

E. A. KELLY.

OBITUARY

Bro. Harmas Edwin Zerangue, Sr., was born at Patterson, Louisiana, September 22, 1872. He died at his home in Melville, Louisiana, January 26, 1946. He had been confined to his bed with flu and pneumonia and other complications since December 9, 1945; his exact age was 73 years, 4 months and 4 days.

He was married to Miss Addie Voila Johnson of Conway, South Carolina, on October 13, 1897. To this union were born four sons, as follows: H. M. Zerangue, Canton, Ohio; E. M. Zerangue, Pineville, La.; Rev. J. C.

Zerangue and H. E Zerangue, Jr, both of Melville, La.

Bro. Zerangue was raised a Master Mason at Rodney, Mississippi, in the year of 1904, demitted to Melville Lodge 268, F. & A. M. in 1907. He joined the Methodist Church under Rev. C. W. Laheys ministry in 1926, and was elected a trustee of the Melville Church, a position he held for many years, and at different times he was a member of the Board of Stewards. He served well and his services were always exceptional. Before coming to Melville he was engaged in the lumber businss but had retired. I was his pastor for seven years and felt that I knew him as a brother. In all my experience I have never known a more faithful and devoted man. While he did not claim to be a leader of men, nor one who desired to be in front, yet he was true and loyal to his belief and stood for the principle of right. His home life with his family was far beyond the ordinary. The union and fellowship in his home rae impossible to describe. His good wife, who was so earnestly devoted to him, stood by his side throughout their married life. You felt at home in ther presence. No one ever came away from their home without feeling that they had received a blessing. He and his family were strong supporters of the Methodist Church and active in every respect.

Funeral honors were held in the Methodist Church on Sunday, January 27, 1946, at 3:00 P. M., Rev. C. T. Shaw, his pastor, officiating, and Masonic rites in the Episcopalian cemetery. He is survived by his widow and four sons mentioned above and one grandson, John Zerangue, Jr. He will be missed but not forgotten. Personally, I felt very near him and the fellowship between us remained throughout. I dedicate the following to his noble and worthy family:

Oh, how praying rests the weary,
  Prayer can change the night to day,
Then when life seems dark and dreary
  Don't forget to pray.

REV. C. B. POWELL.

A CORRECTION

In looking over the Minutes of the North Mississippi Conference, I find several mistakes in the reports of the Longtown charge. No report is given of officers and teachers of Sunday School. Then turning to the financial report, the Minutes show pastor's salary $765 assessed and $760 paid. It should have been $760 assessed and $760 paid; district superintendent $69 assessed, paid $68; should be $68 assessed and paid; Conference claims assessed $99, paid $91; should be $91 assessed and paid.

Then in the total it should be $2139.69, less $51 reported twice, leaving a total of $2089.69, which is correct. The Minutes show a total of only $1887. I write this in fairness to the people of the Longtown charge and to myself.

H. E. CARTER, Pastor.

"PREACH THE WORD"

Preach the Word . . . Pour in the truth and tell men of the awful consequences of sin and the eternal ruin it will work in their uosls unless they seek pardon in Jesus' Name under the power of the Spirit. Make men and women feel that there is a hell to shun and a heaven to gain; and warn them with a heart warmed by the spirit of perfect love—a heart filled with love for their souls.

If men and women are made to feel that you are really interested in them they are apt to respond to this inward entreaty and begin to enquire the way of life and salvation.—The Herald of Light and Zion's Watchman.

Christianity is not an unctuous piety, an active benevolence. It is short on ec iastical vesture and posture, but lo human sympathy and devotion to G W. W. Weeks. "The Acid Test" in Ar sas Baptist.

The Upper Room
April, May, June 1946

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"Oh, the days gone by! Oh, the days gone by!
The music of the laughing lip, the luster of the eye;
The childish faith in fairies, and Aladdin's magic ring—
The simple, soul-reposing glad belief in everything—
When life was like a story, holding neither sob nor sigh,
In the golden, olden glory of the days gone by."

—James Whitcomb Riley.

THE PRAYER-ROOM TODAY

Lord Jesus, I thank Thee for those rich hours when, as I have traced Thy steps along life's road, Thou hast made me to know that Thou Thyself wert at my side. I thank Thee for times when, as I have recalled some familiar word of Thine, Thou hast spoken it with new meaning to my heart. Let Thy servant still be exercised in Thy life. Let it be still my joy Thy sayings to repeat, my chief desire to know Thee as Thou wast and as Thou art, God's Son, my Saviour, and the world's. Amen.

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HURSDAY, FEBRUARY 21, 1946

"Welcome Home"

There hardly seems to be a block in this big city of ours that does not show one or more "Welcome Home" signs. Each one is evidence of great joy because a son or husband or brother, perhaps a daughter or wife or sister, is safely home again from the terrible war. Each one is mute testimony to the feeling of relief which has replaced the awful strain of waiting for news, of worry and of fear. Would to God that each one also bore witness to a spirit of fervent gratitude to that God who is the author of every good and perfect gift, that God from whom all blessings flow. To what extent such gratitude is found where the "Welcome Home" signs hang, only God Himself knows.

We have seen no such signs on any church. There really is no need for them. Every congregation is genuinely glad when its sons and daughters come back again from the war. The Church has gone with those young people. It has followed them in its prayers, by letters and publications, with gifts and greetings. Our Lutheran Church particularly, through its Army and Navy Commission, has done everything possible to keep the Church, and thus also the Saviour Jesus Christ, with every young Lutheran serving in the Armed Forces. And now that they are coming back again, a happy welcome is extended to them. The Church has a place for every one of them, a place to worship and a place to work.

Some homes there are which cannot share in the gladness for which those "Welcome Home" signs stand. A loved one is not coming back. There is a vacant place which will not be filled. But if Christ dwells in those homes, and if He lives in the hearts of those who constitute those homes, the sorrow, which is so very natural, will not be without hope. As Christians they know that for all who are the Lord's by faith death is the way to the real home in heaven, to the Father's house where the many mansions are. On earth the "Welcome Home" sign is missing. But—and that is far better—God Himself says to every tried and faithful child of His: "Welcome Home."—American Lutheran

WALLET OF THE WEEK

THE PLAGUE OF LOCUSTS, preceding the exodus of the Israelites from Egypt, has often been challenged by skeptical minds. Having no faith they find it difficult to give a scientific explanation of the teeming multitudes of the pests. It is said, however, that in 1812 one of the Canary Islands was covered to a depth of four feet with locusts which had been swept in by a wind from the mainland. This might be considered a supporting incident for the Exodus account of the plague, but it offers little comfort for the scientist who demands to know where they came from.

* * *

THE ISLAND OF BUTE, in the Firth of Clyde, Scotland, is a remarkable example of the influence which a small rural district may have upon civilization. Bute is located about thirty-five miles west of Glasgow and its landed area is about sixty square miles. From it came Dr. John W. Mackail, professor of poetry at Oxford; Dr. James Black, great English preacher; Dr. David Smith, theologian and author of "In the Days of His Flesh," etc.; John Gillies, professor, Melbourne; J. M. E. Ross, late editor **British Weekly**; Daniel Lamont, Edinburgh University; and Dr. Archibald Leitch, head Cancer Research, London.

* * *

DEREK STOCKWELL, a British Tommy who was captured on Crete and imprisoned in Silesia, is entitled to be ranked as a classic illustration of getting education the hard way. Following his capture he made up his mind to go into the ministry. The Red Cross supplied him with books and negotiated his examination papers with the result that he took the finals and has received his B.A. from London since VE-Day. All his preparatory work, including Greek, was done in the prison, and was done so well that he was the only "external student" placed in the First Division.

* * *

THE COLLARED LIZARD is found among the boulders on the slopes of Western mountains. The blue in the variegated coloring of these shy inhabitants of the arid lands is said to be a guarantee of their harmlessness. These lizards, along with the many other varieties, belong to the reptile age. As compared with them the human race is a mere new-comer. On the broken and rock-strewn terrain where they make their home, they contest dominion with kangaroo mice, venomous rattlers and many other strange objects, survivors of the ages past.

* * *

THE ESTATE OF JULIUS STREICHER, the Nazi criminal, has been turned into a training farm for Jews, according to an exchange. The estate is said to comprise three hundred and fifty acres of the best land in Bavaria, and there is at present a force of one hundred and fifty young Jewish men and women from the concentration camps in training for farming and a future life. Julius Streicher, it will be remembered, was the notorious Jew-baiter when Hitler and his Nazi friends were in the heyday of their power.

THE KOREAN CHURCH is one of the marvels of modern missionary progress. Its remarkable turn to Christianity a generation ago was the beginning of the story of Christian progress in the "Hermit Kingdom." The Korean Presbyterian Church alone has about ten thousand congregations and some two million communicants, not all of them active. It is believed, however, that the Presbyterians of Korea have a larger attendance on any given Sunday than does the Presbyterian Church in the United States through whose missionary work it came into being.

* * *

SUFFERERS in FINMARK, Norway, are said to be pathetic. Ninety per cent of the homes have been destroyed, ninety-four of the one hundred and twenty schools in the province no longer exist, and the children are now huddled in temporary barracks, single rooms, any place where a few can be brought together. For the most part they lack school supplies, half of them have only paper shoes or wooden-soled sandals, and only the thinnest ragged and patched clothing. Added to this state of destitution is the severity of the winters in Norway.

* * *

SILESIAN LUTHERANS now number a few hundred thousand as compared with a Lutheran population of two and one-half million at the outbreak of the war. Driven out when Poland took over the territory, they are now said to be a mass of roaming humanity, ill-fed, ill-clothed, and without shelter. The fate of seventeen and one-half million Lutherans in Russian occupied areas is said to be equally uncertain. The Lutheran membership in the Russian areas is said to have been three times the total Lutheran membership in America. Such are the fruits of war.

* * *

GAMBLING TIPS, according to **Pampa Breezes**, are superstitiously associated with nearly everything in Argentina. This is particularly true with religious rites. Such things as hymn numbers, the numbers of Bible verses, and even street car tickets are taken to indicate the numbers of winning lottery tickets and purchases are made accordingly. Lottery tickets are sold in exchange houses, barber shops, news stands, on street corners and even in buses. Among the hawksters are shabbily dressed men, old women with patched dresses, and underfed little boys.

* * * *

CROSLEY MOTORS, INCORPORATED, makers of midget autos, is said to have developed a new four-cylinder engine which weighs fifty-nine pounds, will run fifty miles per hour, and at a speed of thirty-five miles per hour the car gets fifty miles to a gallon of gasoline. The motor walls are of thin sheet-steel and the pistons are aluminum alloy. The crank case is of aluminum casting. The cost, according to the makers, will be but a small fraction of a standard engine. The gasoline mileage is not bad, but too many of us need slowing down rather than speeding up.

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EDITORIAL

SECOND-GUESSERS

In the current number of **Nature Magazine** the observation is made that "Americans are the greatest second-guessers in the world". The meaning of the statement is that they face great issues with a complaisance amounting almost to indifference, and when it is too late they break into futile and hectic speculation as to what might have been if different decisions had been made. The furor being raised over the Pearl Harbor episode is contrasted with the fact that in the very same building hearings on the atomic bomb and atomic energy, which may conceivably affect the very existence of the human race, are being passed without serious public attention.

There can be little doubt that most of us are disposed not to "trouble trouble till trouble troubles you". In that way it is so easy to escape responsibility for even the denial of responsibility for what is going on. It is another aspect of the pious gesture that:

"God's in His heaven;
All's right with the world."

It is the doctrine that all life's ills can be cured by abandonment—letting them alone. Take that attitude toward cancer or tuberculosis and see what will happen. Indifference and indolence have no curative values. No "second-guesser" ever cleansed our cities of their hotbeds of vice and crime, nor can they maintain the integrity of our Christian life. For such a task we need a fearless leadership and an uncompromising attitude toward evil. The "second-guesser," like the straddler, has nothing to offer for the furtherance of a constructive program—political, social or religious. Every worthy task requires an 'iron ration" which is never found in indifference and indolence.

SHARING OUR FOOD WITH THE STARVING

The President's report on the bad grain crop prospect and the desperate food situation impending for large masses of peoples in war-devastated lands, should have sympathetic consideration by every American citizen. No person worthy of our country can afford to withhold a share of his bread ration when the very lives of hungry men and women are involved. This is true even where the sufferers were but lately our enemies. It is little and selfish even to talk about sacrifice in connection with widespread hunger. The talk about "darker" bread is petty and uncomplimentary. We are one hundred per cent in favor of sharing our food if by it we may save people of other lands from starvation.

WASHINGTON

A day or two ago someone offered the suggestion that the best way to immunize Congressmen against subservience to political interests would be to provide adequate pensions for them. This, it was argued, would save them from financial disaster in case of defeat and would at the same time save them from the effects of personal improvidence. Such a policy would in effect substitute a political czar for the representative of the people. Aside from that is the fact that men who lack backbone or conscience cannot be laundered, stiffened, any more than a quantity of water can be made to stand without a container. You cannot make a zero positive by subtracting from it.

The manner in which our industrial life has been permitted to be stymied and strangled by a selfish fraction of the population is a discouraging phenomenon to say the least. The very lives of more than a hundred million people are being made the pawns of what appears to be a catch-as-catch-can policy. Our affairs are too much dependent upon a method of trial and error administered disconnectedly. The whole record is far from reassuring: Pearl Harbor, the Pauley episode, secret pacts with the force of treaties now coming to light; Argentina, and the continued immobilization of our industrial life at this critical moment are confusing to the average citizen whose highest function would seem to be that of a tax-paying onlooker.

A thinking person cannot escape wondering whether we are going anywhere, and if so, where. Mr. Pauley's denial of the charges made against him leaves much to be desired. The spectacular going of Mr. Ickes is regrettable. Secret pacts involving the deliberate change of the international map should at least have the approval of the United States Senate, and the unorganized and unincorporated citizens of the country are entitled to a square deal in all domestic arrangements. The euphemistic "easing of price levels" as a condition of wage boosts can only mean that the unsuspecting bystander is going to pay the bills. We are not enthusiastic about political jockeying.

SICKNESS

This article is inspired by the experiences through which the writer is presently passing because of the sickness of a loved one in the home.

Even sickness brings a share of blessings with it. It reveals abundant stores of human love and sympathy.

B. P. Brooks

One is deeply touched by the kindly greetings from friends and associates. This very loosening of our hold upon life calls out such a wealth of human sympathy that life is enriched thereby. Human frailty teaches humility. When one is thus made to feel more forcibly his own helplessness, when sickness has drawn a veil over the gayety of his heart, and anxiety has darkened the pleasing scenes of life, it brings one mighty close to God. It is then that Jesus and the Gospel beam forth with inimitable luster. This should reconcile all the sons of sorrow to their appointed share of suffering. If tribulations tend to refine the soul and prepare it for glory, we should welcome distress or whatever we may miscall calamities.

I read this story somewhere. A minister being ill was visited by a friend who, on coming into his room remarked, "Well, I am sorry to see you lying on your back." "Do you know why God puts us on our backs?" asked the minister, smiling. "No," the visitor answered. "In order that we may look upward." His friend said to him, "I am not come to condole but to rejoice with you, for it seems to me that this is no time for mourning." The sick man said he was glad to hear this for there never had been a time when he had less need of condolence and yet everyone persisted in offering it. He said that when he was well and proving himself a successful preacher, and really needed condolence, his friends flattered and congratulated him. He confided to his friend that his weeks of illness had taught him more divinity than all his past studies and all his ten years of ministry put together.

"Whom the Lord loveth he chasteneth, and if we endure chastening, God dealeth with us as with sons and daughters." B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

WHAT ARE YOU PROUD OF?

We read an advertisement the other day of a company that seemed to be proud of the fact that it had been in the whiskey-making business for more than eighty years. The ad stated, in effect, that during all those years the company had learned how to make good whiskey. If there be any such thing as good whiskey, the company certainly ought to know how to make it now.

We wonder, though, if the same note of pride in its record could be detected if there were placed on exhibit all the effects of whiskey-drinking through so long a period—ruined lives, broken homes, wretched children, prisons filled with drink-induced criminals, graves filled with men and women who had come to the end of the journey in shame and disgrace. We make whiskey; but the record is not complete until we show what whiskey makes. I saw a drunk man a few days ago. I don't know what kind of whiskey he drank, but I do know what it did to him. It was nothing to be proud of.

But what I started out to say was that everybody ought to have something to be proud of. George Stuart used to tell the story of the little boy who was proud of the fact that he could "work his years." That was not much, to be sure—but not every man can move his auditory appendages after the similitude of a mule.

We knew a little boy once who had six toes. That, evidently, is a gift of Nature, not an achievement of personal prowess; but the little fellow was as proud of his unique distinction as if it had been a mark of royalty.

There is at least one thing to be said in favor of these boys—their pride centered in a demonstrable fact.

Some people are not proud of anything—they are just proud.

What are you proud of?

Others Say . . .

GLEAMS IN THE GLOOM

A PALPABLE gloom, the more depressing because some of us had hoped for better things, hangs at the moment over the post-war scene. Without falling into the category of the "too quick despairers," sensible men may be pardoned if they view the scene with a certain impatience and anger. The war ought to have set the nation wholeheartedly upon the path of eager co-operation. Instead we find the old dreary spectacle of the scramble for ex-enemy colonies, the old "unilateral" maneuvering for the profitable readjustment of frontiers, a tragic delay in grappling co-operatively with the food shortage problem—and, of course, the old merry game of grab and intrigue going on in and about the Balkans. One star of hope began to glimmer in the dark sky last week, when the Council of Foreign Ministers, meeting in London, voted that the problem of Trieste, a bone of contention between Italy and Yugoslavia, should be solved by placing the port under an international regime—a decision which was only startling because it represented that rare thing in statesmanship called common-sense. Another star of political sanity and courage shone forth in the new British offer to India: an offer which, briefly, means "Full freedom **now**—if you can only agree among yourselves." These two incidents are, at all events, a reassuring reminder that political problems can be solved, that order **can** be brought out of chaos, if only good will and good sense are called into consultation. It is Britain's peculiar and honorable mission—let us say it without vanity but with a due modicum of wholesome self-esteem—to plead untiringly in the councils of the nations for solutions based upon these simple but indispensable principles. Co-operation or chaos; that is the choice before the world.—Editorial, Christian World.

BISHOP JOHN LLOYD DECELL

By Hoyt M. Dobbs

Bishop Decell's life among us covered fifty-eight years, four months and twenty-eight days. Forty of these years he invested in the effective ministry of the Methodist Church.

But we live in deeds—not in years. The important matter is not how long, but how well. The qualitative estimate must be the final estimate. Measured by the calendar, Bishop Decell's life was not long; but when appraised by the church, and by his colleagues, and by his comrades, there can be no doubt as to its excellence. And whatsoever is excellent is eternal.

"He came to a stream which had no bridge, and leaped across." In the light of all the facts it is quite natural indeed for us to think of him in terms of life beyond the grave.

The creative influences of the Christian home, the Christian Church, and the Christian College, converged upon his childhood and youth. In his case, as in countless others, the results were seen in the realization of a purposeful life, a character of strength and beauty, and a career of noble and distinguished service.

Bishop Decell gave his church letter in the fall of 1905 to Rev. C. K. Dickey and united with the Methodist Episcopal Church, South, in Barbourville, Ky., where Dr. Dickey was pastor for several years. He immediately made him a teacher of a class of boys in the Sunday School One boy in that class is now U. S. senator from Kentucky, Honorable W. A. Stanfill. The Barbourville Quarterly Conference licensed him to exhort, that church through the Q. C. of the Pineville charge recommended him for license to preach and he was licensed in 1906 by the Danville District of the Kentucky Conference. C. K. Dickey made his first appointment to preach in a schoolhouse on the Cumberland river eight miles below Barbourville. He served as district superintendent of Galloway Memorial Church, Jackson, Miss., then later as it pastor, and later still, he served as its presiding bishop. Such a ministerial privilege has been granted to but few men.

Symmetry in the ministry is of greater worth and value than that which men call "genius". The well-rounded man is always needed and is always useful.

Among the choicest rewards of the minister of the Gospel there are two which are always most highly prized. They are (1) the intelligent and wholehearted response of his people; and (2) the love and confidence of his comrades These put heart and strength into a man, and they will sustain him in his hours of heaviest responsibility.

Leadership, when reduced to its lowest terms, is the same in all fields of human endeavor. In the words of Dr. John R. Mott, "The leader must know the way; he must keep ahead, and he must have a following". Bishop Decell was a leader. His people "responded" to his leadership, and his comrades loved him and trusted him.

He had the judicial mind. He read and studied the Book of Discipline year in and year out. The Council of Bishops, and his Annual Conference recognized this fact, and time and time again, honored him accordingly. He could see clearly and he could weigh carefully. His rulings and his decisions were sought and respected, and men were glad to abide by them. In the announcement of his opinions and decisions, there were the purity and the precision of a skilled and kindly surgeon. His mind was constructive. In all his ministry his emphasis was upon the affirmative.

He possessed, also, marked executive ability. Those who were in attendance upon the General Conference at Jackson will readily recall with what ease and with how great efficiency, as its host, he handled that great body. The president of one of our universities stated publicly that never had the General Conference been entertained in a manner surpassing that given by the citizens of Jackson, under the leadership of Bishop Decell, who at that time was pastor of Galloway Memorial Church.

More than once his episcopal assignment was among the largest and most exacting given to any Methodist bishop. This responsibility he carried faithfully and efficiently with credit to himself and the church.

He was calmest when under greatest pressure. He could bring to bear upon his task the power of an "undivided mind"; and he could "toil terribly".

He enjoyed the realization of steady growth up to his latest hour. To him his high office was a sacred trust; but it was subordinate to his function as "a shepherd of souls".

The verdict of his physicians did not surprise him. Only a few months ago they confided to him that his "summons" might come at any moment. He received their announcement with his customary self-mastery. His house was in order. The "summons" did come, even as his beloved physicians had warned.

The very completeness of his life is one of the sources of strength and comfort to his family and friends. He had completed his round of conferences. He had been in attendance upon the meeting of the Council of Bishops. He was at home for Thanksing, for the Christmas season, and for New Year's Day. Then he presided at a great religious rally in Jackson. Thursday of the same week he had luncheon with loved ones in the home. He was in a happy mood. Rising from his chair, he started to an adjoining room, and while on the way, received the final message.

He had lived to make a definite contribution to the unification of American Methodism, and at the same time to shape a wise and far-reaching plan for the expansion of all the churches in his area.

And now I think I may be permitted to speak of the friendship which existed between us. He felt and thought that to be true to all the relationships of life is the highest success.

His family and his friends were always in his mind and heart. The home of the bishop and his noble wife was the radiant circle in which the personal qualities of the man came into clearest view. His exquisite thoughtfulness of and for his wife and their daughter, and their son and daughter-in-law, impressed the visitor that these outward and visible tokens came from a genuine culture of the spirit. The glow was unmistakable, and it was steadily maintained. Those who were ever his guests will remember it with joy.

He regarded friendship as sacred. It was a relationship to which he constanlty turned with fidelity and understanding—sometimes, even, at the cost of great personal sacrifice. In his essay on "Friendship", Emerson insists that the two major elements of friendship are, and must ever be, sincerity and tenderness. Bishop Decell met this test also. He knew how to be a friend—and with how great sincerity and tenderness did he demonstrate this again and again.

On the day before Thanksgiving we were guests in his home and in his car. It was a day to be long remembered. He appeared to be at his best. He spoke of the United Church; of the Crusade for Christ; of the Annual Conferences; of Millsaps College; of the Methodist Home for Children; of the Superannuates; of the Camp Ground, and of the needs of our Colored Brethren. And then at Sunset we shook hands—to do so next time, "up yonder".

His body rests almost within the shadow of the dome of the Capitol, and of the towers of Millsaps College, which he loved and served so well. Not far away rest the bodies of Major Millsaps, Bishop Murrah and Bishop Galloway. This is as it should be.

Servant of God, well done!

IT IS A TIME TO SHARE

By Bishop Herbert Welch

Should we send relief to Germany and Japan? The answer is clear, Yes. Because we are Christians, we cannot draw the line between allies and enemies, when it comes to the relief of human suffering, including the woes of little children—who cannot be either enemies or allies! But at present the American government does not permit private agencies to send funds or supplies to either of these former enemy countries, and UNRRA is shut out by its very charter. The Army of Occupation is undertaking to see that huge food stores are used which will at least prevent any wholesale starvation. This is far from enough, but until we can persuade the government to modify its present regulations (try to influence the authorities through your senators and representatives), we must concentrate our efforts in other directions, while holding gifts for Germany and Japan until the way opens.

In Korea, the prime need is clothing; in China, clothing, food and medicines; in the Philippines, supplies of all kinds. In France, Belgium, Holland, Norway, the worst of the food crisis is past, but clothing and bedding are urgently called for. In North Africa, the food shortage is acute. In Italy, recovery is slow and general relief is more than welcome. In Czechoslovakia, Poland, Jugoslavia, apart from what UNRRA is able to do, the relief process is barely begun, and every type of aid is in order.

These are but hints or samples of what is true over half the world. Literally, millions of men, women, and children—our folks— are hungry, homeless, ragged, and despairing as the result of the mighty conflict which has been fought out over their lands. And, as some Christian leaders in Europe have put it, "It is an insult to God and man for the Church of Jesus Christ only to say to suffering millions, 'Go in peace, the Lord will provide, and then do nothing more."

We need a program.

(1) UNRRA and Red Cross are doing and will do the large-scale rehabilitation of industry, agriculture, and transportation, together with much direct feeding and the distribution of clothing collected through the National Clothing Drive. All our people should give hearty support to this com.

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Rev. J. H. Jolly reports that the people of Newton, Miss., have been most gracious to him and his family and he is looking forward to a good year in every way.

Rev. J. R. Strozier, pastor at Rochelle, La., keeps up his good work for the Advocate, but we are sorry that he did not give us some report of the progress of his work.

Rev. P. W. Sibley, pastor at Loranger, La., reports that his church program is moving in a very fine way, and of course he is looking forward to another good year.

Rev. Hilary S. Westbrook reports that indications point toward this being the outstanding year of his pastorate at Osyka and Fernwood, Miss.

Rev. J. Melville Jones, wrote on February 14 that he was in the midst of a School on Evangelism and carrying on a Visitation program at Hazlehurst, Miss., with good results.

Mrs. J. D. Aldridge, Haughton, La., writes that she is thrilled over having Bro. Carley to write for the Advocate again. She shares in common with many others an appreciation of Bro. Carley's contributions.

Rev. L. M. Sharp writes that the work of the church at Kingston Laurel, Miss., is making satisfactory progress. Bro. Sharp is already at work on his Advocate campaign.

A card from Memphis, Tenn., requests the change of the Advocate address of Rev. B. E. Crowson from Pontotoc, Miss., to 818 Goodwyn Street, Memphis, Tenn. We presume Bro. Crowson is moving to Memphis.

Rev. T. O. Prewitt, pastor at Crawford Street, Vicksburg, Miss., attended Ministers' Week at Southern Methodist University, Dallas, and was much impressed by the addresses of Dr. Henry Van Dusen and Dr. Sherwood Eddy.

Mrs. T. J. Lee, Louisville, Miss., in renewing her subscription, says: "I count it a special privilege to renew my subscription for the paper. I dearly love and look forward to its arrival each week. Have been reading it for 52 years."

Rev. Fleet J. Jones, who is now in his twelfth year at Satartia, Miss., reports enthusiastically of his work and we feel sure that a similar report might be made concerning him by the people to whom he ministers.

Rev. W. C. McCay, Houston, Miss., reports that he is back at work after several weeks out on account of an operation which he had in Memphis during December. We are sorry that we did not know of his illness, but happy to know that he is able to be back at work.

Rev. Philip E. Pierce, pastor at Bay St. Louis, Miss., favors us with a copy of his church calendar for February 10, in which we find that 21 members were added to the church as a result of the Evangelistic Visitation Campaign, $1,000 was paid on the Crusade for Christ, and Capt. H. J. Thompson is to be the speaker at the Sunday morning service on Layman's Day. Capt. Thompson is well known to the Methodists of New Orleans and is highly appreciated.

Rev. E. W. Day, Rayne, La., reports that he has had an attack of flu which kept him in bed for more than a week. Bro. A. M. Martin preached for him on the second Sunday. His church paid all financial obligations in full and increased the salary of the pastor this year $600, which brings the total to $3,000 for Rayne and Branch. In addition the congregation has voted to build a new and up-to-date parsonage as soon as material is available.

Dr. W. A. Swift, 2615 Woodlawn Drive, Nashville 5, Tenn., has published a re-issue of his tract, "Christ Baptized When a Baby," which we gave notice of some time ago in these columns. Dr. Swift's discussion does not depend upon proof texts, but upon an entirely new approach, the laws and customs prevailing at that time. Copies can be had from Dr. Swift at five cents each and in lots of 50 or more, three cents each. Pastors may order 50 or more copies to be paid for within 30 days, with the privilege of returning unsold copies.

Dr. Otto Porter, superintendent of the Jackson, Miss., district, reports the organization of a new church at Van Winkle on Sunday, February 3. The new church begins with a membership of 96 and will be served by Rev. Marshall E. Burnett, of Clinton, Miss. Van Winkle is a residential section midway between Jackson and Clinton. This is the third church organized within that district in the past two years, the other two being West Park and Leavell Woods churches.

FOUR-DAY SCHOOL ON ALCOHOL PROBLEMS, CHICAGO, APRIL 23-26, 1946

Do you know of some young man who would be interested in attending this school? Perhaps someone who is going to teach in one of your Young People's assemblies or camps this summer would be ideal. I have been asked to teach the course on the Church and the Alcohol Problem. Write A. C. Lawton, Baton Rouge, La.

WOMAN'S DIVISION ANNOUNCES ASSEMBLY DATES

From April 20 to May 2 the second assembly of the Woman's Division of Christian Service will be held in Columbus, Ohio, is is announced by Mrs. J. D. Bragg, president, and Mrs. Fred A. Lamb, secretary. Headquarters and sessions are scheduled for Memorial Hall and will be open to the public. Bishops, missionaries, deaconesses, officers of the Woman's Division and other distinguished guests will be included in the program, the details of which will be announced later.

As outlined in the official call to the assembly, the purpose of the meeting will be: "To provide opportunity whereby Methodist women from all areas of the church may achieve unity in worship and in the sharing of information, plans and methods of work. This will be the second opportunity since the organization of the Woman's Society of Christian Service for Methodist women to participate in a great, worldwide meeting."

The Woman's Society of the Ohio Conference, of which Mrs. E. F. Andree, Wilmington, Ohio is president, is the official hostess for the assembly, and Mrs. J. A. White, Columbus, is local chairman of arrangements.

A SUBSCRIBER WRITES

After reading a beautiful and very interesting message in the December 6, 1945, issue of the **New Orelans Christian Advocate**, written by Mr. C. M. Chalmers, I was inspired to try to express gratitude for the religious help and spiritual influence I realized each week from its pages while Mr. Chalmers was the publisher.

My love for the **Advocate** began in childhood. I cannot tell just how long it was a favorite magazine in our family I feel safe to say not less than 50 years. I have read it so long I feel acquainted with the faithful editor and splendid writers. I am very

LUZIANNE
COFFEE
100% GOOD

grateful to all who toil to keep the good paper coming.

I am happy to mention that I have been a constant reader for six consecutive years, my subscription being extended by two of our beloved pastors of Ebenezer charge.

I have a good neighbor who subscribes for the **Chicago Advocate.** She passes them to me and I read and appreciate them, but deep down in my heart I am guilty of being partial to the **New Orleans Christian Advocate.**

In conclusion, I wish to join in the cordial welcome to Lt. Samuel Ballard who has purchased the Chalmers' Printing House. I am sure the dear **Advocate** will continue to be a blessing to its many patrons.

MRS. NELLIE BOYD.

MERIDIAN DISTRICT

An Evangelistic Retreat for the preachers of the Meridian District was held in Central Church, Meridian, Miss., Monday, February 11, 1946.

All the pastors in the district except one were present.

Rev. C. H. Gunn, district superintendent, presided.

Dr. G. Ray Jordan, director of the Department of Preaching in Emory University, was the instructor. His forceful, moving style gripped his auditors, almost from the initial word of his introduction, and held their attention through the final sentence of his address on "The Opportunity and Responsibility of the Preacher of Today." By way of illustration, he referred to the potential power of the atomic bomb, and declared that the grace of God and Christian character are all the protection we have against the destructive power of this bomb.

He referred to the deplorable situation in which we find ourselves at this time because of the manifest decline in the interest people have in the church and the church school, and averred that the chief cause of this decline is the fact that our morals are largely broken down because of the teaching of some of our militarists and scientists that it matters little if morals do break down, but we must create and maintain morale.

After having diagnosed the case and announced the disease from which the present generation is suffering, he prescribed as the only remedy that will heal the diseased and restore spiritual health, is the grace of God shed abroad in the hearts of both clergy and laity to such extent that we will love everybody. He said that in order to apply this remedy we must have an intellectual, a moral, an ethical, a Christ-centered revival.

Dr. Jordan preached at Central Church at 11 a. m. and 3 p. m. Sunday, February 10, and at Fifth Street Church at 7 p. m. These meetings were largely attended by the citizenry of Meridian and vicinity, and the echoes from the meetings indicate that many were greatly blessed by them.

Mr. Jordan is a brilliant orator, a perfectly orthodox and convincing preacher, a wise and efficient organizer, and a most helpful instructor in homiletics.

Postscript

We learn from the journal of the 1945 session of the Annual Conference that last year the Meridian District reported 561 additions to the church on profession of faith, a gain of 464 in church school enrollment; paid to pastors $58,999, which is $9,454 more than was apportioned; paid $13,678, which was only $29 less than the total askings, for World Service; paid $13,927 on church debts, which left the district free of debt until late in the year when $600 debt was incurred at Union. This debt will be paid at an early date.

T. J. O'NEIL, Reporter.

ON A WIDE CIRCUIT

by W. W. Reid

TRIBUTE TO THE BIBLE

I was sitting with an Eagle Court of Award, Boy Scouts of America, the other evening. . . . The candidate for Scouting's highest award was a high school lad whose ambition is to become a lawyer. A member of the court, a successful lawyer, surprised us when he turned to the Scout and said with considerable emphasis:

"If you are going to be a trial lawyer—and you look as if you might make one—my advice to you is this: Read your Bible thoroughly and understand it. When you are called upon to defend someone, and justice and fairness seem to be on your side, but the law seems to be against you, if you can quote a Biblical incident that somewhat parallels or illustrates your stand, you are almost sure to win your case."

Then turning to the other members of the court, he added: "It is amazing how a story from the Bible will influence the average jury. I have seen many a trial lawyer win his case because he could quote or re-tell some Bible story or incident. The average juryman knows a lot about the Bible, and he is readily swayed by what the Bible says is right or wrong, just and fair. Some of the most successful trial lawyers are men who read and re-read the Scriptures, especially the New Testament."

Perhaps my first instinctive reaction was something of resentment that the Holy Bible should be read with the motive of having a lawyer win his case before a jury. But I soon said to myself that if one could pore over the precedents and principles recorded by Blackstone, or those of the Court of Appeals, certainly the ancient truths discovered by the Hebrews and those proclaimed by Christ and the apostolic church—these precedents and principles, deep-grained in our civilization, should be garnered in the interest of justice.

And then I realized that the lawyer's remarks should give courage and hope to every minister and every churchman. "The average juror"—the ultimate cross-section of American life—has some basic understanding of the Bible; he understands that its teachings are justice, and truth, and fairness; he will even by-pass man-made laws if they seem in violation of Christian right.

Surely, the preacher has not preached in vain!

LIBERALISM AND LIBERALISM

By Jeff P. Paul

Liberalism as a principle is humble and seeks only the truth; Liberalism as a school of thought is apt to become arrogant and false, just as any other school of thought tends to do the same, whether it be in politics, education or religion. A certain pride of system develops; a theologian is in danger of becoming proud of his pretty ideas—and of losing sight of his guiding principle of truth-seeking. A jaunty nonchalance develops in the parlance of the anointed ones of the group. Comraderie clouds judgment and insight. Half-baked statements are palmed off on an uninitiated public, which comes to distrust the whole "kit and caboodle" of theologians. Seminaries become "cemeteries" in popular language.

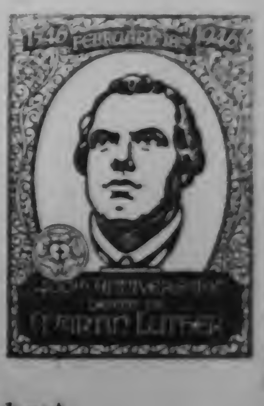
Here is a sample of an arrogant falsehood from the pen of a prominent liberal, which the writer has just read in **The Making of the Christian Mind,** from the pen of Gaius Glenn Atkins, D.D., L.H.D., professor of homiletics at Auburn Theological Seminary. It is a mere random selection illustrating an irresponsible tendency of liberalism as a school of thought.

"For the Christian churches of the first and second centuries it was a matter of life and death. . . . We must try to recapture their EXACT SITUATION. The Christian had as yet NO CREED. The materials of which his doctrines were finally to be created were as various as the plain ethical teachings of the Sermon on the Mount, as simple as the father's love of the parable of the Prodigal Son, as profound as the prologue to the Fourth Gospel, as audacious in sheer sweep of speculation as the loftiest passages in the letters of St. Paul, and always at the heart of it all a GALILEAN CARPENTER, who died on a A CROSS."

May be submit that any unlettered Christian, without any special inspiration, can see plainly that the above statement is an unmitigated misstatement of facts concerning the early Christian point of view! A casual perusal of the New Testament reveals this conception of the point of view of the early Christian to be a shallow distortion of facts. No wonder liberalism has been mistrusted by many.

But opposition to the spirit of liberalism can be just as blind to facts. No name-calling campaign can satisfy the modern mind. No blunders of liberalism can excuse the conservative element of the church from the necessity of considering the facts of common knowledge in theological formulations. Obtuseness against obtuseness does not create acuteness on either side. Those who specialize in villification are, whether they be called Fundamentalists or Liberals, like the Negro paster who was sent down Salt River because he could "argify and sputify—but did not show wherein". The world of our day calls for the plain facts—"and no lie will suffice".

MARTIN LUTHER MEMORIAL STAMP



A Poster Stamp commemorating the 400th anniversary of the death of the Great Reformer, Bible Translator, Author, Preacher and Hymn Writer, has been issued by the American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y. These poster stamp come in sheets of 50 and cost 20 cents per sheet.

PERSONAL NOTES AND INCIDENTS

Dr. Grace Sloan Overton stopped off in New Orleans over the week-end and was the speaker at Rayne Memorial Church on last Sunday morning. She had a few days between engagements and, with her husband, visited New Orleans to the delight of many warm friends here.

Friends of Dr. John T. Crebbin will regret to learn of his continued illness at his home, 1857 Benefit street, New Orleans. He had been troubled with an intestinal disturbance, but had improved. Last Saturday, however, he suffered a backset and still had some fever on Sunday. We join with many in the wish that he may soon be on the road to complete recovery.

Commander King and his family returned to Louisville, Ky., this week, where we understand that Commander King will return to his connection with the Board of Church Extension as an architect. During the service with the Navy in New Orleans, the Kings have made a warm place for themselves in Rayne Memorial Church and their going is sincerely regretted.

REV. A. M. SHAW TRANSLATED

Rev. A. M. Shaw, a member of the Louisiana Conference, died in Little Rock, Ark., on Tuesday, February 12th. Funeral services were conducted from the Oakdale Methodist Church on Thursday, February 14th. Rev. J. C. Sensintaffar, pastor of the Oakdale church, was assisted in the service by Dr. B. C. Taylor and Rev. R R Branton

Dr. Shaw had been in ill health for several years and his passing was not unexpected.

RUSH—WOMAN'S PAGE HAS JUNIOR EDITOR

Please make the following announcement in **The Advocate:**

The arrival of a baby girl, Cornelia Ann, to the happy parents, Rev. and Mrs. Mathis E. Armstrong, pastor of the Ruleville Methodist Church. This, our first baby, was born in the Clarksdale hospital on Sunday night, February 10. Both the mother and baby are doing fine. DAD.

CRUSADE FOR CHRIST— AREA REPORT

As of February 16, 1946, the Arkansas-Louisiana area had paid a total of $835,120, or more than $103,000 more than it is asquota of $731,850.

The totals paid by each conference as of this date are:

Little Rock Conference: $259,325.68. (Quota $217,975'.

Louisiana Conference: $312,780.57. (Quota, -279,250.)

North Arkansas Conference: $263,014.49 (Quota $234,625.)

ORDINATION SERVICE AT BASTROP

Dear Dr. Duren:

We had an event of such unusual interest and significance that I would like to write it up for the conference organ. It was the ordination of Webb D. Pomeroy, nephew of Billie Pomeroy of this conference.

Webb lacked these few weeks of being graduated from Union Theological Seminary during Annual Conference in November, and is being trained by the Navy for the chaplaincy. Bishop Martin told Brother Johnson and me that when Webb was ready, we would have the ordination in his home church, Bastrop. It took place at the evening service, January 10. I have never seen a more impressive service. It was one of those times when everyone who has anything to do, rises to great heights in performing his assignment. From the presentation of an individual Communion set to the candidate by Mr. W. Dan Files, chairman of our board of stewards; to the wonderful sermon by Bishop Martin on the familiar text, "On this rock I will build my church and the gates of hell shall not prevail against it," everything was on a very high pitch. Our choir did better than it has ever done.

He was ordained both deacon and elder, since he was to be a naval chaplain, and Brother H. M. Johnson, Billie, and I joined the bishop in the "laying on of hands". His parents stood with him throughout, and following, they were presented with flowers in recognition of their part in this splendid young man's life.

A congregation which packed every available place in the church was composed of Methodists from all the neighboring charges, Presbyterians, Episcopalians, Baptists, and Catholics. Our phone has rung itself almost off the wall as our people and visitors call to marvel at the dignity and solemnity of the rite. It was the first time most of them had seen this ceremony, and its effect cannot be measured. I am praying that it will turn some other youth's eyes toward the ministry or mission field.

Bishop Martin said it was his first time to ordain a minister in his home church. I wish it could be done often. That which has come to be all too commonplace to us at conference, can give our people an appreciation of the ministry beyond anything they now have. It would also be a mighty influence towards filling our ranks.

JOLLY B. HARPER.

MINISTERS' WEEK
February 4-7
SOUTHERN METHODIST UNIVERSITY
Dallas, Texas

I feel that Ministers' Week this year at S. M. U. was one of the best, if not the best, that we have had.

I would say that there were at least one thousand ministers present, including about fifty from Louisiana.

It was a great joy for me to meet again several of my Texas friends, such as S. S. McKenney, First Church, Marshall; Dr. and Mrs. J. W. Mills, Beaumont District; C. E. Clark, Houston, and H. C. Willis, a former Presiding Elder. To meet them again was refreshing.

Then, to have had the pleasure of visits with ministers from New York to Southwest Texas was refreshing. To hear men like Prewitt, Crawford Street Church, Vicksburg, Mississippi, and Lewis of the Conway District, North Arkansas Conference, and Chaplain Bennett, at present a patient in one of our Oklahoma hospitals, and get their reactions on the lectures certainly puts one to thinking, for each one seemed to be on his toes and ready to express himself.

To me the spirit of those present was one of great concern for the future and yet willing to face the task with faith in God for advancement.

Dean Hawk of the School of Theology presided throughout the week with dignity and poise.

The four lecturers did a good job in presenting their subjects.

Dr. Henry P. Van Dusen, the Fondren lecturer, using as his general subject "World Christianity Yesterday, Today and Tomorrow," handled the subject unusually well, referring often to what the men in the service found in the islands of the Pacific. They found the church there where they had expected to find cannibals or head-hunters. Instead of cannibals and headhunters, they found friends—Christian friends—made so by the sacrificial service of the missionaries.

Bishop G. Bromley Oxnam, the Peyton lecturer, using as his theme "The Place of Culture in the Life of the Preacher", of a certainty did lift the calling of a preacher to high pinnacles.

He laid emphasis upon the importance of the preacher's library, stressing these words over and over again, "Own your books, love your books, know your books." "It is important," said the Bishop, "for one to own his books, and to love them, and to know them."

Bishop Oxnam said that the preacher whose desk is always piled with papers is not a working preacher, but one who bungles. (He could have left that out.)

He stressed the importance of hard work —long hours, at least four hours per day in his study. He said he couldn't understand why some preachers had to sleep at least one hour every afternoon.

By special request, Bishop Oxnam did not deliver his last lecture of the series, but instead spoke on the religious conditions in Germany today. This was most interesting and informative. I hope it will be published along with the Peyton lectures.

Bishop Ivan Lee Holt spoke at the close of these lectures, stating that we had listened to two men, referring to Bishop Oxnam and Dr. Van Dusen, who, in his opinion, would have as much, or more, to do with worldwide religious affairs of tomorrow than any others.

The Fondren Lectures and the Peyton Lectures will be published by the university and may be had at some future date.

The other two lecturers, Doctors Earl B. Marlatt and A. W. Martin, both new additions to the professorship of Perkins School of Theology at S. M. U., made good impressions.

To hear Dr. Marlatt in his beautiful flow of language was certainly refreshing and inspiring. He spoke only once, but that made us anxious to hear him again. He is the author of two of our hymns, "Are Ye Able?" and "Spirit of Life, in This New Dawn."

Dr. Martin, who is deeply concerned about the local church, especially the rural church, caused us to sit up and take notice at the challenge he threw out to the ministry of today. He made some very radical statements that we believe are true and which crated some rather interesting discussions. He, too, spoke only once.

Dean Hawk announced that as an aid to the preacher, both student and visitor, in their work in the local church, a laboratory is being established which will be under the direction of Dr. Martin. In this laboratory there will be various types of bulletins, letters, mimeograph machines, typewriters, etc., as an aid to the minister who wants to learn how to carry on his work effectively. Dean Hawk said that student pastors may avail themselves of this laboratory, and, under the direction of Dr. Martin, prepare bulletins for their churches and letters, etc., to go out to their members. This is certainly a wise movement on the part of our school.

We enjoyed very much the singing by the Divinity Singers, students of the Perkins School of Theology. We were delighted to see in this group of singers our own Bill Byrd and Marvin Corley. Bill looks fine and doesn't show any bad effects from his experiences as an overseas chaplain. We are glad to see him back in school.

Marvin said that he would be ready for an appointment this fall, as he will be finishing school in December. We will certainly welcome him into the itinerancy in Louisiana. His name will not be new on our roll, since his father, E. W. Corley, has been such a useful pastor down through the years.

We will be glad to have Bill Byrd back with us in the pastorate. These two fine young men will play a great part in our conference in future years.

All in all, this was a most enjoyable and profitable week. We look forward to Ministers' Week next year.

D. B. BODDIE.

"THAT THE WORLD THROUGH HIM MIGHT BE SAVED." "YE MUST BE BORN AGAIN"

By R. A. Thornton

"Ye must be born again": It is presupposed that all who believe in a spiritual birth accept the fact of the Virgin Birth. That in deed and in truth, Jesus Christ was incarnated in human flesh. If the above facts are laid aside, then there is no fundamental foundation to build a strong Christian superstructure, nothing substantial for the Christian's eternal hope of salvation. Some have laid aside the great Bible Truths of the New Birth, and complete Consecration, and have gone about to substitute for the above facts, some of the fine attributes of the Christian, in place of the New Birth. All too many have and are substituting in the place of the New Birth—membership in the visible church as a physical organization; by this they are saying that church membership and water baptism and the assuming of the church vows, is synonymous with the New Birth. The New Birth is more than just a code of ethics—it is a life, an organism, pulsating with eternal life and glory. It is more than just card signing—it is being born again. It is a heaven-born experience of salvation. There are thousands, according to the Journals of our Conferences who are on the inactive list; one main reason is that many of them know nothing at all about the New Birth. According to the journal of my own Conference, with a membership of more than 80,000, there are some 14,000 on the inactive list. Why so many in the church are on the inactive list is because numbers of them were taken into the church without any knowledge of the New Birth experience of salvation. In the coming year of our move of 'evangelism," if we do not try to get those saved who may sign a card to join the church, in a very short time we will have as many more on the inactive list according to the number we take into the church by just signing a card for membership. Jesus was very positive with that great Church leader for he said to Nicodemus:

"Marvel not that I said unto thee, Ye must be born again." The word born in the Greek, carries with it the idea and picturesque meaning—of being brought out of and transferred over into—that is, brought up out of the kingdom of the world, and transferred over into the Kingdom of God. Jesus did not say to Nicodemus: "You had better join the church," for he was a great leader and teacher in the church. Jesus could have said to him: "You know a lot of fine things, you are very careful in your diplomacy; for you are highly educated and superbly cultured and refined; but Nicodemus one thing, and it matters much, you do not know anything about the New Birth. You must be born again. The difference between a church member who is saved and one who has not been saved is that to the church member who has been saved old things have passed away, and behold all things have become new. The things that he used to hate he now loves, and the things he used to love he now hates—he is a new creation—Christ is formed in him which is his hope of glory. His whole life has been changed, not by just joining the church but by the New Birth. Jesus said I am the way (to God). If I be lifted up I will draw all men unto me. I am the Truth. I am the Life. Church membership and water baptism are both good in their place, but they will not and cannot take the place of the New Birth. Christ must be preached as the one and only Saviour of the world. The great Methodist Church faces one of the greatest opportunities and is thereby challenged with the greatest responsibility it has ever had. Let us not fail God in this crisis. For there is none other name in heaven or earth whereby men must be saved. 'That the world through Him (Christ) might be saved."

Weir, Miss.

IT IS A TIME TO SHARE

(Continued from page 5-

munity enterprise, January 7-31.

(2) All cash gifts for overseas relief, for whatsoever country or whatsoever group, should be sent to MCOR, 150 Fifth avenue, New York 11, N. Y.

(3) Contributions of clothing or non-perishable food (no glass jars!) and other miscellaneous relief supplies should be sent by parcel-post or prepaid express to **United Church Service Center, at New Windsor, Md.**, or at **Modoseto, Calif.**, if more convenient. Here are warehouses which are being used by a number of the Protestant churches, including the Methodist Church, in a co-operative relief undertaking. Such parcels should be marked with the name of the sending church and with the country of destination, if the donors have a preference. Distribution will be made through church agencies abroad to Protestant pastors and people; if it is especially desired that the gift go to our Methodist people, packages should be marked, "For Methodist Relief." Used clothing should be mended, clean, and ready to wear.

(4) If a donor wishes to send relief to one person overseas, names of suitable recipients in some countries can be furnished on application to MCOR. Or cash for such

(Continued on page 13)

Mississippi Conference

JACKSON DISTRICT—SECOND ROUND

Jackson, Grace, Feb. 3, 11 a. m.
Clinton, Feb. 10, 11 a. m.
Jackson, Bessie Shands, Feb. 10, 7:30 p. m.
Benton, at Benotn, Feb. 17, 11 a. m. and 1:30 p. m.
Jackson, Glendale, Feb. 17, 7:30 p. m.
Harperville, at Hillsboro, Feb 24, 11 a. m. and 1:30 p.m.
Forest, Feb. 24, 7:30 p. m.
Lake, at Lawrence, March 3, 11 a. m. and 1:30 p. m.
Pelahatchie-Shiloh, at Pelahatchie, March 3, 7:30 p.m.
Homewood, at Gasque Chapel, March 10, 11 a. m. and 1:30 p. m.
Belton and Raymond, at Raymond, March 10, 7:30 p. m.
Madison and Pocahontas, at Pocahontas, March 17, 11 a. m. and 1:30 p. m.
Ridgeland, at Ridgeland, March 17, 3:30 p. m.
Canton, First Church, March 17, 7:30 p. m.
D'Lo and Braxton, at Braxton, March 24, 11 a. m. and 1:30 p. m.
Florence, at Star, March 24, 3 p. m.
Jackson, Millsaps Memorial, March 24, 7:30 p. m.
Walnut Grove, at Madden, March 31, 11 a. m. and 1:30 p. m.
Jackson, Capitol Street, March 31, 7:30 p. m.
Brandon, at Puckett, April 7, 11 a. m. and 1:30 p. m.
Jackson, Leavell Woods, April 7, 5:30 p m.
Jackson, West Park, April 7, 7:30 p. m.
Sharon, at Farmhaven, April 14, 11 a. m. and 1:30 p. m.
Canton, North Side, April 14, 3:30 p. m.
Fannin, at Pearl Chapel, April 14, 7:30 p. m.
Carthage Circuit, at Singleton, April 17, 11 a. m. and 1:30 p. m.
Carthage Station, April 17, 7:30 p. m.
Morton, at Independence, April 18, 11 a. m. and 1:30 p. m.
Lena, at Centrell, April 21, 11 a. m. and 1:30 p. m.
Jackson, Galloway Memorial, April 21, 7:30 p. m.
Camden, at Thomastown, April 28, 11 a. m. and 1:30 p. m.
Vaughan, at Ellison, April 28, 4 p. m.
Mendenhall, May 1, 7:30 p. m.
Raleigh, at ————, May 4, 11 a. m. and 1:30 p. m.
Flora and Bentonia, at Bentonia, May 5, 11 a. m. and 1:30 p. m.
Terry, at Terry, May 5, 7:30 p. m.

OTTO PORTER, D. S

North Mississippi Conference

SECOND ROUND—SARDIS DISTRICT

Sardis, District preachers meeting, Feb. 5, a. m.
Sardis Station, Feb. 10, a. m., preaching.
Como, Feb. 10, p. m., praching.
Arkbutla, at Arkbutla, Feb. 17, a. m., preaching.
Batesville, at Bateesville, Feb. 17, p. m., preaching.
Senatobi, at Senatobia, Feb. 24, a. m., preaching.
Arkabutla, Hunter's Chapel, Feb. 24, 2 p. m., preaching.
W. S. C. S. Conference at Memphis, Feb. 26, 27, 28.
Pleasant Hill, at Lewisburg, March 3, a. m., preaching.
Pleasant Hill, at Baker's Chapel, March 3, 2 p. m., preaching.
Hernando, at Hernando, March 3, p. m., preaching.
Coaching Conference on Evangelism, at tOxford, Saturday, March 8, 9.
Courtland, at Pope, March 10 ,a. .m,preaching; Q.C.
Lake Cormorant, at tRobinsonville, March 17, a. m., preaching, Q.C.
Coldwater, at Love, March 17, p. m., preaching; Q.C.
Water Valley, Main Street, at Main Street, March 24, a. m., preaching; Q.C.
Water Valley, First, at First, March 24, p. m., preching; Q.C.
Sardis Circuit, t Terza, March 29, a. m., preaching; Q.C.
Abbeville-Waterford, at Mt. Zion, March 31, a. m., preaching; Q.C.
Oxford, at Oxford, March 31, p. m., preaching; Q.C.
Mt. Pleasant, at Union, April 2, a. m., preaching; Q.C.
Byhalia, at Emery, April 2, p. m., preaching; Q.C.
Red Banks, at Victoria, April 3, a. m., preaching; Q.C.
Shuford, at Love eJoy, April 4, a. m., preaching; Q.C.
District Youth Rally—Referred, April 5, p. m.
Cockrum, at Hebron, April 7, a. m., preching; Q.C.
Olive Branch, at Olive Branch, April 7, p. m., preaching; Q.C.
Hernando, at Hernan, April 10, p. m., conference.
Tyro, at FreeSprings, April 11, a. m., preaching ;Q.C.
Longtwn, at Pleasant Grove, April 12, a. m., prechaing; Q.C.
Paris, at Liberty, April 14, a. m., preaching; Q.C.
Charleston, at Charleston, April 14, p. m., preaching; Q..
Batesville, at Batesville, April 17,. p m., conference.
Oakland, at Tillatoba, Apri 18, p. m., preaching; Q.C.
Arkabuta, at Arkabutla, April 21, a. m., preching; Q. C.
Horn Lake, at Miner Memorial, April 21, p. m., preaching; Q.C.
Como, at Como, April 22, p. m., conference.
Sardis Station, at Sardis, April 22, night, conference.
Senatobia, at Senatobia, April 24, p .m., conference.
Pleasant Hill, at Mineral Wells, April 28, a. m., preaching; Q.C.
Crenshaw-Sedge, at Crenshaw, April 28, p. m., preaching; Q.C.

C. A. PARKS, D. S.

The man who reviews his own life from page to page had need to have been a good man indeed, if he would be spared the sharp consciousness of many talents neglected, many opportunities wasted, many erratic and perverted feelings constantly at war within his heart, and defeating him.

C. Dickens.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Jurisdiction Conference

The 1946 meeting of the Woman's Society of Christian Service, Southeastern Jurisdiction, will be held in the auditorium of the Peabody Hotel, in Memphis, Tenn., February 26-28. Work conferences will begin at 2:30 the afternoon of the 26th, and the opening session of the conference that evening. Visitors are welcome to all meetings.

Mrs. Hillman, our president, writes: "We hope the Youth Night will be the high spot, when candidates will bring brief messages on their choices of life work. Miss Margaret Applegarth (chairman of World Day of Prayer) will give the noon meditations. Mrs. Bragg will be with us for the entire conference. The theme for the conference will be "Peace Through His Cross" and the hymn will be 510, "Come, Peace of God." Surely there has never been a time when the world so much needed peace, the peace which only comes through the Cross of Christ."

Our women are asked to pray daily for God's guidance during this meeting, when officers will be elected for the coming four years.

* * *

The Fatherhood of God

The societies of our Conference are now in the midst of the study, "The Fatherhood of God." We find this a most timely study, for we are observing Race Relations Sunday (a W. S. C. S. in Oak Ridge, Tenn., used the dramatic reading of Ruth at the Sunday evening hour on the 10th) and Brotherhood Week.

Some excellent material has been mailed to the local secretaries of Christian Social Relations and Local Church Activities which may be used during Brotherhood Week, or as supplementary material with the study.

Newspapers, magazines, the radio, are all contributing information along this line.

* * *

F. S. A.

A few years ago the members of the Woman's Society of Christian Service joined in the effort to keep the Farm Security Administration. Our reason for this activity was the supervisory feature of the program —not only does the F. S. A. assist a man to secure a farm, it helps him and his family to make the best possible use of what has been purchased.

On February 7-8, Mrs. Stanley Wilson represented the Mississippi Conference W. S. C. S. at a regional meeting of the Home Management Supervisors in cooperation with the Mississippi State Board of Health, where, with the guidance of Dr. Virginia Howard, a very thorough study was made of child and maternal health.

As we made this contact with the group of splendid, attractive young women who are carrying on the supervisory work in the F. S. A. homes, and saw their keen interest in their families, we were proud to have had a share in keeping the program. Truly, these women are home missionaries.

World Day of Prayer

This year the World Day of Prayer will be observed on March 8th. Programs should have been ordered, but if they have not, send for them immediately: Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. For prices and materials, see back page of **Methodist Woman.** One program to each two persons should be ordered.

Last year in many communities the stores and other places of business agreed to close and when the church bell rang, the people came from all directions—in their work clothes. The service, if followed, does not last over an hour, but it should be well planned with inspiring music, etc.

In some communities a section was reserved for the Negroes, making it a real community day of prayer.

* * *

Legislation

We are not sending out special notices to call attention to each piece of legislation in which we are particularly interested as it is introduced into our State Legislature.

We feel that our women are keenly interested and they are capable of judging for themselves. We do hope they will tell their own representatives how they stand on the various bills.

MISS LILLA MILLS

If the Black Market Tax remains a law, we hope the law enforcement officers will make a note to follow up the items appearing in the daily newspapers giving the names and addresses of wholesale and retail liquor dealers in Mississippi. Each local society might keep a clipping file of these items for reference.

As yet, very little mention has been made of the legislation proposed by the Children's Code Commission.

* * *

Southern Regional Council

Mrs. W. F. Mahaffey and Mrs. Stanley Wilson represented the Mississippi Conference W. S. C. S. at the annual meeting of the Mississippi Council on Interracial Cooperation, held in Jackson on February 8th.

At this meeting, it was voted to become a unit of the Southern Regional Council, assuming that name.

The S. R. C. is a non-profit, non-denominational, non-political organization set up in February, 1944, to study the many problems of the South and to mobilize the people of the South to solve those problems.

It is pro-democracy and pro-humanity. It is an outgrowth of the needs of the South, it is Southern in its make-up and its work.

The Woman's Division of Christian Service is affiliated with the S. R. C. and hopes that the members in each State will also affiliate.

The first meeting of the new organization will be held in the St. Andrews' Episcopal Parish House, Jackson, March 21st, at 11 o'clock in the morning. You are invited to attend and hear the program proposed.

* * *

Citizenship Project

Too long the Mississippi Conference and the North Mississippi Conference have been working as separate units of the W. S. C. S. In matters which concern all the State, we should combine our efforts.

More and more our women are realizing that we have not taken our citizenship as seriously as is necessary, so this year we are having a joint project in the two Conferences, the aim being "To get Methodist women of Mississippi to realize their responsibility as Christian citizens" and as a beginning to work to get every member of the W. S. C. S. to register, pay her poll tax, and vote in the elections of this year.

Already the secretary of Christian Social Relations and Local Church Activities in each local society has been urging the members to pay their poll tax and register. This will be followed by an effort to get the women to vote. Watch for the information which will go to each society monthly.

* * *

Miss Mills Promoted

In the issue of November 15, 1945, we told of the election of Miss Lilla Mills as Associate Secretary of Missionary Education of the Woman's Section of Education and Cultivation of the Division, with offices in New York.

Recently, Miss Mills has been promoted and is now the Secretary of Missionary Education, taking the place formerly held by Mrs. Helen B. Bourne, retired.

As we have mentioned, Miss Mills is a native of Carthage, Miss., and her Mississippi friends continue to be proud of her achievements.

* * *

News

Pelahatchie.—The installation of the officers of the Woman's Society of Christian Service, of Pelahatchie, was a very impressive service at the Sunday evening hour. The following women will direct the activities of the society during 1946: President, Mrs. J. E. Pierce; vice-president, Mrs. C. C. Coats; corresponding secretary, Mrs. R. I.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

(Copy for this page failed to reach us.—Editor).

FIRE DESTROYS BUILDING AT MacDONNEL SCHOOL

Fire broke out in the Downs Hall of MacDonnel French Mission School at Houma, La., at 2 o'clock on Tuesday morning of last week. This newest building was the dining room and on the second floor a dormitory for small girls. When Miss Gandy, the worker in charge, went to make her rounds to see that the children were comfortable, she saw a ring of fire around the "blower," and shortly afterward there was an explosion. Miss Gandy and the children escaped in their nighties. All their belongings were burned. The city and Navy fire departments came to the rescue, but the upper story was practially destroyed. The building was insured.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Moore; recording secretary, Mrs. Clifton Murray; local treasurer, Mrs. R. E. Murray. The following are secretaries of the departments: Missionary Education and Service, Mrs. R. I. Moore; Christian Social Relations and Local Church Activities, Mrs. Rod. Murray and Mrs. J. S. Munsterman; Literature and Publications, Mrs. B. Bell; Spiritual Life, Mrs. T. A. Rives; Supplies, Mrs. Fred Everett and Mrs. Stella Cawthon.

Escatawpa.—The women of the Escatawpa charge met with the Big Point W. S. C. S. on February 5th for an officers' training day conducted by the district secretary, Mrs. C. L. Nelson. The worship periods were led by Mrs. Emma Martin, of Escatawpa, and Mrs. George Scarbrough, of Caswell Springs. The pastor, Rev. James Williamson, spoke on the relation of the W. S. C. S. to the total program of the Church. Lunch was served in the Community House.

STORK MARKET REPORT

A G.I. recently received a telegram advising him that his wife had given birth to an 8-pound baby girl. Attached to the telegram was the usual advertising sticker which read: "When you want a boy, call Western Union."—Selected.

Just as you now play a piece without music, and do not think what notes you strike, though once you picked them out by slow and patient toil, so, if you but begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your heart than all the songs the sweetest voice has ever sung.—Frances E. Willard.

Sends me to hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me, Lord, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have comforted! Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God.

—George Matheson.

SOWING THE SEED OF THE GOSPEL IN THE HEARTS OF MEN

● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

● Throughout the world, The Upper Room is sowing—and nurturing—the seed of the Gospel in the hearts of men. Give it a chance and it will help you reap a harvest, wherever you may be.

The April-May-June issue is now ready for mailing. Send your order today. English and Spanish editions, 10 or more to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Envelopes for remailing $1.00 per 100. Order from

The Upper Room

Medical Arts Building Nashville 3, Tennessee

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

First Zone Program—1946

Worship Service—"This Is My Task"—Prepared by Lvonne German, student from Many, La., at Scarritt College '45.)

Talk: (a) Need for Workers.
(b) Requirements for Missionary and Deaconess. (Material prepared by Mrs. E. M. Sharp.)

Information Quiz about work—(See material enclosed).

Special Emphasis this year:

1. Children's Work (material prepared by Mrs. C. A. Parks).
2. Spiritual Life-Evangelism (Material prepared by Mrs. D. W. Whitaker).
3. Education and Promotion (Material prepared by Mrs. N. N. Maxey.

Business:

1. Urge each society to send an offering to Conference treasurer for Wood College Building as a tribute to Mrs. D. H. Hall, Tew Albany. We want every society to send an offering before we have our Annual Conference.
2. Annual Conference at Wood College, March 27, 28, 29. Each society should send one delegate from the Society and one from the Guild.
3. Make an offering to the zone meeting to defray the expenses of the zone leader to Conference.
4. Plan now to send all local study leaders to Wood College to the Conference Training School the week of June 10th.
5. See that your district secretary has the name of your zone officers.

Closing Worship.

Opening Service

This Is My Task

Prelude: "Evening Star", from Tannhauser.

Introduction: As we meet at our vesper hours to consider together those things that concern us most deeply, we have found them to be the times of real inspiration and worship, and have gained from them many thoughts that help us in forming our own attitudes and philosophy. This afternoon, let us think for a while about our work in general, and point out some of the things that we must consider as we choose our fields of work and prepare for service.

Solo: "This Is My Task".

Talk:

As persons preparing for Christian service and positions of Christian leadership, those of us here at Scarritt might consider ourselves as members of "the fellowship of those who care". If we did not care, we would not be here. Because we do care, we are deeply concerned about what is happening to individuals. We cannot be indifferent to the condition of our society or of our nation or of our world.

As we look out upon the suffering and needs found in all of these areas today, the opportunities for service open to those who care are almost unlimited. The needs to be met are too many. The task is too great for any group or individual having less than a vision of God and powers outside of their own.

Surveying the wreckage and debris of much of our world today, we see that for sometime to come the task of rebuilding and rehabilitating broken and disorganized societies, governments, and nations will require all of the wisdom and courage and devoted service that is possible to Christian leaders. More important even than these larger areas are the casualties of broken homes, sick minds and bodies, lost hope, lost courage, and lost faith.

"Between my hands the limp earth lies; so it will lie until 1 give up my living to be a life for it."

Such is the challenge that is presented to us. Will we be able to accept it?

Our time is a time for a greatness, as Dr. Fosdick has said. It is a time for great faith and vision; for great purpose and understanding; for great strength and effort and courage. The challenge of this day is only to those who are adequate to meet it.

What are the requirements? Who can be sufficient for such a task?

In the New Testament we find obscure men and women influencing their world as no other people had ever done before. It is a record of the changes that may take place in human life when God is given control; of what God can do with men and women when they let him.

In order that we too may receive such power, we must take time to **listen to God;** to **obey His will** and to **carry out His purposes** to the extent that He reveals them to us. His place is to guide us into a process of growth and development which will make of us changed and empowered persons; to make us continue our "spiritual evolution". To persons thus dedicated to be used as instruments of God's purposes, He gives power to exceed all former hope and expectation.

What is expected of us other than seeking God's will for our lives?

First, we realize that we must act on all of the guidance that comes to us. Aspirations that are not put into concrete form are worse than useless. The fellowship that we have entered into is a living, active fellowship.

Whatever our particular job, this is our task: **To work with Christ to remake lives;** to love men as Christ loved them; to not rest content until they have been so brought into touch with God that they are themselves remade, and have been guided into such a process of growth as will answer their own needs and make them able to help others, even as they have been helped.

As members of such a fellowship, we must be willing to become a part of a group whose aim and purpose is the building of the Kingdom of God.

We must experience a concern that makes us share in the suffering and problems of the people of the whole world.

What satisfactions and rewards will it offer us personally?

Some who enter such service become widely recognized; others are given power and abilities such as they have never had before; however, none of these are promised us. Rather what is promised us is an opportunity to develop our highest capabilities in the service of others; to become possessed by the transforming power of love, and to be allowed to enter into the fellowship of co-workers with God. Such is our task. God being my helper, I can do no other.

Prayer: O God, Thou who knowest the aspirations and ambitions, the fears and failures of each of us, grant that we may receive a clearer vision of our task in the building of Thy Kingdom. As in all ages past, Thou hast commissioned those who followed Thee with work that only they can do. Help each of us to be faithful in performing these tasks which are ours. In Jesus' name we pray. Amen.

Education and Promotion

For clearness and brevity I shall list the items that need our immediate attention:

1. At our Enlarged Executive Meeting at Wood Junior College last March, we agreed to co-operate with the jurisdiction in accepting as our goal a 10 per cent increase in membership. My reports from the district secretaries show an increase of only 358. We should have more than 700. I feel sure that this is not a complete picture. Please be very accurate in counting and reporting.
2. In answer to questions on how to report members, we recommend the following: On January 5th report as members those who have made contributions of prayer, service and money during the preceding year, and continue to count these members each quarter until next January 5th (when the same test is made), unless removal by death or change of residence occurs.
3. We want also to decrease the number of unorganized charges and churches.
4. We want to cultivate missionary interest this year as never before.
5. Bearing in mind that the Woman's Society is an integral part of the church, we suggest closer co-operation in district conferences and missionary institutes. The district secretary works closely with district superintendent in organizing new societies in unorganized churches.

If you have an unorganized church or charge near you, please contact your district secretary. You may be able to form a team in your society and go out and organize—help your neighbor church to carry on.

Are you using the calendar for each member of your society? This calendar prom-

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 24, 1946

By W. C. Newman

Lesson Text: Deut. 6:4-12.

Golden Text: "Every day will I bless Thee; and I will praise Thy name forever and ever."—Psalms 145:2.

In all the changes that have come to the modern world, none is greater than that which has come over the American home. I am not an old man, but as I look back on my boyhood home, I can hardly believe what I know to be true about the change that has taken place between the homes of that day and the homes of this.

W. C. Newman

It is not only a change in the construction and furnishings of the home, that the old parlor has given way to the living room, that the great, deep fireplaces requiring a large supply of wood for fuel have been supplanted by the more adequate furnaces with automatic controls, that the oil lamp has been displaced by a light which will flood a room at the touch of a switch button, and that the necessity for drawing water from a well and carrying it wherever it was needed has been completely eliminated by the plentiful supply of water in the kitchen and bathroom requiring only the turning of a tap—but the greatest change that has come in the home is the change in the family which inhabits it.

In that old home man was king and the home his empire. His wife and children were his subjects. His will was the law. That home was in some measure a factory. Bread was made in the home, not bought in conveniently wrapped 10-cent loaves at the store. Laundry was done in the home. Children of necessity learned to share the essential work of the family, and the home became in fact, a tehnical training shool. In many instances that home was a church in which the father was in reality a priest and God was worshipped and his word was read and loved.

Now, all too often, the modern home is simply a place to go in order to change the clothes one wore to the last place and put on the clothes to be worn to the next place to which one is going. So radical a change in tne home and the family inevitably brings new and difficult problems to us all.

Yet history teaches, and all the implications of Christian philosophy assert that upon the Christian home depend individual character, the strength and survival of the Christian church, and our hope of national greatness. No other institution has been successfully substituted for a Christian home. What is such a home?

Democracy at Its Base

The real Christian home is a democracy in which the fullest freedom for each individual is the aim. There is no room for a dictator or for tyranny in the Christian home. Here, as in no other place in the world, the words of our greatest state paper should be true, "All men are born free and equal". The Christian home is not a place for domination, but for sharing. Here the members of this miniature democracy work together in fullest co-operation for common purposes, in mutual respect and love, and in the security of understanding and being understood by others.

The family council is, or ought to be, a true, if small, representative government. The family relationship is, or ought to be, the very highest expression of good neighborliness. From such a home one would never expect a Hitler to emerge. Of such a home one need never be afraid, or feel it necessary to bear arms against it. It is the pattern of democracy at its best. Indeed, so true is this that Christ, Himself, frequently used home terminology for his description of the Christian's relationship with God, and the Christian's hope of eternal life.

A Reservoir of Good Life

Bismarck often has been quoted as saying: "Whatever you would put into the life of a nation you must first put into the children of a nation". Of course, Bismarck meant this in the grim and terrible sense of indoctrinating his nation with the idea of aggression and domination. But it is true. If purity of personal living, political honesty, unswerving patriotism, sincere religion, the love of peace, lawfulness, and other such noble virtues are our desire for America and Americans, the place where these may be germinated is the Christian home.

No other institution has matched the home in the production of these qualities of character. The home is a place where love blossoms to the fullest, where character and personality unfold, where kindness, understanding and trust warm young life into rich growth and splendid achievement. He who makes a Christian home has contributed equally as much to democracy and to America as has he who died on the field of battle in defense of tnat democracy and that America.

The Christian Home is an Altar

Out of my more than twenty years as a minister, I have come to the deliberate conclusion that religion is not so much a thing to be taught as a thing to be caught. I have never been able to discover anyone whom I have led to be a Christian in whom I could not trace the influences of a Christian home and family, or of some other Christian personality from whom this new convert had by contagion received his faith.

So much do I believe this, that if by an awful necessity, I was forced to decide which of these two great institutions, the Christian church or the Christian home should be saved from destruction, and only one of them could be saved, I would unhesitatingly choose to save the Christian home. I believe it to be the foundation of all Christianity, individual character, social justice, international relationships, and national greatness. The tragedy of our modern America is that we have too few homes that can be truthfully called Christian.

IT IS A TIME TO SHARE

(Continued from page 9)

a parcel may be sent to MCOR with a specific address, and the parcel will be made up and sent from New York.

(5) As to the relief materials most needed, some may be specified: shoes, gloves, mittens, sweaters, underwear, overcoats, suits and dresses, cloth remnants, discarded neckties, old felt hats to be cut up for shoe soles, blankets, needles, thread, soap, vitamins and simple medicines. For foods: powdered milk, dehydrated soups and eggs, tea, coffee, chocolate bars, cocomalt, canned meats, cheese, butter, bacon, dried fruits, dry cereals, canned vegetables.

"The opportunity of the age is ours if we hasten to these people with our arms laden with the necessities of life, which we can give them in the name of the Savior."

METHODIST COMMITTEE
FOR OVERSEAS RELIEF
150 Fifth Avenue, New York 11, N. Y.

MISSISSIPPI W. S. C. S.

(Continued from page 12)

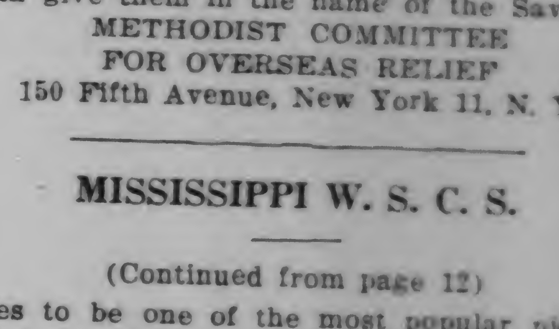
ises to be one of the most popular pieces of new literature. We are delighted with it. You may read about this on back page of November and December **Methodist Women.** Don't fail to read back page of any issue.

The missionary need is so great. If you have not increased your pledge, please do so now.

Be sure to make plans to attend the jurisdictional meeting of the Woman's Society of Christian Service in Hotel Peabody, Memphis, February 26-28. This is an opportunity we cannot afford to miss.

The way of the spirit, exactly as in the flesh, in a world like ours, spells labor, hard labor, whatever the end we seek.

—Sir Wilfred Grenfell.



HEADQUARTERS
for RELIGIOUS SUPPLIES
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CATALOG ON REQUEST
National

THE CHRISTIAN FIRESIDE

MISS CHOP AND CHANGE

By Vivian T. Pomeroy

This is a story my Great-Aunt Sophia used to tell me, and now I tell it to you. Once upon a time there was a Goose-Girl. She did not live to marry a Prince, as most of the Goose-Girls of fairy tales have done from the beginning of time. She became something very different; for she was, you must know, already a princess. Her father and mother, the King and Queen, had apprenticed her to a gooseherd because they were thoroughly "fed up" with her ways at the palace. From this you see that she was a very tiresome Goose-Girl, and was very far from leading the sweet and blameless life of all the Goose-Girls you have read about in the books.

But I must begin at the beginning. The Goose-Girl, otherwise the Princess, had been born in a great palace and had several brothers and sisters, all charming children—a credit to king and country. But the Princess of this story was from the first a troublesome baby. As a matter of fact, she was too thoroughly royal—that is to say, nothing would please her for long. She was full of fads and fancies, caprices and changes. When less than a year old, she would reach out her little hands for one thing, and then cry for another, and scream for the next, and howl for the fourth. As quickly as one thing was given she got tired of it and wanted something else. As he grew older she grew worse. Nothing pleased her for more than three minutes. No game, no toy, no place, no nurse, pleased her for longer.

At last the king and queen had a talk together and decided that they must come to some agreement with a nice kind person to take full responsibility for the bringing-up of the Princess; and that was how she became a Goose-Girl. But the Goose-Girl didn't change at all—at least she didn't change herself. She drove the geese hither and thither, always in search of new pastures (if you can speak of geese having pastures), which did not please them at all; for geese, of the waddling, not flying kind, are not extremely adventurous birds. Besides, they did not get fat, and it is the business of waddling geese to get fat; and the goose-herd, otherwise the boss of the whole concern, was often cross and wished himself well rid of the changeable Princess. Miss Chop and Change he called her.

One day the Goose-Girl had turned the geese away from the rich meadows down the steep slope by the rushing river. This pleased her a little because the river was constantly changing. Here she stayed, wandering about until nightfall. As the sun toppled over the hills into the sea and the mists rose over the river, the Goose-Girl began to wish she could be a wraith, ever changing and altering her shape. A wraith, you surely know, is a shadowy, ghostly thing, which lives on the mists over the river. Indeed, it lives in the mist and on the mist, for a wraith is mist itself. Sometimes a wraith takes the form of a beautiful girl, always shifting and slipping away and going and returning.

Just as the Goose-Girl was wishing to be a wraith, a queer little old man climbed stiffly up the bank, and, sweeping off his hat, he bowed low to the ground. "I am the Magician who wafts people to the Land of Heart's Desire," he said. "What may be your command, fair maiden?" "Oh, waft me to where I may chop and change as often as I please!" cried the Goose-Girl. "I hate to do anything for long." And before the last tired goose could waddle another step, the Goose-Girl had gone and the little old man had vanished. And that was how Princess Goose-Girl, alias Miss Chop and Change, found herself in the Kingdom of her Heart's Wish.

It was lovely! No objections were raised to anything. In a week the Goose-Girl had been three hundred and seventy different things; but never any of them long enough to be any good at it. She had been a bird, a cow, a cloud, a flower, a mushroom, a butcher, a baker, a candlestick-maker, a tinker, tailor, soldier, sailor, rich man, poor man, beggar-man, thief. And on coming to herself again, she was surprised to find she was very much thinner. "I suppose," she sighed, "it is rather wearing—chopping and changing." But on she went. In six weeks she was as thin as a blade of grass. And then the dreadful thing happened. Looking at herself, she said: "I am very slim. I wish I were a wraith in the mist on the river." And in an instant she was. Thin as thin, filmy, grey, a little thing of mist and chill, she hung over the river. She crept in and out of the trees. No longer a Goose-Girl; only a maid of the mist. And never, never could she change again; for when you are a wraith, you have no real body to change.

So to this day over any river you may sometimes see her, flitting sadly to and fro—a little wraith for lovers to shiver at, and children to wonder at, and old ladies to fear lest they get sore throats. She is always shifting; but she is always a wraith in the mist, and always will be.

When my Great-Aunt Sophia told me this story, she used always to finish up by saying: "And so you see, my dear little great-nephew, how important it is not to chop and change till you are fit for nothing at all." But I am very grown up now, and would never dream of saying such a thing to you. I hope I know my place too well. For I am simply a story-teller; and that is the end of that.—Used by special permission of the author and the Christian Leader.

IN A NUTSHELL

Money gets its value from labor.

There is no short-cut to perfection.

Conduct is the test of intelligence.

The path of selfishness is the road to ruin.

Militarism has become the greatest enemy of mankind.

We cannot succeed as educators if we fail as citizens.

A good commencement theme: The Public Duty of Educated Men.

In the age of atom power, civilization will be peace or pieces.

Fascism is that attitude of mind which scorns and resists the efforts of the people to be masters in their own house.

—NEA Journal.

DEATH NOTICE

(Published at request of a subscriber.)

"Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Scriptural holiness, soon growingg into worldwide prominence, and was one of the most influential members of the famous Church Family.

"For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusements. Her older brother, Class Meeting, has been dead for years.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with a lack of fasting, faith, heartfelt religion, shameless desertion asd non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, 'Amazing Grace' and 'Rock of Ages' were not sung. Miss Ima Modern rendered 'Beautiful Isle of Somewhere,' but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories awaiting the summons from above.

"In honor of her going the church doors will be closed on Wednesday nights save on the third Wednesday of each month when the Pink Ladies Lemonade Society serves refreshments to the members of the men's handball team."—Author Unknown.

Customer: "Have you a book called 'Man, the Master of Women?'"

Salesgirl: "The fiction department is on the other side, sir."—Selected.

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A WISE MOTHER BUYS
SAME CHEST RUB
QUINTUPLETS USE

To Relieve Coughs From Chest Colds!

Wise mothers will certainly want Musterole for their children—the same great rub always used on the Quintuplets at the first sign of a cold.

Just rub Musterole on throat, chest and back. It *instantly* begins to relieve coughing, sore throat, aching muscles of colds. It actually breaks up painful local congestion. Makes breathing easier. Great for grown-ups, too!

In 3 strengths.

MUSTEROLE

HENRY POLK LEWIS 1875-1945

By R. G. Lord

Just after he had passed his three score and tenth birthday during the last hour of the day December 14, 1945, the life of Henry Polk Lewis came to a peaceful close.

> "Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams.

Henry Polk Lewis was born at Holmesville, Miss., November 28, 1875, the son of Henry Polk and Rebecca Ann Tillery Lewis. Like John Wesley he was the product of a parsonage home, being one of five sons to enter the ministry from his home. His father was an honored member of the Mississippi Conference and took a deep spiritual interest in his preaching sons. In writing to Henry Polk he said: "I am well represented in the ministry. No giants among my boys, but I believe you boys are doing your Christian and ministerial duty as best you can. . . . Oh, my precious boys, be true to God and your calling . . . remember that you are witnesses for Jesus. I am praying for you while you are engaged in the grandest work one can be in in this life." It was said that the mother in this home took the children one by one as they became old enough and pointed them to the Christ and a life of Christian service. Thus Henry Polk became a Christian in early life. The influence of this Christian home was a benediction to him until the end.

In his early youth he heard the call to the Christian ministry and was licensed to preach in First Methodist Episcopal Church, South, Jackson, Miss. He felt the call to prepare for his calling and attended Millsaps College, where he graduated in the class of 1900. He was ordained a local deacon December 17, 1899, by Bishop W. M. Duncan at Vicksburg. He was admitted on trial in the Mississippi Conference in 1900 and into full connection in 1902, being ordained elder at Gulfport December 11, 1904, by Bishop W. M. Duncan. He served the following charges in the Mississippi Conference: Anguilla, Myersville, Auburn, Natchez (Pearl street), Montrose, Carriere, Poplarville and Madison. In 1919 he was transferred to the North Mississippi Conference and served the following charges: Pontotoc, Booneville, Belzoni, Ruleville, Ripley, Moorhead, Rosedale, Charleston, Hernando, Byhalia, Durant and Schlater.

He was married March 21, 1901, to Miss Mabel Campbell, who died February 9, 1943. To this union four children were born, Annie Marion (Mrs. S. E. Ashmore), Huntley Campbell, Henry Polk III, Albert Donald, all of whom survive him. On November 19, 1944, he married Miss Virgie Fore of Natchez, who survives him.

It has been said that the life that we live is our true eulogy. This being true, Henry Polk Lewis has written his eulogy in words of noble loyalties, beautiful deeds and triumphant faith.

His life as a worldwide Christian speaks. The fervency of his devotion to Christ was matched only by his zeal to carry the Gospel to all the world. He led his people to benevolent giving through the fervent preaching of evangelism and missions, the dissimulation of missionary information and the example of personal giving to this cause. He served a number of years as district missionary secretary and at the time of his death was secretary of the Conference Board of Missions and Church Extension. He preached and taught that the universal Christ is the only hope of the world.

His life as a churchman speaks. He loved his church and believed in its program. He was not a slave to the mere letter of the program and policy of the church, but the champion of the spirit and cause behind the program. Wherever he went he trained his people for the work of the church and deepened their loyalty to the church. He was faithful in attending the various gatherings of his church which he was expected to attend, always being on time and prepared to do his part. He knew the doctrine of the Methodist Church and with a heart warmed by the Spirit he preached with conviction and power. He was an evangelist adding many souls unto the Lord.

The life of a Christian citizen speaks. He believed that the Gospel not only transforms a life but when put into action that it will transform society. For this reason he was a true crusader. In his preaching and in the example of his private and public life he stood firm against evil in every form and fought for clean government and civic righteousness.

The life of a Christian father and husband speaks. Coming from a Christian home he went out to establish such a home. The members of his family were most congenial and were held together with strong bands of loyal devotion. His was a family that not only preached the Gospel but also ministered with Gospel music. The Lewis quartet was known all over Mississippi for its ministry in song. The fruits of his Christian home may be seen in his children, two of whom are ministers, one the wife and mother in a parsonage home and the other a consecrated layman. It is very fitting that the mantle of his work has fallen upon his son, Huntley, who is carrying forward the work that his father had begun on the Schlater charge.

Funeral services were conducted in the Schlater Methodist Church, Monday, December 17, by the writer, his district superintendent, assisted by W. R. Lott, M. E. Armstrong and B. T. Bishop, pastor of the Schlater Baptist Church. He rests beside his loved one in the Cedar Lawn Cemetery, Jackson, Miss. He has joined:

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light:
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in."

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

FOUR HUNDRED YEARS AFTER

Between 2 and 3 o'clock in the morning on the 18th of February, 1546, Martin Luther died in Eisleben, where sixty-two years before he had been born. Broken in health though he was, he had undertaken the difficult winter journey from Wittenberg to his birthplace in order to arbitrate a quarrel between the counts of Mansfeld. Almost up till the end he continued active. On the 14th he preached his last sermon. On the 16th he attended a conference on the matter that had brought him to Eisleben. The 17th found him too weak to carry on. After supper that evening he retired and gradually his strength waned. His last words were a confession of his faith in the Saviour and in the evangelical truths which he had, in the face of bitter opposition, so powerfully proclaimed. Then he fell asleep and sleeping, breathed his last.

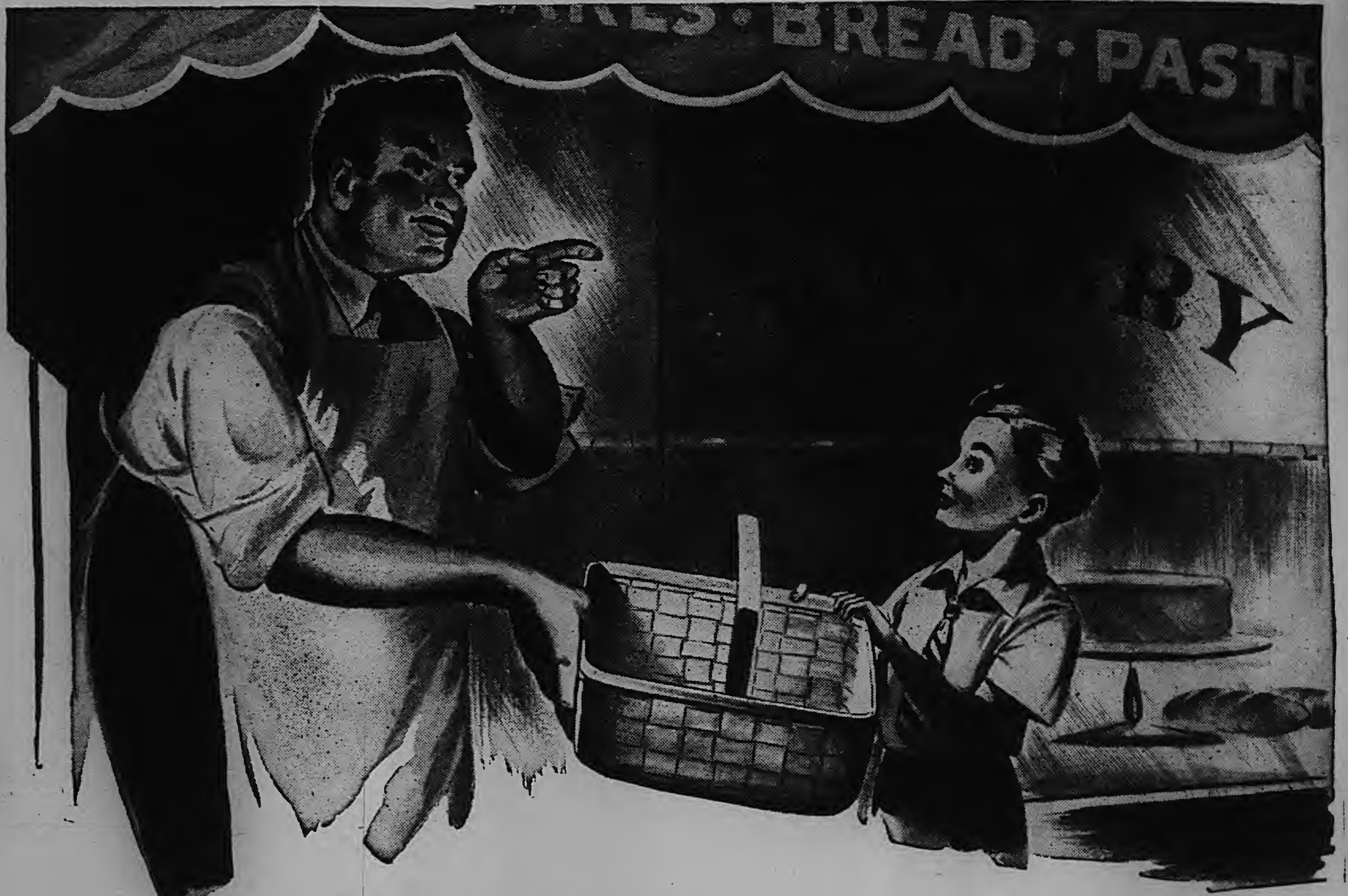
Today, 400 years after his death, the world still honors Martin Luther as a great man, a veritable man of destiny, whose impact upon history has been second to none. (We reverently except our Blessed Lord, because He was no mere man, but the God-Man.) Neither birth nor wealth made smooth his way to eminence. A humble miner's son, a monk, a priest, a professor of theology—Luther never was more than that. By the sheer force of his personality he directed the stream of Western civilization into a new channel. True enough, the times were ripe for a change. But it was this sturdy peasant's son who seized time by the forelock and made the change.

What made Luther great was his profound faith in God. He knew that his strength was not in himself. He had only one desire, and that was to let God use him. He was willing to go where God would lead him. That faith vitalized his many-sided genius. It endowed him with courage to face unflinchingly the fiercest opposition. It enabled his frail body to perform prodigious feats of labor. It sharpened his naturally keen and superbly trained mind to such a degree that he had no master in debate. It made him the molder of a language and the sweet singer of hymns still beloved.

Rightly Lutherans commemorate the 31st of October and designate it as one of the festivals of the church. It was the Church of Jesus Christ that gained the most through his activities. Divine grace led him to the discovery of fundamental truths that long had been buried beneath superstition and error. We recognize, as he himself did, that without God his name would never be remembered nor his work result in any good. We therefore glorify God that through this chosen instrument of His He did such things for men. We thank God that we are privileged to be the heirs of this stalwart champion of truth. And we pray God that increasingly we may catch more of his spirit.—Lutheran News Release.

Worry of
FALSE TEETH
Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wabbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.



"—and bring back a loaf of bread."

ONCE there was a baker who sent his son out to another store to buy the family bread. — Isn't that absurd?

Well, all the churches of your faith together are in the business of creating and producing the teaching materials for use by the church schools in your group — yet some of them go to outside publishers to buy their lesson helps. Isn't *that* absurd?

Your official church publishing house offers teaching materials embodying the wheat of God's Word, the leaven of the Holy Spirit and the salt of your own individual faith. This wholesome, nutritious food is your guarantee of a vital church body. And best of all, the money you pay for these materials never actually leaves your church, for the net income on your publishing business strengthens the work of your own group.

If you see anyone emulating the thoughtless baker, won't you give him (or her) this message? You will be helping to bring a wiser, more economic system of Sunday school teaching to one more church in the Kingdom.

† † †

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School literature

PROGRESS *through* COOPERATION
YOUR PUBLISHING HOUSE NEEDS YOU

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Wouldst thou be made whole?
—John v. 6.

"Deepen the wound Thy hands have made
In this weak, helpless soul;
Till mercy, with its kindly aid,
Descends to make me whole
The sharpness of Thy two-edged sword
Enables me to endure;
Till bold to say: My hallowing Lord
Hath wrought a perfect cure."
—Charles Wesley.

THE PRAYER-ROOM TODAY

Save me, Lord, from myself, from this dull self that does not want to be disturbed. Show me myself as Thou canst make me, that I may cease forever to be content with myself as I am. Make me willing that Thy hands shall break to pieces the thing that I am and remould me in the likeness of Thine own shining thought. Make me willing and even eager to feel the hot breath of Thy purging fire, knowing that in its heat Thou art making me altogether clean. Father, Thy will be done. Amen.

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NEW ORLEANS 12, LA.,
THURSDAY, FEBRUARY 28, 1946

Those Insidious Advertisements

Why do liquor advertisements feature only the initial phases of the drinker's experience—the beginnings of his passage from alcoholic glamor to the sordid reality? These advertisements, written with great art, take infinite pains to suggest only pleasurable emotions. They never show the end results. They are wholly silent about the befuddled homecoming, the morning hangover, the listless and half-hearted attempt to carry on the daily occupation; they ignore the shocking traffic fatalities caused by drinking drivers, the police court parade, the walking corpses who were once gay and jolly, the hospital statistics, the bodies awaiting recognition at the morgue. Reporters, doctors, and police officers see those end-results which the liquor advertisements are so careful to omit. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."—Selected.

WALLET OF THE WEEK

PUBLIC SCHOOL teachers have steadily increased in the South and Southwest for the past seventy-five years. In the New England States, except Connecticut, there has been a falling off since 1930. In the North Central and Western States there has been a consistent increase in the teaching staff. This probably means that the Northeastern section is not developing so rapidly and that the teaching staff has reached the saturation point. For the South it apparently means that it was not education conscious for a long while.

* * *

LABRADOR IS A BLEAK LAND of one hundred and twenty thousand square miles and populated by some five thousand people, mainly Eskimos. From November to April there is no break in the intense cold. For many years the Moravians have maintained mission stations at Makkovik, Hopedale, Nain, and Hebron. There these devoted Christians have ministered to a fruitful field in one of the most inhospitable lands in the world. Converts from heathenism are said to be three times the number of the home members of the Moravian Church and one of every seventy-five is a missionary.

* * *

LUTHERAN YOUNG PEOPLE are collecting used fats and lye and making soap to be sent to Europe. The Blocktown church to which these young people belong has only one hundred and fifty members. In addition to the soap which they have sent, they recently raised three hundred and seventy-five dollars for wheat to be sent to Holland. This splendid example of Christian sharing is worthy of emulation by such groups in larger churches and in all communions. It will be difficult to take care of the homeless and hungry people of Europe unless all are willing to lend a helping hand.

* * *

THE RE-EDUCATION OF JAPAN is complicated by a number of factors, according to a recent observer of prevailing attitudes in that country. Among the obstacles is the long-established habit of group thinking. From the time they enter school to the completion of their education, their minds are fed on Imperial Rescripts and individuality is non-existent. They are taught that the Japanese invented radar, the telephone, telegraph, airplane, and locomotive. Their whole lives are saturated with emperor worship. The military is their career. They are blinded victims of a war-regimentation which they have no inclination to investigate.

* * *

A SCHOOL FOR CHURCH USHERS is being conducted at the University of Omaha by Mr. E. M. Hosman, director. Since the establishment of the school churches in twenty-four states and a number of foreign countries have had members enrolled for their instruction. It seems that the school is developing a cult spirit, particularly in Omaha where the Ushers Association has two hundred and fifty members representing nearly fifty churches. There are doubtless many angles of ushering which can be greatly helped by such training.

A CHINESE TYPEWRITER was developed during the past year. It is about the size of a standard American typewriter, will print directly about five thousand whole characters, and by combining the elements will print a total of about ninety thousand characters. It is so simple that any person who knows Chinese can begin using it without training. The enormous number of Chinese characters and the necessity for finding and placing substandard characters by hand means that no such speed can be made as is possible on an American typewriter for English or other simpler languages.

* * *

BRITAIN, INDIA, AND SIAM signed a treaty on January 1, under the terms of which Siam will turn over to the British its surplus rice up to a million and a half tons, submit to international control of rice, tin and rubber, and make restitution for British war losses. These harsh terms are believed to have been softer than the original demand because of American intervention. Reports indicate that Siam and Britain made a secret agreement concerning the disposition of Japanese assets. It is certain that Siam knows who lost the war.

* * *

THE AMERICAN MISSION FOR LEPERS has raised fifty thousand dollars for its five-year postwar anti-leprosy program. The Mission plans to spend half a million dollars in eight countries to train native Christians to combat this dread disease. This particular work will not deal with the hospitalization of those who are infected, but will devote itself to the teaching of a preventive approach. It plans to erect sanitary protective barriers rather than incarcerating barricades against the infected.

* * *

PROTESTANT FOREIGN MISSIONARIES in China before the war are said to have totaled approximately six thousand. Most of this vast army of missionary workers were evacuted from China during the eight years of war in Asia. It is expected that approximately eight hundred will return within a year, and an estimated two thousand Protestant workers will be back on the field within two years. All the great mission boards are preparing to resume the missionary activities which were made impossible by the invading armies of the enemy of China.

* * *

CIGARET SMOKING, according to data compiled by Dr. W. H. Dobson, of Berkeley, California, is a contributor to lung cancer. He holds that the smoke tar from the cigarets is the factor which induces the cancer. He bases his conclusion upon the fact that the tar applied to the ears of rabbits causes one hundred per cent cancer, and that lung cancer increase reflects the increase in cigaret smoking. From 1930 to 1942, cigaret consumption in the United States doubled and deaths from cancer of the respiratory system increased from 3,848 in 1930, to 10,947 in 1942, a three hundred per cent increase for the period.

New Orleans

CHRISTIAN ADVOCATE

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W. L. Duren, D.D., Editor-Manager
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EDITORIAL

THE SIGN OF CHRISTIAN CONQUEST

In a recent letter a friend said: "The cross and not the question mark is Christianity's sign of conquest." The authority for that statement is found in such passages as, "I, if I be lifted up from the earth, will draw all men unto me." The interpretation of that idea is written large in the missionary activities and in the epistles of St. Paul. Early in the fourth century, the revealed fact received official confirmation in the motto of the Emperor Constantine, "By this sign thou shalt conquer." The concept is so dominant in the history of Christian progress that its deletion would mean the collapse of the Christian religion. The cross as the sign of Christian conquest needs no apology. It was anticipated by the prophets of Israel, Jesus accepted it, it was central in the dynamic of the early disciples and, like a golden thread, it runs through the history of the Christian Church.

The Cross as a factor in Christian experience was no more an "offense" in the days of St. Paul than it is today. To quote a sentence from a personal letter: "It touches a sensitive subject concerning which Methodists would do well to be on their guard." Why such sensitiveness after all these centuries of victorious conquest? At least one cause was the development resulting from the brazen effrontery of radical critics who flourished at the beginning of this century. It is true that those critics failed in their design, but their failure was not so complete as might seem. They simply took another tack. Conversion and all the theological implications of the Atonement are still under a barrage of fire from the deadly mortars of an unconfessed Unitarianism. It is an effect achieved by the cultural ethicism of much that passes for religious education, and no less by our current humanism.

It is true that in Europe there has been a decided reaction against the effete liberalism of a generation ago, and that has affected certain groups in our country—the Presbyterians and the Baptists especially. Such leaders as Barth and Brunner have made themselves felt on a wide front, but Methodism, with its Arminian commitment, has not been largely influenced by the upsurge of Calvinistic teachings. To quote again: "Methodists are supposed to base their orthodoxy on experience, as Abel Stevens reminded us, but when the experience disappears, where are they?" There are some evidences of a return to experiential religion, but it seems to us that it is far from a church-wide quest. The pragmatic and materialistic theory of education and the patronizing recognition of God to bolster the scheme of natural evolution and secular humanism advanced by John Dewey, was challenged in no uncertain terms by Dr. H. Shelton Smith in his "Faith and Nurture." His book was met with a volley of epithets, and it certainly did not have the reading it deserved and to which it is still entitled. Dr. Sockman's "Highway of God," said, "There has come a bewilderment in the minds of educators themselves." President Hutchins, of the University of Chicago, declared, "Our confusion is so great that we cannot make clear even to our students what we are trying to do." It is not surprising that, with such chaotic support, educational evangelism is sterile, seeking comfort in the illusion of statistics. Neither is it more surprising that humanism has produced only negations of the type, "Mankind is not a race of fallen angels, but of rising primates, come from humble beginnings and on the way to better things." The tempter told Eve that and she fell for it, and the race fell with her.

The responsibility for the continuance of this defiant attitude toward the fundamental facts of the origin and growth of Methodism rests more heavily upon the should- of our leaders than upon the rank and file of Methodist people. Our mail shows that it is the older group in the ministry, not the younger men, who are unwilling to join battle for the maintenance of the experience and the doctrinal integrity of Methodism. Let us not forget that "The cross and not the question mark is Christianity's sign of conquest." It is just possible that in this we may find the reason for the impotence of evangelism and the barrenness of much that is popularly styled "religious education." Let us learn to sing again with the triumphant certainty of our fathers:

> "When I survey the wondrous cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride."

EVANGELISM—THE TIME IS NOW

With two months of our year of Evangelism behind us, every pastor and congregation of our nation-wide Methodism should begin to move out at full speed. The end sought in our evangelistic planning will come to naught if this is not done. It is not enonugh to comb our communities for absentee members and the unenlisted. We must help them into a personal religious experience if this church-wide effort is to be other than a membership drive. The time is now if the Church is to experience the thrill of the power inherent in true evangelism. So, let us be going, remembering that the work of the Kingdom demands haste and complete dedication of ourselves and all that we have.

"ICARUS ON WINGS OF STEEL"

When one takes his first ride in an airplane it is an event, no matter how old he may be. Well, that great event came to me yesterday in one of the new ships of the Delta Air Lines fleet of Skymasters. There were forty-four passengers on board, consisting of business and professional men of Jackson.

Dr. A. P. Hamilton

Perhaps there is no human being who has not from early childhood had a dream, repeated over and over again, of flying by raising his arms up and down, thus lifting his whole body high into the air over buildings and every obstacle before him. This dream has come to me vividly over a period of many years as far back as I can remember. The psychologists have an explanation for it, but I have forgotten what it is.

And speaking of psychology, it is interesting to psychoanalyze one's feelings in this first flying experience. There is always an unexplained dread and fear before the first flight, but in the actual situation itself all sense of fear disappears in the very novelty of the sensations being experienced, perhaps. Or it may be explained by that universal law of human nature which makes one feel instinctively that though others may be subject to death, disease or unknown terrors he is immune. The same sort of instinct that gives one a sense of security if he himself is at the wheel of his own car instead of someone else. We feel always, "Nothing can happen to me."

Once in the air, and sitting as comfortably as in a pullman car—even more so—there is no more consciousness of danger than on an ordinary train ride, and even less, for me, than a ride by bus, where dangers lurk around every corner.

And this is caused by the fact that you can see so far ahead without obstruction and feel that nothing is in front of you, but you have all the room there is.

One of the most amazing sensations in the take-off is the rapid foreshortening of distance and perspective. In a matter of seconds the earth retreats from you. The whole panorama of hills, fields, forests and buildings becomes like a topographical map in miniature before the gaze. It looked as if you could just reach out a hand and pick up the Mississippi State Capitol in the palm of it. Roads stretched off for miles in all directions just like threads.

I have stood on mountains in Switzerland and North Carolina, looking at towns and places far distant and far below, but the sensation is different. On a mountaintop there is still a sense of oneness with the scene below or in front because you are standing on the mountain and it is a part of the landscape.

But up in a plane there is a feeling of detachment; one looks at the earth below objectively, as if he were an observer from some other planet.

The Delta Lines have been a source of pride to us in Louisiana and Mississippi, where they originated. Named for the Mississippi delta where the fliers used to fill out their incomes by dusting cotton fields for the farmers, the company soon spread beyond this country to South America and is the fastest growing air line in the nation. The war has given tremendous impetus to this newest way of travel. Joseph Auslander's poem, "The Winged Horseman," whose first line is quoted in the title above, is very appropriate to this modern day, which is destined to be more and more flying-conscious:

> "Icarus on wings of steel,
> With plumes of smoke upon each heel,
> Stares like an eagle at the sun
> That smokes above his Babylon!
> He is the new equestrian—
> Half-bird, half-horse, and wholly man;
> And with his fiery feathers shod
> Hurdles the barricades of God
> Into the silver stables where
> The stallions of the streaming air
> Champ the stars, against the doors
> Where howl the muzzled meteors."'

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

CROSSING THE RIVER

It so happens that our home is on one side of the Yazoo river, and our farm is on the other side and nearly five miles further down. Anybody can figure out that we have to cross the river in going from one to the other.

I can remember very well how we crossed the river many years ago. There was a flatboat ferry, operated by hand. A road was dug down on each bank to the water's edge, on which the going was often precarious. A rope, securely fastened, was stretched across the river on the upper side of the flatboat, and the boat was fastened to this at each end by pulleys attached to short lines. The ferryman operated the flat with a notched handle, with which he would catch the ferry rope— and pull. Sometimes by adjusting the short lines so as to swing the boat at the correct angle with the current, he could make the crossing with comparatively little effort; but ordinarily it took a real man to operate the ferry. After you had managed to get up the opposite bank, you paid the ferryman and went on your way.

The next development was a motor-operated ferry. A skiff equipped with a sufficiently powerful motor was fastened to the side of the flatboat, which was still fastened to the line across the river, and the ferryman became an engineer, piloting the boat to its landing. Again, you paid the ferryman for his services.

The next development was a privately owned toll bridge. The county granted the privilege of building and operating the bridge to an out-of-state company. When it was put into operation, the toll was set at a dollar. All you had to do to cross was to pay the fee at the toll house, and drive on. Later, the fee was reduced to fifty cents. I've spent many a shekel going and coming.

The next development was a free bridge, which we have now. The county, exercising an option that was included in its contract with the bridge company, took over the bridge and abolished the fee. Now, you just drive across when you please.

The object of all these operations was to make possible a safe crossing for all who wanted to go over. Sometimes there was a tragic accident.

Not everybody has to cross the Yazoo river; but there is "a cold, sullen stream" that all of us have to cross. Safely!

BOOKS

"The Story of American Aviation," by Jim Ray. The John C. Winston Company, Philadelphia and Toronto, pp. 104. Price, $2.50.

Mr. Ray, the author of the famous "Wings Over America" radio program and himself a flier, gives in the pages of this book an informing study of the development of military and civil aviation in the United States from the days of the romantic dreamers and the first practical attempt at Kitty Hawk on the North Carolina coast to the latest model of the great bomber shooting through the stratosphere like a rocket. It is a beautiful gift book for junior, is understandingly written, and its one hundred and fifty illustrations add a graphic picture to the descriptions of the text. It gives a "play by description" of the amazing progress of aviation which, regardless of all other aspects of our industrial progress, will certainly rank as the greatest single accomplishment of the first half of the twentieth century.

"The Spiritual Gospel," by W. A. Smart. Abingdon-Cokesbury Press, New York, Philadelphia, pp. 134. Price, $1.

This latest volume from Dr. Smart is made up of the five lectures delivered on the Quillian Foundation at Emory University in 1945. In these chapters one will find a thoroughgoing and careful study of the fourth Gospel, particularly in that which differentiates it from the Synoptic Gospels. The emphasis of the book is expressed in the title, and by keeping that fact in mind many of the questions which will occur to the reader will answer themselves. Dr. Smart holds that the gospel message is that the new life has come in the flesh, that Christianity is not something that men must do, it is something men must be. He says as well: "For ideas about religion, be they ever so correct, can never make the man." Last: "There is constant danger that the church may become more absorbed in itself than in its Lord, and that those who should be spokesmen for Christ degenerate into manipulators of ecclesiastical machines."

"The Practice of Religion," by Frederick C. Grant. The Macmillan Company, New York, pp. 371. Price, $2.50.

The author, Dr. Frederick C. Grant, is a clergyman of the Protestant Episcopal Church and is at present Professor of Biblical Theology in Union Theology Seminary, New York. In the pages of this volume he makes an earnest and insistent plea for recovery of the "awareness of God" as being indispensable for those who would attain any worthy measure of Christian unity either in form or practice. In his opinion all aspects and practices of religion root in a personal experience of religion, not in its institutional expression. Dr. Grant views with apprehension the fact that the public profession of religious faith, and the institutional expression and practice, are not so common as they once were. The discussion is brought to a close with a study of immortality as something which has persisted in all ages and is found in life at all cultural levels. In the author's view, it cannot be the crude protraction of life measured by time or temporal values, but it must be the realization of the needs which cannot be satisfied in this world, the conclusion and the ultimate fulfillment of the spiritual potentiality of the soul.

"In Him Is Life," by Robert Harrow Beaven Abingdon-Cokesbury Press, New York, Nashville, pp. 188. Price, $1.50.

This young author is a Baptist and the son of the late Dr. A. W. Beaven, once president of the Colgate-Rochester Divinity School, and president of the Federal Council of Churches. The message committed to the pages of this volume seems to have had two sources of inspiration: one his contacts in his travels over the world, and the other his constant association with student life. It is a restatement of Christian faith for those younger people whose problems he understands and whose habits of mind he appreciates. The author intentionally brushes aside religious bogey men and seeks to come straight to the heart of the realities of faith on the level of the thinking of those for whom he writes. It is not a book written for the theological library, but for the impetuous and restless crowd who live in the hurry of the street and anxieties of the days ahead.

"A Guide for Bible Readers," edited by Harris Franklin Rall. "The Books of the Law," Walter G. Williams, and "The Synoptic Gospels," Montgomery J. Shroyer, about 160 pages, each, paper covers. Abingdon-Cokesbury Press, New York, Nashville. Price, 60 cents each.

Here we have two of a series of eight little volumes intended to help the reader to know his Bible first hand. The titles themselves indicate accurately the field covered by the volumes. The "Books of the Law" covers according to a careful design the Pentateuch. It assumes certain critical theories which may or may not be accepted by the reader, but one will find an informing analysis of the nature and the message of the books. In the study of the Synoptic Gospels, the author proceeds upon the theory that they constitute an harmonious unity resulting primarily from a common theme, and probably based upon a pattern gospel. As compared with John, they are preeminently historical, but the picture of Jesus lays the foundation for the spiritual message which John presents with less historical detail.

"The New Covenant, The New Testament of Our Lord and Saviour Jesus Christ. Thomas Nelson & Sons, New York. Price, $2.

This new Revised Version is sponsored by the International Council of Religious Education, and was made by a group of distinguished scholars with Dean Luther A. Weigle as chairman. The work is already off the press and is available in book stores. The translation of the Old Testament which is contemplated will not be ready until 1950. This new translation is a revision of the American Standard Version which was in turn a revision of the Authorized Version.

It is hoped that this new version may win a position as to use which the American Revised Version never achieved. What the revision of 1901 gained in adaptation to popular speech it lost through the sacrifice of the noble and exalted beauty of the King James Version. Undoubtedly the new Version deserves to succeed, but it will have to overcome a prejudice of more than three hundred years standing before it can supplant the Authorized Version. Its rendering of the text has been enriched by a remarkable volume of archaeological finds since 1901, and it should be read by everyone and evaluated for himself, not accepted or rejected upon the basis of prejudice. The International Council of Religious Education has prepared a seventy-page introduction which is both helpful and illuminating.

"Rags' Own Picture Book," The National Voice, 126 Third Street, Los Angeles 13, California, paper. Price, 30 cents, or 25 cents in lots of five or more.

This attractive brochure is a temperance booklet made up of letters written by the dog, Rags, to the National Voice. There are fourteen of the letters in the book, which is elaborately illustrated. The book is 7x10 inches, forty pages, and it could be made a very effective temperance messenger as a gift book, for any who may be interested in unique and well-conceived cartoon arraignments of drink.

"Our Roving Bible," by Lawrence E. Nelson. Abingdon-Cokesbury Press, New York, Nashville, pp. 318. Price, $2.75.

Lawrence E. Nelson is a Baptist minister and a college professor of languages and literature. In this book the author follows out the influence of the Bible Upon English and American life. It is based upon the theory that the "Bible is a book-making book. It is a literature which provokes literature." It was said of this book: "In comprehensiveness and liveliness of treatment this book far surpasses any other work in its field." So far as we are concerned there is no other book in its field. It is not a rollicking book which is indifferent to the seriousness of the Bible, but it is an exhaustive study of the influence of the Bible saturated with the mental traits of a devout man. It is his way of getting his message over and we believe that it will be effective with the class for whom it is written.

CRUSADE FINANCIAL GOAL MET

The nation's 8,000,000 Methodists and all publications of the Methodist Church as well as those related to it, were paid high tribute by Bishop J. Ralph Magee of Chicago, in an announcement today of the receipt of the 25 millionth dollar for the denomination's Crusade for Christ Relief and Reconstruction Fund.

"We rejoice together," Bishop Magee declared. "Twenty-five million dollars in cash have now reached the Crusade treasurer's office and we believe this victory is attributable to the exceptional leadership of the bishops, district superintendents, pastors, laymen and lay women in every section of

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Mrs. G. A. Fore, Pelahatchie, Miss., places us in her debt for her generous word of appreciation of **The Advocate.**

From Norfolk, Neb., Mrs. Wilbur E. Morris writes us that she does not want to miss her **Advocate,** as it is both interesting and helpful.

Mrs. J. H. McCain, Ofahoma, Miss., says she finds much help in the W. S. C. S. page and that she likes all the paper. We appreciate her interest and expression of approval.

Rev. J. H. Grice, pastor at Camden, Miss., writes that he has practically lost five weeks since Conference. We are sorry to know of his illness but glad that he is on the road to recovery.

Rev. Mathis E. Armstrong speaks in very high praise of his people at Ruleville, Miss. He is receiving excellent co-operation from his people in every detail of the church work. This is Bro. Armstrong's first station charge.

Bro. Courtney L. Coffing, a serviceman now stationed at Tientsin, China, sends us his corrected address and adds: "I have missed **The Advocate** in the interval of my transfer and look forward to receiving it again."

Dr. J. M. Sullivan, of Millsaps College, calls his **Advocate** renewal of last week a Valentine revival of his subscription. Dr. Sullivan has not been exempted from the round of colds which has swept the country, but is now improved.

Rev. A. T. Law writes that everything augurs well for another excellent year for the Amite, La., church. He is having good congregations and is carrying forward the full program of work. This is Bro. Law's fifth year in that charge.

Rev. Kenneth I. Tucker is very happy in his labors at Inverness, Miss. One of his stewards has indicated the purpose on the part of himself and his wife to place an electric organ in the church as a memorial, the organ to be placed at once.

Dr. Franklyn B. Snyder was the guest speaker at the Education Day exercises held at Millsaps College on Wednesday of last week. Dr. Snyder is president of Northwestern University at Evanston, Ill. He is a pleasing and effective speaker, and his address was pointed and well received.

Chaplain H. W. F. Vaughan of the Mississippi Conference is in New Orleans and was a caller at the **Advocate** office on Thursday of last week. Chaplain Vaughan is expecting to have a minor operation in the next few days and then to be separated from the army.

Rev. E. L. Jernigan reports good progress in the work of visitation evangelism at Itta Bena, Miss. He has three teams of laymen who are receiving cordial and fruitful response from their efforts. Bro. Jernigan says that visitation evangelism will work when laymen give it an honest effort.

Rev. H. C. Norsworthy, pastor of the Hall Summit, La., charge, reports an outstanding quarterly conference at East Point church. In addition to the inspiring message brought by Dr. A. M. Freeman, there was dinner on the grounds and a good report for all departments of the church work.

CHAPLAIN WEBB D. POMEROY
Ordained in his home church, Bastrop, La.

BLUE MOUNTAIN REPRESENTED AT STUDENT MEET

Miss Dorothy Hopper, Juno, Tenn., a student at Blue Mountain College, was elected secretary of the Methodist Student Conference for the coming year at the meeting of the conference last week at Mississippi State College for Women, Columbus. She is president of the Blue Mountain Wesley Foundation.

Other Blue Mountain College students attending the conference were: Delora Hopper, Juno, Tenn.; Mary Louise Cox, Collierville, Tenn.; Ann Summers, Olive Branch; Janet Crawford, Hallsville, Tex.; Mary Ruth Collins, Holly Springs; Maxine May, Union, and Mary Ethel Drane, Natchez.

REBA BRADFORD MILLER, S.C.N.

MILLSAPS MINISTERIAL SCHOLARSHIP

At the annual meeting of the Millsaps Club during Annual Conference, the Club voted unanimously to establish a Ministerial Student Scholarship at Millsaps College with $10,000 as a minimum goal. This principal shall bear 5 per cent interest, payable annually, by Millsaps College. The proceeds from the Scholarship Endowment shall be used to help Methodist Ministerial Students attend Millsaps College.

The promotion and collection of this money has been placed in the hands of a Scholarship Fund Committee consisting of F. E. Dement, J. A. Smith, and J. D. Slay.

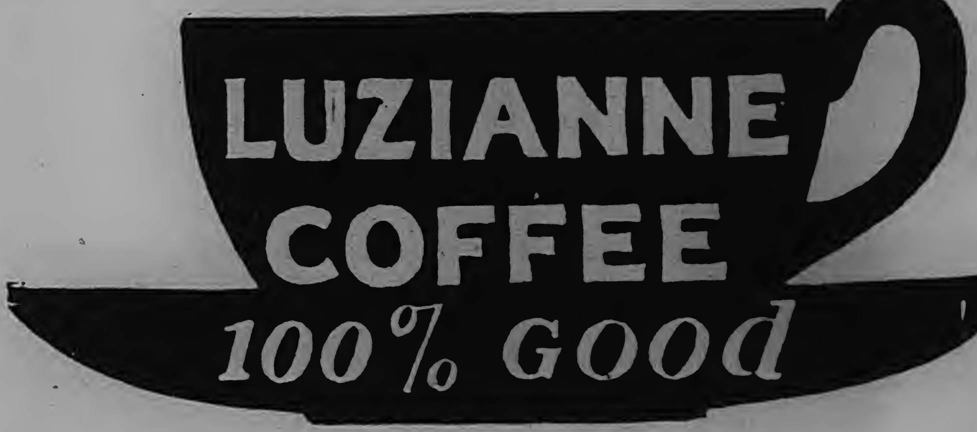
Many of the preachers have already responded to this undertaking. If you have not made a pledge or contribution, please do so, by sending the amount to R. M. Matheny, Treasurer, Richton, Miss.

Sincerely,
G. ELIOT JONES,
President of Millsaps Club, Mississippi Annual Conference.

BISHOP AND LAY LEADER OF MEXICO VISIT GENTILLY, NEW ORLEANS

Gentilly Methodist Church was host last Sunday and Monday to Bishop Eleazar Guerra, the bishop of the Methodist Church of Mexico; Mr. Lamberto Lara, national president of the lay movement of Mexico; Rev. Gilberto Gomez Bernal, pastor of the Methodist Church in Anahuac, N. L., and Genovevo A. Rios, lay leader for the Frontier Conference of Mexico. The bishop and the other visitors spoke at the two identical morning services and the bishop preached at the evening service.

On Sunday afternoon at 3 p. m. these four men spoke to a meeting at the First Methodist Church, sponsored by the Woman's Society of Christian Service of the city. They appeared on programs Monday for the preachers' meeting at 10:30 a. m., a



luncheon for preachers and laymen at the St. Charles Hotel, and in the evening at a men's meeting at the Gentilly Methodist Church.

The Gentilly Church supports two native pastors in Mexico, the Rev. Gomez Bernal of Anahuac, N. L, and the Rev Francisco Larios of Delicias, Chihuahua This project was begun the first of June last year

These men brought to their New Orleans audiences a Christian spirit that is fresh and powerful which makes it easier to understand how the church in Mexico has doubled its membership in the last four years

THE ANTI-LIQUOR AD CRUSADE

Rev. A. C. Lawton, state director of the Louisiana Moral and Civic Foundation, has sent to one thousand Louisiana ministers a letter and an enclosure of green and red stickers in furtherance of the fight against liquor ads. The green stickers are to be attached to a liquor ad torn from a copy of the paper and mailed to the publisher. The red stickers are to be attached and an accompanying letter sent to your Congressmen. Supplies of the stickers can be had from the "Liquor Ad Crusade," P. O. Box 44, Rolla, Mo. The actual cost of the stickers is 25 cents per thousand, and of the Liquor Ad Crusade leaflets, 50 cents per hundred. This is the fight of every Christian and home-loving citizen in the land. It deserves your enthusiastic support. Friends are especially asked to urge their Congressmen to support the Capper Bill, S. 599, to keep alcoholic beverages out of interstate commerce, and the Johnson Bill, S. 623, to stop beverage ads over radio.

J. L. BULLOCK DIES

Saturday, February 16, at 10:55 a. m. J. L. Bullock, Sr., prominent Methodist lay leader of Shreveport, passed to his heavenly reward after a month of serious illness. Mr. Bullock had served as treasurer at one time, a member of the board of stewards of the Mangum Memorial Methodist Church, the superintendent of the Church School for a number of years under the pastorates of Rev. R. M. Brown, Dr. B. F. Rogers, Porter Caraway, and Rev. W. H. Royal.

Annually Mr Bullock was a leader in the Shreveport Training School held at the First Methodist Church.

Funeral services were conducted Monday, February 18, at 4 p.m. in the chapel of the Osborn funeral home in Shreveport, wtih Dr. C. Karlos Smith, pastor of the deceased, officiating, and Dr. Ira Peak, pastor of the Queensborough Baptist Church, assisting. Mr. Bullock at the time of death was serving as president of the recently organized Mangum Church Men's Brotherhood and lay group. He is survived by his widow, two daughters, a son, James L. Bullock, Jr., better known as 'Jimmie, who is a ministerial student at Centenary College and a well-known youth leader in the Methodist Church. Four brothers and five sisters also survive.

The death of Mr. Bullock will be a loss to all in the Shreveport area of Methodism.

HATTIESBURG DISTRICT REVIVAL AT HATTIESBURG

The Methodist Churches of the city of Hattiesburg and area have sponsored a union revival meeting. This effort was under the general direction of our district superintendent, Dr. B. L. Sutherland, and the pastors of the churches participating. Rev. Jack Shuler did the preaching and Rev. Pete Borland led the song services. These services were first held in the Main Street Methodist Church auditorium, the largest we have. In a few services the crowds grew until we overflowed this place of meeting and we moved to the high school gymnasium. Two thousand people have attended here in the evenings, five hundred for morning services. A thousand persons have professed faith in Christ and signed cards for complete consecration of life. This city has been stirred as it had not been in years under the straightforward Gospel messages of these two young men. Pastors of other denominations have testified to the good done in their congregations. We have had the full co-operation of the pastors of the city for which we are grateful. At one service we had 31 ministers in attendance. The meeting was originally scheduled for January 27-February 10, but was extended one week at the urgent request of hundreds of our people.

One feature of the revival was the inauguration of "Youth for Christ" rallies every Saturday evening from now on. At the first meeting 841 attended. At the second meeting 1573 were there. At our third rally 1600 were present. Outstanding national youth leaders have been engaged for the next several Saturday evenings. These services are being broadcast over two NBC stations. A local advisory board has been set up to assure the permanency of the work. Rev. Andrew Gallman is chairman.

The pastors and laymen of this district are unanimous in their grief over the untimely passing of our beloved and able leader, Bishop J. L. Decell. We are determined to carry to completion the great plans of advancement he had made for our conference and state.

L. D. HAUGHTON,
District Reporter.

CORINTH DISTRICT

In co-operation with the Board of Education of the North Mississippi Conference, a number of sub-district meetings have just been held for the purpose of aiding all workers in the Church School. Dr. Wasson, our district superintendent, was in charge, and he was ably assisted by the district staff. The workers with children were under the direction of Mrs. W. R. McCormack; youth work was presented by Rev. Felix Sutphen, while Rev. W. L. Robinson coached the workers with adults. At these meetings a study of the great doctrines of the Christian faith was begun, and this study will be continued through the year. It is planned to hold these sub-district meetings quarterly, making it possible to sustain the studies at each group meeting. As has been true for some weeks, the weather and road conditions cut down the number in attendance, but it was felt that much "take home value" was received.

The Corinth District will join with the Sardis District in a "Duo District School of Evangelism", to be held at Oxford on March 8 and 9. Dr. H. E. Hudgins will be the instructor, and Bishop Darlington will be our inspirational speaker. As its name indicates, this school is intended to prepare the pastors for the program of evangelism. Every pastor in the two districts is expected to be present, take one of the two courses offered, and thus be prepared to teach his people.

The Corinth District will engage in a simultaneous campaign of Visitation Evangelism during the month of April, under the direction of the district superintendent.

Two of our pastors have been out of their pulpits for several weeks, due to personal illness. Rev. E. R. Smoot, our pastor at Ripley, is recovering from an operation which was performed in the Methodist Hospitatl, Memphis, and where he is still a patient. Recent reports state that he is improving and will be at home soon. Rev. K. E. Clark of Baldwyn is now at home, following an operation in the Baptist Hospital, Memphis, and where he is still a is gradually getting back into this work again. We have missed these brethren from our recent meetings.

The work of the district is reported as satisfactory, to those who are most responsible for its progress. Come to see us, Mr. Editor.—Reporter.

FORWARD MOVEMENT AT MAIN STREET, BILOXI

This charge, consisting of Main Street and East End Methodist Churches, is off to one of the finest starts in its history. We have as of February 20, 167 decisions for membership, with more than 70 of these being first decisions.

We have recently set up as part of our worship program a "Children's Church". The children worship at 11 o'clock, with Rev. A. M. Ellison conducting the service.

Workers from Main Street Church have been very helpful in promoting the work of East End. On the first Sunday in March we are to launch a campaign to raise $50,000 in money and pledges as our next step in the building program for Main Street. This campaign will be under the direction of Major E. A. Hiller, head of the Veterans' Facility here in Biloxi and chairman of the finance committee of Main Street Church. Major Hiller will be assisted by Judge L. C. Corban, chairman of the official board, and other workers in the church.

East End, Biloxi, Goes Over the Top

East End Methodist Church, Biloxi, has gone over the top in its campaign to raise $1,500 for the purchase of a lot on Howard avenue. The lot is located just across the street from Dukate school in East Biloxi, is approximately 80 by 220 feet, and runs from Howard avenue back to Clay street. There will be room on Clay street for the erection of a parsonage. It is anticipated that with the movement of Main Street Church further west East End Church will in a few years become a strong, self-supporting church.

The Board of Trustees for East End Church were elected at a special session of the quarterly conference in the home of Dr. L. W. Hood, on Monday night, February 18. The trustees are Dr. L. W. Hood, Mr Laz Quave, chief of police in Biloxi; Mrs. A. Thornton, Mrs. Charles Allen, Mrs. Milford Weaver, and Mrs. Charles Clark. The same six people were elected to serve as the board of stewards of East End Church.

East End Church was officially organized on September 30, 1945, and is a part of the Main Street charge.

T. A. CARRUTH, Pastor.

"If you insist on using a hammer; build something."—Sel.

"It is in the night of adversity that God sends out bright stars of hope."—Sel.

"The sin we spare is sure to become our master."—Sel.

BRUCE, MISS., METHODISM LOSES STEWARD BY DEATH

The Methodist Church at Bruce, Miss., lost one of its faithful stewards by the sudden death of Jesse E. Quillen, Thursday night, February 14. He suffered a heart attack on the morning of that day from which he failed to rally. Funeral services were conducted by Rev. W. M. Hester and interment was at Sarepta, Miss. Bro. Quillen was 70 years old and a native of Tennessee, having come to Calhoun county many years ago.

RUSTON DISTRICT

The Ruston District Conference will meet in Arcadia, May 14th (Tuesday), 9:30 a. m. One day conference.

The pledge for Ruston District, Crusade for Christ, was $43,713.00. They have paid in cash $43,833.71, or $120.71 over their pledge as of February 15th.

The best year in many ways for the Ruston District is this year.

Louis Hoffpauir, D. S.

GREENWOOD DISTRICT MAKES PROGRESS

You will be interested in learning that every charge in the district has accepted in full the askings for world service and conference benevolences, with two charges accepting more than the askings, representing an increase over last year of $790. The salary of the pastors has been increased as a total for the district of more than $3000. The 28 charges will pay the pastors a total of more than $58,160, ranging from the minimum of $500 to the maximum of $4500, and averaging just about $2100. The major emphasis for the year is evangelism, with definite goals set and plans perfected for carrying out an effective program of evangelism in every church of the district.

R. G. Lord, D. S.

THE CRUSADE FOR A NEW WORLD ORDER

February 20, 1946.

My dear Brother:

The Crusade for a New World Order urgently requests that each Methodist minister send a wire to President Truman in support of his request for food conservation. It is only through government on a national basis that sufficient food can be shipped. Your telegram signed as a Methodist minister will have great influence. Be sure to send it immediately.

Ever sincerely yours,
G. BROMLEY OXMAN,
Chairman.

PASTOR HONORED

Rev. N H. Melbert, pastor of First Methodist Church, New Orleans, has been signally honored by being appointed Grand Chaplain of the Grand Lodge of the State of Louisiana. The fact that Bro. Melbert has been a resident of the State for less than five years and a member of the Masonic Order for only three and a half years makes his appointment to this office a matter of just pride and is an evidence of the high esteem in which he is held by the Order.

FURNACE FOR SALE

Rev. C. W. Wesley, a retired member of the Mississippi Conference living at Hazlehurst, Miss., has in his home a furnace which he would like to sell. It is a hot air furnace in first class condition; it is heated with coal. The hot air pipes to eight rooms, all vents and intake pipes and vents are in good condition. Anyone interested in the furnace for home or church is asked to contact him at Hazlehurst, Miss.

THE METHODIST HOME, JACKSON, MISS.

During the past calendar year the Methodists of Mississippi have been most generous to the Mississippi Orphans' Home (The Methodist Home), and it is for this reason that we wish to give you a summary of the report that was made to the Board of Trustees of the Home at the January meeting, with the hope that you will see fit to publish this report in the Advocate.

$62,259.80 was expended for all purposes in the operation and maintenance of the Home during the year 1945. Of this amount, $8,666.65 was used in the purchase of new equipment. Breaking this down to some extent, some of the major items purchased are as follows: one tractor and disk plow for the farm; two school buses, one dishwashing machine, one boiler for heating the boys' dormitory, one nice tenant house at the farm, three automatic water coolers, a number of fluorescent lights for two of the school rooms, as well as window shades for these rooms. In addition to this, around $1,000 worth of new furniture was purchased for the third floor

Approximately $3,000 was expended on repairs to buildings and equipment. We now have on hand $7,000 which has been raised for the purpose of installing a complete refrigeration system.

For the assistance which the Methodists of Mississippi have given us toward the realization of these improvements, we are certainly grateful. There are still many unfilled needs and much to be done here at the Home before we will have brought this institution up to the high standards of which Methodism could be justly proud. We are trusting that our churches will not slacken in their support of this institution, but rather that they will redouble their efforts toward lending us material help and will encourage other churches throughout the State to take upon themselves the responsibility of sharing in the program of the Home.

Sincerely,
J. H. MORROW,
Supt. the Methodist Home.

REV. K. E. CLARK RECOVERING

Dear Dr. Duren:

When it rains it pours. I am happy to say that after five weeks in the hospital and two operations I am almost well, and expect to be as good as new in a week or two. However, my illness fades into littleness in sight of the fact that my 16-year-old son, Duncan (namesake of one of my spiritual fathers, W. N. Duncan), is in Dr. Hills' Clinic in Memphis in a cast with only one foot, his head and arms out. He must stay there until March 28. He was injured in the right hip three months ago while serving as cheerleader at a ball game and received another injury a week ago The suffering has been very acute. However, we hope and pray that the most of the suffering is over.

I did not realize that people could be so kind and considerate as my people have been, and not only my people, but Baptists, Presbyterians and Jews have all been so good to us. Since September 1 we have had three critical illnesses and one death in our parsonage home. There is only one word to describe the town of Baldwyn "Big." (Note to Bishop Darlington and cabinet: "Baldwyn will not be open next conference.") When the "Clark Clinic" goes out of operation I believe I can be a better pastor, preacher, Christian, and friend to man than I have ever been before.

The real soldier through it all has, as usual, been the preacher's wife, for aside from keeping house, nursing the boy, keeping the pulpit supplied, attending her big flock of chickens, looking after finances and a dozen other things, she has had very little to do. She is in Memphis with the boy now and will be until we bring him home.

Brethren, the prayer of my heart is that my boy will be strong and well. Won't you help me pray? His address is Duncan A. Clark, care of Dr. Hill's Clinic, Memphis, Tenn. Room 205.

Sincerely, Your Brother,
K. E. CLARK.

GOLDEN WEDDING ANNIVERSARY

The people of the Petal Methodist Church honored two of their beloved and faithful members Tuesday evening, February 5, upon the occasion of their golden wedding anniversary. Mr. and Mrs. G. R. Atwood were the guests of honor at a surprise dinner party at the church . A very pleasant evening was spent in fine Christian fellowship and the honorees received congratulations and gifts from the church, their family and various friends.

Mr. and Mrs. Atwood, the former Anna L. Hicks, were married by the Rev. D. C. Langford at Rose Hill in Jasper county, February 5, 1896. Mr. Atwood is a retired railroad man, and both he and Mrs. Atwood are Methodists of long standing, he having been a member of the Methodist Church sixty years and of the Petal church thirty-four years. They have both given generously of their time, talents and substances to the church and are greatly appreciated. Both are still quite active in church work and it is only recently that Mr. Atwood retired from his position with the Mississippi Central Railroad.

The Atwoods are the parents of one son and three daughters: L. D. Atwood of Boston, Mass.; Mrs. Eugene Carley, Mrs. J. W. Netterville and Mrs. Harry Holliwell, all of Petal, Miss.—Hattiesburg American.

METHODISM'S PROBLEM AT STATE COLLEGE

The opening of the second semester at Mississippi State College saw an unprecedented influx of new students which brought the enrollment to more than 2,000. About 1400 of these students are veterans, more than half of whom are married. About 600 have their wives and children here with them. No other school in Mississippi has as many Methodist students, nor as many veterans, nor as many students of all classifications. Of this group about 600 students are Methodists. The wives and children on the campus give us a Methodist constituency of about 900 people, a number almost equal to the membership of the First Methodist Church in Starkville.

The campus of Mississippi State College is located about two miles from town and the church, with no commercial transportation available, or in sight in the immediate future. Somehow Mississippi Methodists must help us bridge the distance between campus and church so that the spiritual welfare of these college students and returned veterans might not be neglected during these years when they need the church more than ever before.

The late Bishop J Lloyd Decell recognized the problem and challenge, and it was his far-sighted vision which suggested the immediate solution: namely, the raising of sufficient funds through the Men's Bible classes of Mississippi to purchase a 50-passenger bus and repair the nine-year-old bus we now have. He came to Starkville only a short time before his death and saw the situation at first-hand.

No provision was made by Methodism to meet this challenge through Annual Conference benevolences, or from other sources, for this year. Therefore, the First Methodist Church in Starkville is bearing the whole brunt of the load at the present time. The local church has assumed the responsibility of paying a full-time Director of Youth Activities for this year. To meet the challenge in an adequate manner, however, we must have the full backing of Mississippi Methodism.

Churches in the Mississippi Conference are asked to remit their offerings to Mr. A. A. Madden, treasurer of the Conference Board of Education in Jackson, with the remittance designated: "State College Fund."

Churches in the North Mississippi Conference are asked to remit their offerings to Rev. A. C .Bishop, P. O. Box 182, Tupelo, Miss., with the remittance designated: "State College Fund."

All churches are asked to present this appeal to the Men's Bible classes not later than Sunday, March 10, 1946, that there may be no undue delay in meeting this need. The goal of $1 per enrolled member of Men's Bible classes was suggested by the late Bishop Decell.

PHIL HAROLD GRICE, Pastor.

THE BAYOU MISSION CHURCH SCHOOL

How would you like to be a member of a Sunday School fifty-five miles long and ten miles wide with no superintendent nor teachers, no secretary nor treasurer?

Well, this is what the Bayou School is. It is made up of families most of whom live in camp boats around the borders of lakes and up and down the bayous.

This territory stretches thirty-five miles north of Morgan City and twenty miles south of Morgan City and is approximately ten miles wide.

To reach town, these people come by boat. In fact, their chief, and in most cases only, means of transportation is by boat—skiff, small, medium size and large boats of almost all types.

Enrolled in this Sunday School are 48 children, ages four to eleven, 35 young people, ages twelve to twenty-three, and 76 adults, making a total of 159 with a nursery department of 39, making a grand total of 198.

These 159 receive regularly, mostly by mail, Sunday School literature along with an envelope for their offering and record of lessons studied.

These reports, including their offerings, come by mail. I, as pastor, assisted by our special worker, send out by mail Sunday School materials, church bulletins, birthday cards, the Upper Room, missionary leaflets, and other reading material regularly.

This summer it is our plan to conduct a Vacation Church School in each of six or eight communities.

Christian education and Evangelism are to be stressed in these schools.

As a result, we expect to increase our Church School enrollment and the membership of the church.

Thanks to our Conference and the General Boards of Mission for their assistance in this field. Also do we want to make special mention of the regular offering sent from the Wesleyan Service Guild of Bastrop, La.

The local congregation here in Morgan City, Pharr Chapel, contributes monthly to this work, for which we are very grateful.

This "field is white unto harvest" and future efforts should produce much fruit.

The trapping season is nearing a close. We are observing the Sunday evening service, March 3rd, as a "Welcome Home Service" to the trappers and their families. We expect a full house.

Most of these trappers have not had an opportunity to attend church since early in November and will be hungry for the church when they return and will kneel at the Altar for Holy Communion.

B. D. BODDIE.

Fear makes a man a slave to others. This is the tyrant's claim. Anxiety is a form of cowardice embittering life.—William Ellery Channing.

CRUSADE FOR CHRIST

The Thrill of Victory!

One Milestone Has Been Reached

$25,000,000 paid in cash as of January 31, 1946. Congratulations to all our people. The loyalty of Methodists has been demonstrated again.

Of $27,775,628 pledged, $2,775,628 remains to be paid.

Let every church, district, conference and area experience the thrill of complete victory in meeting its subscriptions in full.

●

Success Depends on Every Congregation

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. M. L. DeFreese, Reporter

Dera Mrs Pollard:

Your keyhole reporter, rambling over the district, peeped in on a beehive of activity in Minden, January 23. Mrs. Stewart Deas, our district secretary, realizing that present-day conferences need a new approach, mobilized the officers of Ruston District in an officers' workshop session The theme of our work days was "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Well, confidentially, we have W. S. C. S. members competing for the privilege of leaving undone the essential work of the Kingdom, but Mrs. Deas set to work to train officers to take part in such activities as will strengthen the local church, improve civic, community and world conditions. So she called on state officers for help and assistance, and we have heard it remarked: "This is one Officer's Training Day at which we really learned something."

Religion is a process repeated, and this program was repeated at Ruston January 25, for the benefit of the members who were unable to go to Minden. Now I'm sure you would like to hear about how this program was carried out. Well, first, Mrs. David Tarver of Cotton Valley and Mrs. Ed Conger of Arcadia gave the devotionals, and beyond doubt we were made to realize that this Atomic age has become years of epoch-making transition and profound social change. These truly are moving times, the world today is so fluid no one is equal to bringing it into focus. The human heart reaches across the wastes of the world, and tries to touch the hem of His garment. It is one duty of the members of W. S. C. S. to help unfortunate humanity sing "The Lord's Song in a Strange Land".

You can't stop people from thinking. The biggest job is to get some people started. At each program we had a panel made up of the district officers, each explaining the duties of that particular office. This panel was presided over by Mrs. Lloyd Stewart of Arcadia, district secretary of Mississippi Education and Service. As each officer's part was discussed, the corresponding officers in the audience were asked to come to the front seats and were given the privilege of asking questions and discussing any points they were in doubt about. This panel discussion took up the morning session.

Yum! Yum! Luncheon. The next time you come to a meeting you need not ask "What's cooking?" for if it is in the Ruston District be assured it's a gourmet"s delight. Say! but, how those gals can cook. You missed something.

The afternoon session was given over to a model executive committee meeting, put on by the Minden W. S. C. S. They "played like" they were a local society having met to fill out report blanks and attend to the business that needed to come up, as recommendations from the executive committee to the business meetings of the local society. This part of the program was conducted by Mrs. G. W. Pomeroy, state secretary of Christian Social Relations and Local Church Activities.

At the Ruston meeting Mrs. John Michaud, district secretary of status of women, explained the working of her department, and asked for the co-operation of the district in that work. About this subject, Status of Women, a great number of people are like the man who remarked facetiously, "Woman suffrage? Yes, I believe in women suffrage; let 'em suffer." Appreciating the new opportunity of service granted to women, they should take every opportunity to assume these responsibilities. When you think of the gigantic task before us of rebuilding the world, can you conceive of any Christian woman staying at home on election day Well, I'm sorry to say that happens all over the Ruston District. Is it true of the other districts?

Jesus came to save the LAST, the Lost and the Least. * * Is it nothing to you all ye that pass by?" The meeting ended on a high note with the closing messages brought by Mrs. W. D. Boddie of Lisbon and Mrs. Glen Laskey of Ruston. They urged the members present to join wholeheartedly in the "Year of Evangelism" being carried out by our churches this year.

Music is said to be the speech of angels, and the solos rendered by Mrs. Tarver and Mrs. Rasmussen using the Crusade hymn, "Set Us Afire Lord", warmed the hearts of all the members present. The women present came forward, dedicating themselves anew to the Lord's work.

It seems to me the W. S. C. S. members over the state know too little about the Dulac Indian Mission in South Louisiana. Those that are acquainted with the work somehow never get around to doing anything about it. Mrs. Glen Laskey is making an earnest plea over the Ruston District for additional funds so that in time the W. S. C. S. will be able to take over the entire support. Already in our district some societies have added $10, $15 and $20 or more to their budget for the benefit of the Dulac Indians.

All paths radiating from Baton Rouge will attract a large delegation of W. S. C. S. members to the Annual Conference March 19. Opening session Tuesday, 2 p. m., and closing session Thursday, March 21. Mrs. Deas is busy reminding the presidents to make preparations to have their society represented. Now you know women, some of us have this plaint, one foot in spring and not a thing in the closet to wear. But discount that excuse. You may expect a large delegation from the Ruston District.

Aren't we the fortunate ones to have our own Bishop Paul Martin with us during the Annual Conference? When our members hear about the good things in store for us, I believe they'll dust off last year's Easter bonnet or buy a new one, put on their very best smile, and join the procession.

I was delighted to hear about the "Special Membership Dinner" at which time societies, zones and individuals will be given an opportunity to honor members with a life membership. That is a fitting tribute to these faithful members who have continued through the years to render service to their community, their church, and their Lord. Ruston district has already singled out individuals who are worthy of such an honor.

Let us say a word in praise of the new program material, wide use is being made of it in our district already. Things are humming in our district and I'm sure our quarterly reports will bear me out. So long, until the Annual Conference.

MRS. BOURNE RETIRES

Mrs. Helen B. Bourne, secretary of Missionary Education and Cultivation in the Women's Division of Christian Service since Methodist unification, retired from active service in the Board of Missions and Church Extension on February 1. At present she is remaining in New York and during the summer she will teach in a number of summer conferences and schools of missions.

A native of Greenwood, S. C., Mrs. Bourne studied at Scarritt College, from which institution she holds a master's degree in religious education. She taught for a number of years in Athens College, Athens, Ala., and for several years prior to unification directed missionary education for the Woman's Missionary Council of the Methodist Episcopal Church, South. She has been prominently identified with the Missionary Education Movement as a Methodist representative of the Woman's Division and has done much to set high standards for missionary education throughout Methodism. Official recognition of Mrs. Bourne's outstanding service was given at the annual meeting of the Woman's Division at Buck Hill Falls, Pa., when her retirement was announced.

Succeeding Mrs. Bourne as secretary of Missionary Education is Miss Lilla Mills of Carthage, Miss. Miss Mills has received her training from Millsaps College, Jackson, Miss., and Scarrftt Ctollege, and has served as director of Christian Education in Greenwood, Miss., and Charlotte, N. C. She has been an associate secretary working with Mrs. Bourne since last September.

It may be said that, after all, the film is only intended to "entertain". What entertainment! May it not do great harm by deriding the very virtues most desperately needed in a world struggling against disillusionment and cynicism?—Demos.

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has made it possible for Churches, Ministers and Church Members to carry full insurance protection at low cost, paying premium in Reduced Annual Installments.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Zone Program Material Continued Spiritual Life Groups

Question. What phase of the Crusade for Christ is being emphasized this year in our Church? (Evangelism).

Q. What is our goal? (1,000,000 souls won for Christ).

Q. Who has charge of this program in your church? (Your pastor).

Q. What can you, as local Spiritual Life Secretary, do? (Cooperate with your pastor, organize prayer groups, and encourage individual Quiet Time and Family Worship).

Q. What special task in this year of Evangelism has the W. S. C. S. assumed? (Making a religious census of your community).

Q. When should this census be made? (At once, if pastor is ready).

Q. The Spiritual Life Secretary is a member of what Committee? (The Program Committee, the Study and Action Committee, and the church committee on Evangelism).

Q. What literature helps must every Secretary of Spiritual Life have? (The Spiritual Life Handbook (10 cents), and the officers leaflet, free).

Q. Where may these be obtained? (Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio).

Q. What other valuable leaflets may be had at the same place? (The Quiet Time folder, 100 copies for 25 cents, and the Know Your Bible Leaflet, free).

Q. Where will you look to find other new and valuable material as well as material for World Day of Prayer and Week of Prayer and Self-Denial? (In the **Methodist** Woman).

Q. Where will you find suggestions for your year's work? (In the **Methodist** Woman and the **New Orleans Christian Advocate**).

Q. What is always on the back of the **Methodist Woman?** (New materials for the current year).

Q. What is the Fellowship of Intercession? (It is a fellowship of prayer. It is composed of those unable to attend a prayer group. These persons are supplied with the prayer projects and devotional leaflets).

Q. What special needs are you asked to make the subject for prayer in the coming months? (A deepening of the spiritual life of the church and bringing the unchurched to Christ; a sense of stewardship of time, ability, and possessions on the part of every church member; a missionary personnel adequate for our need; people in war-torn lands—pray that their bodily suffering may be lessened and their mental and spiritual anguish be comforted by His Spirit; the United Nations Organization—that it may become an instrument for a just and lasting peace, and for our country—that it may become a Christian influence in this achievement).

Q. What shall we do just **before** the end of every quarter? (Send a report to Mrs. D. W. Whitaker, Sardis, Miss., or to your District Secretary).

Outline for Children's Workers to Follow During 1946

1. Study the NEW report blanks in the 1946 Secretary Book. Notice the changes made.

2. Special notice is given to the following:

(a). **Lesson material needed.** It is necessary to **check** the name of the lesson material used and **not** to insert as previously done, the title of the units that have been studied. As children's workers, we are concerned that Methodist children study approved **Methodist materials,** either the **Group Graded Lessons** or the **Closely Graded Church School Courses.** Since the titles of the units appearing in these approved materials are known it is not necessary that they be listed by the Secretary of Children's Work on the report blanks.

(b). **Additional Sessions:** The name or title of the materials used with Primary and Junior children should be inserted.

3. Attendance. The attendance of **Kindergarten Children** (4 and 5 years), is called for as well as the enrollment of the Juniors and Primaries. If you have a Sunday School in your church, you are to send in a report to your Conference Secretary of Children's Work. Let me repeat, if you have a Sunday School in your church, you are to send in a report to your Conference Secretary of Children's Work.

4. Make a survey of you town or community, and see if every baby is enrolled in the Church School.

5. Are we reaching every child in our town or community? This is the year of Evangelism. Let us **go after** the children and get them for the Church. If we want them enough, we can get them.

6. Start **now** to plan for your Vacation Church School next summer. Our goal is a Vacation School in every church in North Mississippi Conference.

7. Opportunities for Friendly Sharing—

(a). Furnish medical supplies for the work in mission stations in the Congo. Gifts of $3 or $5 will help buy medicines, instruments and bandages. These gifts of money may be sent as "cash supplies" through the regular channel of the supply work of the Woman's Society of Christian Service.

(b). Provide materials for children in village schools in Africa.

(c). Buy supplies for the nursery and kindergarten in Tuna, Congo Belge. Be sure to report the money as "cash supplies."

8. **Missionary units for Additional Sessions.** (Begun in January).

Juniors—**"Christian Festivals in Africa."** **(Child Guidance**

Primaries—"Children of the Congo," by McDonnell or the unit, **"Making Friends in Africa,"** written by Mildred Magnuson for Juniors, may be used. See January 17th issue of the **New Orleans Christian Advocate.** for further details.

9. Study the free leaflet, "The Children's Service Fund," No. 164B. Order the leaflet, "When Children Give." (Twelve copies for 25 cents).

10. Have you elected your Secretary of Children's Work yet? Do this NOW.

11. Remember, when we enroll the children in the Church School, we are helping carry out THE CRUSADE FOR CHRIST

12. Have you ordered the 1946 Yearbook for Children's Workers?

Test Your Missionary I. Q.—Check Your Rating

(A Quiz prepared by Mrs. E. M. Sharp)

1. What is our "Program Theme for the year?"

Answer: "Peace Through His Cross."

2. What are our **Efficiency Aims** for 1946?

Answer: "Instruments of Peace."

3. How many "Instruments" are we asked to use? (Twelve). Name the twelve. (See **Methodist Woman,** December, 1945).

4. What is the Theme Hymn for 1946?

Answer: "Come, Peace of God." (Methodist Hymnal, No. 510).

5. What is the meaning of the SYMBOLS of the CROSS in 1946 Worship Service booklet?

Answer: See pages 29 and 30 in Worship Booklet, 1946.

6. What page in the **Methodist Woman** always gives announcements of new publications and materials, prices of same and where to order?

Answer: Page 32 or on back cover.

7. Where do we get Program Material, Study Books, Record and Report Books?

Answer: Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

8. Where can the recommendations from each Conference officer for her respective department be found?

Answer: Conference Journal.

9. To whom do you send MONEY for Supplies, Special Memberships, or any designated gifts?

Answer: Mrs. D. H. Hall, New Albany, Miss.

10. To whom is all Supply Work reported?

Answer: Mrs. L. K. Carlton, New Albany, Miss., Conference Secretary of Supplies.

11. Who composes the Study and Action Committee?

Answer: Secretary Missionary Education, Secretary Spiritual Life, and the Secretary of Christian Social Relations and Local Church Activities.

12. What classes can be counted as Study Classes in the W. S. C. S.?

Answer: Those using books listed in "Approved List of Studies."

13. Where can the requirements for "Special Jurisdiction Recognition Study Classes be obtained?

Answer: Mrs. Walter Odom, Durant, Conference Secretary Missionary Education.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Now the frontiers are all closed,
There is no other country we can run away to;
There is no ocean we can cross over.
At last we must turn and live with one another.
We cannot escape this any longer.
We cannot continue to choose between good and evil—
The good for ourselves, the evil for our neighbor—
We must all bear the equal burden.
At last we who have been running away must turn and face it;
There is no room left for hate in the world we must live in.
Now we must learn love—we can no longer escape it.
We can no longer escape from one another.
Love is no longer a theme for eloquence,
Or a way of life for a few to choose whose hearts can decide it.
It is the sternest necessity; the unequivocal ultimatum.
There is no way out. There is no country we can flee to;
There is no man on earth who must not face this task now!"

The Fatherhood of God

During this 1st quarter we are studying "The Fatherhood of God," which automatically brings the Brotherhood of Man. Just how seriously are we taking this study?

Unless we, as individual members of the Woman's Society of Christian Service, are willing that each person in our community regardless of "race, color or creed" shall have an equal chance for education, hospitalization, recreation, and religious training, we should pray for ourselves until we can reach that point. ffl

The winning of world peace is now at its most critical stage—you and I can either help to win or lose it by the attitude we have toward those in our own community who are different from us. Let us search our hearts and pray without ceasing that we shall not be a stumbling block.

We read with interest of what one Negro man has done for his community in Mississippi (**Saturday Evening Post,** February 23rd). We have just observed Brotherhood Week. Would it not be a splendid thing if working together in all the communities in Mississippi the Negroes and the Christian white people could make every part of their community beautiful, wholesome and happy for all the people?

How very patient our Father has been and how wonderfully he has blessed us, yet we must grieve him daily with our un-Christian attitude toward our brothers . It just happens that in Mississippi our test comes in the way we treat the Negro. If we lived on the Mexican border, our test would be in the way we treat the Mexicans; on the Pacific coast, it would be the Oriental.

"What Jesus had to pronounce was that the world would be saved only by love. . . . What the atomic bomb means to humanity is that the world can be saved only by love. . . . In fear, we have lived and fought who might, in love, have created God's world."

This is our day—we will not pass this way again—we now have the opportunity to help create that love which is the only thing which can overcome in this atomic age. Four million Methodist women on fire with the love of Christ could light the entire world. Is it worth trying?

"Africa"

The Study and Action Committee in the local society should begin now to plan the study of Africa which is to be used during the 2nd quarter of 1946. Suggestions and helps were given to secretaries who attended the district educational conferences and seminars in January, but we are repeating some of it for those who could not be present.

Text: "The Cross Over Africa," Newell Booth.

Supplementary:

This Is Africa, Mack, 25c; Look at Africa, Woolbert, 25c; the Eagle Books on Africa, Nos. 15, 23, 29, 33, 37 and 39, are all good, but 23, David Livingston; 37, Aggrey of Achimota; and 39, Bishop Crowther of Africa are specially recommended, 10c each; Methodists at Work in Africa, 15c; The Story of Methodism in Africa, free; Black Reflects the Light, free. Order from either Methodist Publishing House, 810 Broadway, Nashville, 2, Tenn., or Literature Headquarters, 420 Plum street, Cincinnati, 2, Ohio.

Other Helps:

Program and Discussion Suggestions on Africa, Sherman, 25c; Our Work in Africa, Lovell, 25c; map, colored and showing Colonial dependency, 25c; map of Methodism in Africa, 25c; photo prints on Africa, 50c. Order from Literature Headquarters.

From Your Book Shelf:

Livingston the Pathfinder, Mathews; God's Candlelights, Shaw; Daughter of Africa, Seabury; Missionary Doctor, Cushman; Without Bitterness, Orizu; Out of Africa, Ross, etc.

SESSION I: Introducing Africa.

1. Timeliness of the study. (**Methodist Woman,** October, 1945).
2. May study of Africa, using wall map:
   a. Name countries that are (1) independent, (2) under mandate, (3) under European government.
   b. Size of Africa, rivers, etc.
3. Peoples of Africa: (1) language and culture, (2) life in villages.
4. Worship: This should be based on material in Chapter 1 of the text using the story of Simon, the Cyrenean.

SESSION II: Tensions in Africa.

Objectives of this session: To promote understanding of tensions existing in Africa today along political, economic, racial and cultural lines. To create a desire and a determination to seek to alleviate them.

1. Introductory talk to Leader: "The Discovery of Africa by European Powers".
2. A Palaver (panel discussion): "Tensions in Africa": a. political tensions; b. Economic tensions; c. Racial tensions; d. Social and religious tensions.
3. Worship: "Flags Over Africa". (This was given on the outline.)

SESSION III: Africa's Contributions to the World

1. National Resources.
2. Values of African Life Worth Preserving. How These Values Are Being Threatened. How They May Be Safeguarded.
3. Aggrey of Africa.
4. Worship: What Is That in Your Hand? (From Program Suggestions for Youth.)

SESSION IV: Christianity Comes to Africa.

1. Worship: John 8:31-36.
2. Why Missions Anyway?
3. Education.
4. Christianity's Most Spectacular Gift to Africa—Medicine.
5. Prayers for our workers in Africa.

SESSION V: Growth of the Church.

1. Growth of the Christian Church in Africa.
2. Methodism Comes to Africa.
3. Christianity—the Door of Freedom for Women.
4. What Makes a Nation Great? Its People—a Great Woman, Mina Soga.
5. Worship.

Note: If six sessions are desired, it is suggested that one be inserted between sessions VI and V as follows:

1. Review of Life of David Livingston.
2. Growth of the Christian Church in Africa. (Take this topic from V and use in the extra session instead of in V.)

To live for today is in the noblest sense to live for eternity. To be my best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory—that is the duty that confronts me day after day.—David J. Burrell.

Evangelism is that presentation of Jesus Christ, in which he is so set forth as the Savior from sin and the Lord of Life that men and women are moved to commit themselves to him and his cause. This involves redemption from sin, dedication of life to Christ, and the fulfillment of the individual in the fellowship of the church.—John A. Mackay.

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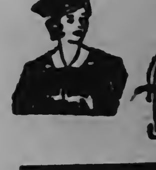
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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, MARCH 3, 1946

By W. C. Newman

ENTERING AND POSSESSING A NEW LAND

Lesson Text: Joshua 1:1-4; 23:1-11.

Golden Text: "Thou shalt bless the Lord thy God for the good land which he hath given thee."—Deuteronomy 8:10.

W. C. Newman

The love for adventure is inborn in Americans. We have breathed it in the very atmosphere of this country that was founded by adventurers, and it has grown largely through the adventurous spirit of its inhabitants. To discover and explore new lands, to undertake dangerous expeditions, to espouse noble causes, to delve into the mysteries of science, to effect new and ever more wonderful inventions—these are the native characteristics of our people.

For this reason the ancient story which is contained in our lesson text for this week holds an unusual appeal for us, especially for those of us who are young. Israel had come through the most difficult years of their history, now they were upon the threshold of a new era. Something of the wonders that were to come to them they understood as they waited, poised at the very borderline of a new and marvelous country.

The leader in this adventure was Joshua, the same man who a generation before had urged them to go in at once and possess that land. Timid and unadventurous souls had out-voted him, but now these timid ones were dead and younger and braver men had taken their places.

There is a very clear parallel between the Israel of that day and the America of this day. The parallel is not perfect, but there is sufficient truth contained in it to make this lesson especially applicable to us.

Follow the Leader

When we were children, one of the delightful games we played was called "Follow the Leader." The most daring boy of the gang led out on an exciting journey which carried us over fences and hedges, across gullies and creeks, up the steepest hills, and over the sheerest cliffs until the weaker ones dropped out one by one, and only the sturdiest could follow to the end. The great leaders of our race have always set a difficult pace, which many of the rest of us had not the courage or strength to follow.

The world has suffered quite as much from a lack of followers as from a lack of leaders. Even Jesus could not secure universal following. It is true that we are in need of great moral leaders in America today. But it is quite likely to be true that many of us are childishly giving expression to our own inadequacy by blaming all our failures on our leaders.

I am weary of the multitude of criticisms that are now being hurled against the leaders of the Methodist Church. Little men, who themselves have failed to develop great leadership ability, have been promiscuous and indiscriminate in their accusations against others. These men spend their time and energy bewailing the lack of spirituality or the spread of heresy, or the growth of politics in the church, while they themselves are doing very little except to sow suspicion and distrust among the people.

God wanted Israel to possess the Promised Land, but the people hung back and found fault with the leaders. God wants America to go in and possess a new land of Christian world leadership. God wants Methodism to go in and possess the world in spiritual service to the people of our day. We have great leaders who wait only our willingness to follow them enthusiastically and with faith.

Venturing Into the Unknown

One of the factors that lends excitement to the discovery and the exploration of new lands is the danger entailed in going into unknown territory, over uncharted seas, or among strange, new people. There are many of us today who imagine that such adventurers are no more, that all the lands of the earth have been discovered, mapped, and explored, and life has become tame and unadventurous. But this is a most serious fallacy. If it be true that there are no geographic areas in our world which call to the adventurer's spirit, there are vast spiritual and social areas awaiting those people with the vision and courage to enter them.

Dwight L. Moody once said, "It remains yet to be discovered what God can do with a man who is fully consecrated." It is said that Wilfred Grenfell overheard that remark and was so deeply impressed by it that he sought that full consecration and it led him to Labrador. If our religion has seemed to us a dull, tired thing, in all probability this is the cause: we have sought comfort instead of crusading.

Our world is sick and dying from social and moral disease, the remedy for which men do not know, but Christians know the remedy is real Christianity. But the remedy cannot be applied to the world except as Christians themselves have the faith and the sacrificial spirit, coupled with the love of real adventure to send them in flaming ministry to the rescue of that world. It is our new land. Let us go in and possess it.

Great Spirit, help me not to judge another man until I have walked two weeks in his moccasins.—Sioux Indian Prayer.

ON A WIDE CIRCUIT

by W. W. Reid

JOE RETURNS

"Contrary to much speculation over 'fox hole religion', I do not anticipate the serviceman will bring a great religious awakening on his return," Chaplain Karl B. Justus USNR, said recently. And pastors who have already met returned veterans are ready to agrée with him.

"What I do predict," he continued, "is that he will bring back with him a basic religious implicity that may awaken the church. If this happens I foresee a bright future for religion— otherwise it is inconceivable what might happen. . .

"To listen to some people you would think that every man who has experienced combat will return as a psychopathic monstrosity. Others are afraid he will be a killer at heart.

"He will be neither. He didn't like war, but he faced the task philosophically and carried it out with dispatch. Perhaps he will return a bit jittery and fatigued, but for the most part there will be nothing wrong that rest, home and a good job in peacetime pursuits will not cure. All organizations and institutions seeking to help the veteran should remember that, above all else, he wants a chance to be normal.

"The servicemen have stated that many of the churches lack a democratic spirit, and that there are still too many barriers and class distinctions. Out of the church came democracy—yet so many times we do not manifest a democratic life. Many of our churches are built, run and maintained by the wealthy. Others, the Sunday habitat of the upper middle class, frequently manifest the cold, reserved attitude of their constituency. A 'horny-handed son of toil' coming to such a church is not always welcome—he feels out of place.

"Servicemen will never appreciate that attitude in a church. They have worshipped with all races, colors and creeds; the rich and poor, high and low. The distinction between enlisted men and officers, has made the veteran opposed to anything that smacks of class distinction.

"The veteran doesn't want hell preached to him—he saw enough of it; it makes no difference to him whether a man should be immersed, sprinkled or poured; a sermon on the pearly gates he can't fathom and, anyway, he is primarily interested in the here and now. The minister who has not progressed beyond ranting on movies, dances and drinking will draw a blank from most veterans.

"If the greater churches do not attain a real and practical approach to the veteran, he will face the choice of turning to those smaller sects where zeal has overbalanced common sense—or—to nothing."

THE CHRISTIAN FIRESIDE

DOG THAT MADE GOOD HIS MISTAKE

By Vincent Edwards

One of Robert Louis Stevenson's favorite stories was about a Scotch farmer who once thought he had made a mistake in buying a collie to watch over his sheep.

One day the owner went to Edinburgh and there he bought more animals to add to his flock. He had brought along his collie with him, for he expected the dog to look out for the animals and to see that none were lost on the way home.

Possibly the noise and stir of a big place like Edinburgh were too much for the dog. At any rate two of the sheep managed to get away.

After several days the farmer learned that another countryman near Braid had found a pair of sheep.

He went there immediately with his collie, but was unable to identify them.

"If that's the case," said the farmer, "I guess I'm entitled to keep them."

But the owner saw that the farmer was really honest at heart.

"It's a fact that I canna tell the sheep," he spoke up, "but if my dog can, will ye let me have them?"

The farmer agreed, though it was plain he did not expect to have to part with any of his sheep.

All the sheep on the farm were turned into one large park.

Then the collie was turned loose among them.

The dog's memory never failed him. He had been present when the two sheep were purchased, and he still remembered them distinctly, marks or no marks.

Without pause or any blunder he singled out, first one animal, then the other.

The farmer looked on in amazement. He saw at once that he had been outwitted by sure canine intelligence.

Before the other man went away with the sheep, he drew him to one side.

"Would ye be willing to part with the collie?" he asked. "Mind, I'll give ye forty pounds for him."

The owner shook his head. In a little while he was once more heading homeward with the two sheep and his faithful dog for company.—Our Dumb Animals.

DR. VAN DYKE'S LAST MESSAGE

Only a few days before his death Dr. Henry Van Dyke wrote as follows to Dr. Hugh T. Kerr as his message to the church of today:

"We must turn to our Divine Saviour, Christ. Materialism, gross or refined, is certainly the besetting sin of this age, and to it we owe most of our troubles. Christ attacks the fundamental and harm-working heresy by calling attention to the inevitable fact of death, which strips us of all material possessions and leaves the soul naked.

"God says to the foolish man, 'This night thy soul shall be required of thee; and the things which thou hast prepared, whose shall they be?' We cannot find or invent a better question than this to put to the souls of men today.

"The only lasting values are spiritual. If we lose these we lose everything. There is no way of recouping that loss, even though a man should gain the whole world for a breif possession and lose his own soul at last. If the preacher no longer believes in the possibility of losing the soul, he is certainly not entitled to call himself a disciple of Christ. It was to save the human souls, great and small, that Jesus came into the world and gave himself as a divine sacrifice on the Cross of Cavalry."—The Carillon.

FIFTY GOLDEN YEARS

Fifty years ago on the 5th of December Mrs. Lewis and I were married in the church at Grenada, Rev. S. M. Thomas of blessed memory saying the ceremony. A large crowd of friends and relatives was present to wish us well. Among those present was my brother, Rev. T. W. Lewis, who served so long and well in the North Mississippi and the Memphis Conference. The auditorium in which we were married is being torn down now to make place for a new auditorium which will take the place of the one which has served so long.

Rev. John W. Moore is the present pastor at Grenada and will have the honor and the pleasure of seing this new auditorium go up. The beautiful Educational Building was erected during the pastorate of Rev. J. H. Holder, following the pastorate of Rev. Melville Johnson. One could not write the history of the Grenada Methodist Church and its growth and leave out the long and fruitful ministry of Rev. J. R. Countiss at Grenada College. He did a great work there and scores of homes throughout Mississippi are richer and finer today because of his toil and sacrifice.

These fifty years about which I write have been golden in many ways. Many things which were once small and apparently of little significance have become large and quite meaningful. The church itself has grown in power and influence and has sent out a great stream of agencies to bless and help the world about us. While a great number of our good friends have passed on to the glory world many still linger here to complete the tasks the good Father has committed to our hands. God has been good to us and we are still in reasonable health. This is our fourth year since I had to retire and we are very happy here where we have been since retirement.

We did not get to have a formal meeting, not even to send out a notice of any sort concerning the Golden Wedding, but we did receive quite a lot of beautiful things from our many friends over the country. Many others wrote us expressing their good wishes for our future. We thank them very much for all this and beg to assure our friends all over the land that we will not forget all the nice things that have come our way and all the good friends who have helped to make life so fine for us through the years.

Our friends have been our richest possession. We can't name them all. Among the great numbers we have known and been intimately thrown with I want to mention just a few. Bishop Chas. B. Galloway gave me my first appointment. When Rev. John Barcroft died while on the Pickens Circuit; Bishop Galloway, who at that time was in charge of the North Mississippi Conference, wrote me to go to Pickens and fill out the year. That was about the middle of July in 1890. I went and remained there until the 10th of December and have been going ever since. When I was pastor at Kosciusko in 1904 Bishop Galloway came to preach for me a day or two at the beginning of my revival meeting. He took dinner with us one day and said to me along in the afternoon, "Let's go out for a little walk." We went out and while out he talked a good deal about his boyhood days. I said to him as we walked along: "Is there anything specially down this way you want to see?" He said: "I just want to walk down this way. I used to come down this way courting." He was born on the lot where the parsonage there in Kosciusko stands today. One of the happy little incidents of my life was when we presented Bishop Galloway a gavel which I made with my own

(Continued on page 16)

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MRS. ROSA JONES CHAFFIN

Mrs. Rosa Jones Chaffin, aged 85 years, 5 months, 22 days, passed away February 5 at the home of her daughter, Mrs. J. D. Martin of Tallulah, La. She was born August 12, 1860, in DeSoto parish, near Grand Cane, La., and had spent her life there until 3 years ago, when she came to Tallulah.

She was married to the late Joseph Anderson Chaffin and to this union were born three sons and two daughters. She is survived by one son, Bernard F. Chaffin of Grand Cane; two daughters, Mrs. J. D. Martin, Tallulah, Mrs. Albert S. Johnston of Courtland, Miss. She had eight grandchildren and two great-grandchildren, also two sisters and many nieces and nephews.

Aunt Rosa, as she was known to so many, was the oldest native citizen of Grand Cane. She joined the Cumberland Presbyterian Church early in life and remained a faithful and devoted Christian all her life. She worked in the S. S. and all departments as long as her health permitted.

She attended Mansfield Female College in order that she might teach her younger sisters at home, as she was the eldest of seven girls.

What a wonderful heritage is ours! The results of her patient and gentle life, her devotion to her home and to her church, shall be felt for many years among those who knew and loved her.

Blessed are the pure in heart, for they shall see God!

A daughter—Mrs. Albert Sidney Johnston, Courtland, Miss.

A LOVING TRIBUTE TO "GRANDMOTHER" CUNNINGHAM FROM GIBSON MEMORIAL CHURCH

On January 30, 1946, Mrs. Nancy Elizabeth Cunningham departed this life at the home of her granddaughter, Mrs. Jennie Hill Cobb, 2408 Oak street, Vicksburg, Miss.

Funeral services were conducted in the Fisher Funeral Chapel at 10:30 a. m. January 31, by the Rev. H. L. Daniels, pastor of Gibson Memorial Church, assisted by the Rev. J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge, La. Interment was in the Cedar Hill cemetery.

It is difficult to sum up in a short article the story of such a noble life, rich in personal qualities, filled with unselfish service and cherished by kindred and legions of friends through many years.

Mrs. Cunningham was born in Franklin county, Mississippi, on February 11, 1858, and was married to Mr. T. W. Cunningham in the 1870's. To this union were born a daughter, Mrs. Mae E. Hill (who also makes her home with her daughter, Mrs. Cobb), and five sons, D. E. and T. C. Cunningham of Vicksburg and Walter Cunningham of Baton Rouge, La., who survive her. She is also survived by ten grandchildren, Mrs. Horace Van Dyke, Mrs. Florence Goode, Mrs. Jannie Hill Cobb, Thaddye B., Alex W., and Howard C. Cunningham of Vicksburg; Mrs. C. H. Fox of McComb, Miss.; Mrs. Bertram Weber of Memphis, Tenn.; Mrs. Mary Huff of Baton Rouge, and Winfred Cunningham of New Orleans; by ten great-grandchildren and three great-great-grandchildren. Another son, D. B. Cunningham, passed away in 1944.

Readers of The Advocate will recall a picture of members of these five generations in **The Advocate** about six years ago.

In one of the January editions of **The Advocate** in 1891 a beautifu obituary is given of "Grandmother Cunningham's mother, Mrs. Clara Ann King, by her pastor, Rev. Charles W. Crisler, who is now superannuated and resides in Jackson, Miss. Rev. Crisler related that the last sermon Grandma King heard was taken from Rev. 20-12, and the last chapter she read was John 14: "Let not your heart be troubled".

The early years of "Grandmother" Cunningham's married life were spent in the rural community near Hamburg, Miss., where she, with her children, walked four miles each Sunday morning to church services. She was a devoted member of the Methodist Church and, with her late husband, gave unreservedly of her time, talents and means to the church they loved. She had a fine gift for making friends and holding them fast. She was supreme in her homelife, loyal to its responsibilities. Unselfish devotion and tireless service illuminated her daily life.

In 1926 the Cunninghams moved to Vicksburg where they immediately became active members of Gibson Memorial Church. She was a teacher of the Women's Bible class for many years and had an outstanding record for handling subscriptions for the **Christian Advocate.**

During "Grandmother's "long life, illness and death were not strangers. She knew the way of shadows, but she met these things with dauntless courage. In 1937 her noble husband was laid to rest. Serene in faith, she accepted her Father's perfect will, and carried on, giving courage to those about her. Her sweet and uncomplaining spirit, life of service, and faith in God, make her memory a benediction to her family and legion of friends.

"Grandmother's" mortal body was laid to rest beside that of her husband, banked in the floral offerings that were beyond description, and there we leave her in the fellowship of Christ, in sure and certain hope of the resurrection and the life everlasting.

MRS. MAE MITCHELL.

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RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has taken home to Himself one of His faithful daughters, our missionary mother, Mrs. John L. Collins, and left her sisters in the Woman's Society of Christian Service to grieve her passing; therefore be it

Resolved: That we, as members of the Woman's Society of Christian Service, Coffeeville, Miss., pay a tribute of love and respect to her whose memory we shall always hold most sacred. Her inspirational life and prayers will live on forever in the lives of [illegible]

Mrs. Collins' loyalty to her God and to her church were always foremost in her life. "Strength and honor were her clothing. She openeth her mouth with wisdom, and in her tongue was the law of kindness. Many daughters have done virtuously, but thou excellest them all."

Be it further resolved: That we shall strive to carry on the work of our Lord forever more as our beloved Mrs. Collins so courageously carried on while she was here with us, and that we may follow the example of her beautiful Christian life.

Be it known that these resolutions be spread on the minutes of the Woman's Society of Christian Service and that copies be sent to her loved ones.

Respectfully submitted,
Mrs. Russell Bailey
Mrs. J. E. Bailey.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

14. Who composes the Program Committee?

Answer: See page 31 in "A Guide."

15. When should all reports be sent in?

Answer: By the first of April, July. July, October, and January.

Need for Christian Workers

One of the greatest needs of our church and all churches is the need for more full-time workers. Some think to be a missionary means one must be a preacher. It is true there is a need for ministers, but there is also a great need for doctors, nurses, teachers of all kind, farmers, trained workers for nurseries, homes, centers, and business managers. One can be a messenger for Christ serving in a special assignment by the Church. Secure all the free leaflets from 420 Plum Street, Cincinnati, Ohio, and pass them on to young people.

You may know a fine young person who is interested in Christian service, but who does not know how to get in touch with the right person. Here is a plan the Woman's Division offers. If you know a very fine girl who has had two (better still, four) years of college work, write to Miss Alice Murdock, Secretary Missionary Personnel, 150 Fifth Avenue, N. Y., and ask her to send the young person an application blank. When all papers are returned and all references are heard from, and a health examination is made, the applicant will meet a committee from the Division. If all things are favorable the Committee recommends that the applicant be given a Study Grant to pay expenses to Scarritt College. The Grant does not cover personal needs. The applicant is under obligations to the Woman's Division to serve two years for each year she uses the Grant. She is paid her salary for her work, but serves under appointment of the Division. You see, the thing the Division needs is workers and will give the training, provided the worker serves the Division's Institutions. If it becomes necessary for the girls to be relieved of the obligations to the Woman's Division, she can pay the Division what the term of service has not paid.

The Conference has a MISSIONARY PERSONNEL COMMITTEE. The chairman of this committee is Mrs. E. M. Sharp, New Albany, Miss. Write her for other information.

Selfishly to cling to our treasure is not only to love it; it is to change it into a curse.—Ex.

A CHAPLAIN SPEAKS OUT

(Note: We know and appreciate the man who wrote this letter. We do not think that he would object to its publication over his signature, but he did not say as much, and we are not using the signature.—Ed.)

My dear Dr. Duren:

Please accept my congratulations on your article, "Shall Methodism Furnish a Haven for Disguised Anti-Trinitarians?" printed in the January 17th issue of **The Advocate.** You've said something that should be called to the attention of every Methodist preacher in the country.

Each month I talk with from 250 to 300 men about their personal and religious problems (in private interviews, I mean) and a good number of them are "Methodist" when asked about their church affiliations. However, it is very rare indeed to find a man who has had any religious instruction. The average Methodist I have interviewed seemingly learned nothing in Sunday school other than "I believe in the golden rule and the Ten Commandments." If he learned anything at all about the basic Christian doctrines, either from pulpit or Sunday school, it was a rather vague idea that "a man ought to do the best he can". Needless to say, the ideas of sin, repentance and salvation mean but very little to the average so-called Methodist. I asked one man, a college graduate, what he considered to be Methodism's distinctive teaching and his reply was: "Well, we're supposed to be against liquor". Another lad, reared in a supposedly Methodist home, brought in a St. Christopher medal and asked me to bless it. His girl had sent it to him and asked that he get the chaplain to bless it so he could wear it and obtain "its benefits".

I could go on and on with concrete illustrations such as those, but I believe they indicate to you, as they have to me, the need, yes, the absolute necessity, of some fundamental doctrinal teaching and preaching. Our people don't know what they believe and I'm not sure but that the fault rests largely with those of us who are supposed to have been trained to teach them. Certainly I know that I have failed to discharge my responsibility to the church in this respect but with the help of God that condition will be changed insofar as my influence can extend.

From my observations I would say that only two of the Protestant denominations do even a half-way job of teaching their people. The average Episcopalian has received some instruction in Christian doctrine but he's left pretty "adaptable" to circumstances; the average Lutheran has had a great deal of instruction and can usually be depended upon to state his church's position . . . and it seems that he is more likely to conduct himself in conformity to that teaching.

My own experience during three and one-half years in the service, dealing with a cross section of our youth, has brought me to see that we have the answer to the soul-weary and heart-hungry, not in small dosages of "glamorous humanism", but through the firm declaration of our evangelical principles. Again I say, is not the fault ours, the preachers, who too often have not been able to declare with ringing voice, "I know whom I have believed and am perspaded. . . .?"

I had started out to write a brief note to say that your article hit me squarely as being something we all need. I couldn't resist making the other observations for the conviction has been growing on me that we are leaning toward a most pernicious form of UNIVERSALISM. Give us more such articles.

With kindest personal regards, I am,

—Chaplain in the Armed Forces.

CRUSADE FINANCIAL GOAL MET

(Continued from page 5)

the church."

The co-operation of the church press has been an indispensable factor in attaining this goal, Bishop Magee said. Speaking on behalf of the Crusade leaders and all co-operating boards and agencies, Director Magee added: "To the editors I wish to express not only our own appreciation. but also the gratitude of the countless persons and institutions that will be the beneficiaries of this relief. Helping Methodism's constitutency to know and understand this humanitarian and philanthropic movement is indeed a noble service."

Subscribed and paid in one year, it is believed that this is the largest sum any church body has ever contributed for a comparable purpose in so short a time. Subscriptions to the fund total $27,757,718, all of which is over and above regular church support and benevolent giving. "Now we must do all in our power to collect the more than two and three-quarter millions still unpaid," Bishop Magee said.

Up to the present date, three jurisdictions, 18 areas, 62 Annual Conferences and [illegible] districts have paid their Crusade financial quotas in full.

FIFTY GOLDEN YEARS

(Continued from page 14)

hands from a little tree that grew on the very spot where the good Bishop was born. He held our Conference there in the fall of 1904.

Another incident of the Golden Wedding year was the coming of my fourth grandson, the son of our daughter, Virginia, in Grenada. He is fine and his mother says that this boy is going to be a Methodist preacher. He is now two months old and she says he talks and waves his hands continuously. Maybe he will be a preacher or something else.

Our only son lives in Jackson and is on the board of stewards at Galloway Memorial Church. He entertained us for a day or two during our brief celebration in December and helped to make this occasion a great delight.

God bless all our many friends of these Golden Years.

E. S. LEWIS

Arcola, Mississippi, Feb. 6, 1946.

Hitting the high spots

This dear soul means well, but is she doing a thorough job?

Are the lesson materials used in your Sunday school doing a thorough job — or do they just "hit the high spots"?

If they issue from the Christian body of which you are a member, if they unfold the Word of God and the teachings of Christ in the clear light of your group's own convictions, if they tell the unbroken story of missionary zeal from the days of the Apostles down through the adventurous era of your own heroes, if they delve deeply into the local and individual problems of your church, if they are prepared in direct response to your avowed needs . . . in short, if they are voiced by your own official church publishing house — then your lesson materials are doing their duty to the full.

No outside agency can adequately appraise and satisfy the divergent needs of the many denominations. That is a task for each church group to assume and to perform in its own enlightened way.

PROGRESS
COOPERATION

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School Literature.

New Orleans
CHRISTIAN ADVOCATE

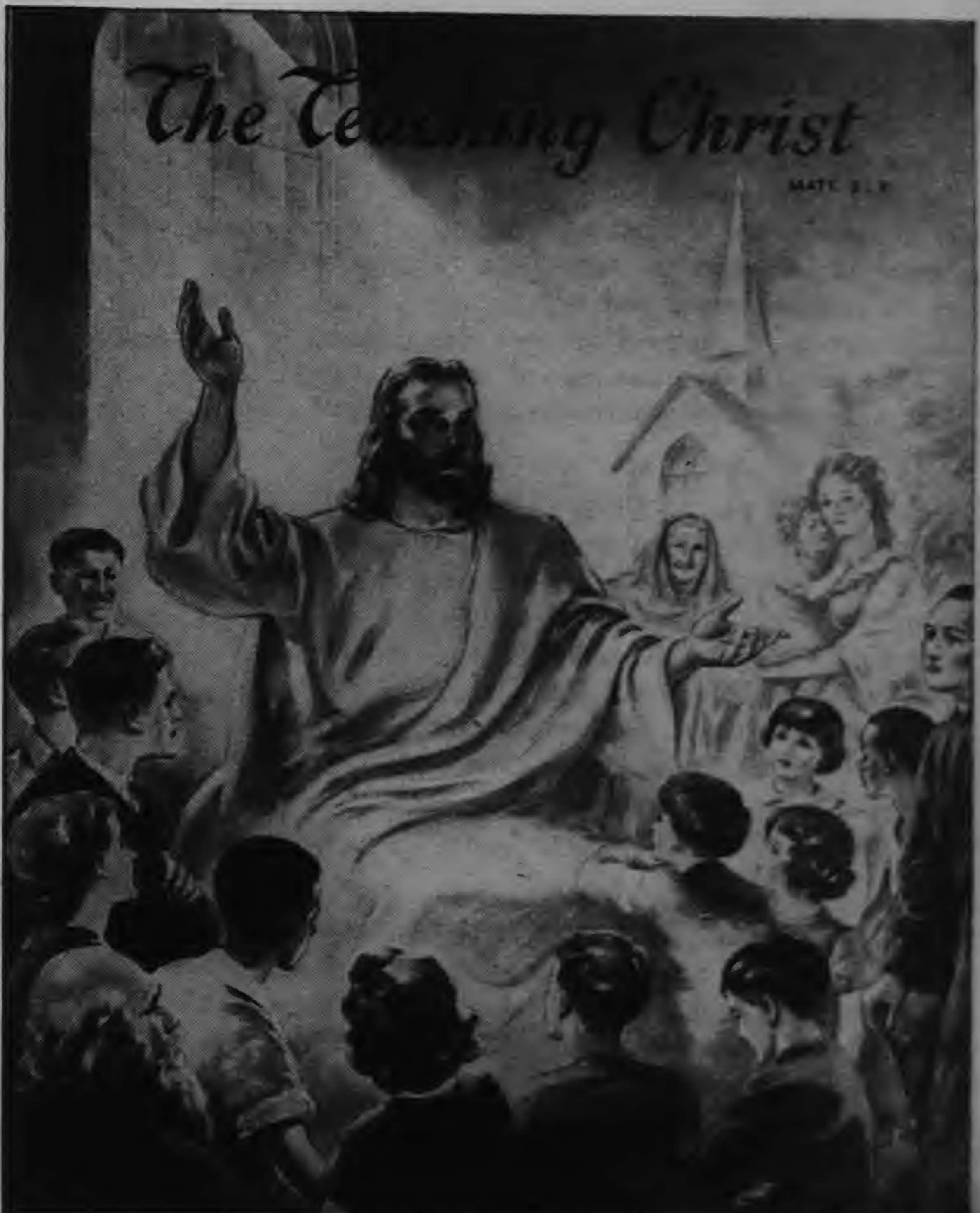
Methodist
Crusade
for
Christ

THE LIVING CHURCH

From needing danger, to be good,
From owing Thee yesterday's tears
today,
From trusting so much to Thy blood
That in that hope we wound our
soul away, . . .
From thinking us all soul neglecting
thus
Our mutual duties, Lord, deliver us.
—John Donne.

THE PRAYER-ROOM TODAY

Father, Holy Father, Thy Name is too high for me. Yet my depth lifteth itself up to Thee. My very darkness is the burying-place of Thy Eternal Light, Thy love moving in my darkness is my heartache for Thy Light. My self-loathing is my desire to be like Thy perfect Son. Holy Father, I worship Thee in Thine only Son, Thy Life, Thy Image. Help me to keep it before me, as my aim and end, to be an image of Thy Image, a little son in the life of Thy Son. Father, Thy will be my heaven. Amen.



Vol. 93. No. 10.
NEW ORLEANS 12, LA.,
THURSDAY, MARCH 7, 1946.

WALLET OF THE WEEK

THE FAMOUS WOODS that grew between the Hague and Schveningen were destroyed by the Germans when they built their defensive "Atlantic Wall." The two cities were the key points in the defense system. Recently a ceremony was held upon the occasion of the planting of the first tree inaugurating the move to reforest the area. The reforestation will require more than two hundred thousand trees for its completion. Birches, beeches, poplars and willows, to be cared for by the school children, will be used.

* * * *

THE METHODIST UNION of British Methodism requires the ex-President to take the leadership in case of death or removal of the President. Under that stipulation, Dr. Wilbert F. Howard, the ex-President, took over the duties upon the death of Dr. A. W. Harrison. Dr. Howard is now the principal of the recently re-opened Handsworth Theological College, and his obligations in that position will require that his presidential activities be kept to a minimum, especially as to mid-week engagements which had been arranged by the late President.

* * * *

A WILD GOOSE will not desert a crippled mate, according to the word of hunters, who reported crippling one of five when the other four flew around until all the five had been killed. The four circled around honking their cries of distress until, for their loyalty, they were all joined in the same fate. The crow will not desert its crippled mate and will fly around as long as it hears sounds of distress or sees the struggle of its mate. The same is doubtles true of many other varieties of birds and especially where their young are involved.

* * * *

EVANGELIZE OR PERISH is the slogan adopted by the organizers of a forward evangelistic movement among British Baptists. The movement plans a series of monthly meetings, using outstanding speakers, ministers and laymen, who will impress upon the people the imperative need for a return to a forthright evangelism as the need of the hour. The list of leaders for the initial meetings indicates a spirit of Christian conquest both by the inclusiveness of the participants and their connections. The minister of Spurgeon's Tabernacle is second on the list.

* * * *

DR. FRITZ von BODELSCHWINGH, who died a short time ago, is said to have been an outstanding example of Lutheran piety and religious fidelity at its best. He was the head of Bethel Institute for epileptics, mentally deficient and incurables. The Institute, founded more than fifty years ago, was widely known as the Colony of Mercy, and its patients numbered thirty thousand. During the war Dr. Bodelschwingh was summoned by the Nazis to give up the greater portion of his patients for slaughter under the Nazi program. He refused to do so and went to Berlin to protest. Hitler was infuriated and ordered his arrest, an order never executed for fear of an uprising in Westphalia.

NINE THOUSAND ARMY DOGS are said to have been demobilized by the end of last November. This, according to the report, was about one-half of the total number of dogs attached to the armed forces. Of the nine thousand restored to civilian status, it is further stated that fewer than one dozen of them have been troublemakers, and hundreds of letters have been received praising the behavior of the canine veterans. It will be a great tribute to the character and poise of returning soldiers if they maintain as high a record for good conduct.

* * * *

THE NETHERLANDS, according to report in early January, 1946, was out in front of the other devastated countries in its work of rehabilitation. It recognized the greatness of the task of restoring bridges, houses, and the food supply deficiencies. The housing problem alone is very great, and the demolition of the dykes, by which large areas of lands for producing food supplies were inundated, can be restored only by large outlays of money and enormous labor. The German war prisoners in Holland are removing the land mines left by the invaders and are paying for their folly in daily casualties.

* * * *

AMERICAN SPENDING in 1944 has been tabulated as follows: War, eighty-six billion seven hundred million; Taxes, forty billion; put into Savings and Higher Living Expenses, forty billion; Luxuries and Gambling, ten billion; Liquor, seven billion one hundred million; Recreation, five billion five hundred million; Tobacco, two billion seven hundred million; Beauty Culture, two billion two hundred million; and Churches and all Charities at home and abroad, one billion six hundred million dollars. Church and benevolence are at the bottom of the list of our interests as indicated by our spending.

* * * *

THE BRITISH BREWING INDUSTRY, according to **The Church Temperance Times,** complained in 1932 of a dearth of customers. In 1945 it recorded its rejoicing that, even if individuals are drinking less, more are drinking. According to the Budget White Paper, the amount consumed in 1944 was approximately two billion four hundred million dollars' worth, and that it takes to point to a "high degree of fixity of the drinking habit." Perhaps if Britain had done something to curb the drink business the need for rationing food and an enormous loan might not be so pressing.

* * * *

THE AMERICAN BULLDOZER, roadbuilder, leveler, and the indispensable forerunner of advancing armies, appears now to be turned to a very different use in the devastated cities and lands across the Atlantic. It is being used to raze landmarks which are left in shambles, memorials of war's disaster, and to turn the rubble into the foundations for new homes in the era of peace of which the world is dreaming. It is to be hoped that the better homes to be erected may be the symbols of the better and the more lasting peace to be established

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

MAKING THE MOST OF LENT

When this paper reaches our readers the Lenten period will already have begun. In these days the minds of people will be open for the messages of the Divine. People may not be actively on a quest for a deeper religious experience, but the atmosphere will at least be friendly toward the message of the Church and no one interested in the salvation or the enrichment of the lives of others should lose the opportunity for sowing the seeds of Christian experience in their hearts. When hearts are mellowed by the Lenten appeal, doors are apt to be open which later may be closed and barred. Let's make the most of the days of Lent, by our efforts to win people for Christ and for deepening the consecration of those already enlisted.

A NEW ECCLESIASTICAL SYNTHETIC

Recent press dispatches with a Geneva date line carried the statement that steps were being taken to set up a super-commission under the sponsorship of the World Council of Churches. The commission is designed to "co-ordinate church work in international affairs". It is true that fixing Christian belief is no part of its responsibility, but the co-ordination of its activities will naturally have a reflex influence upon faith itself. The ends to be served may not be bad but such a plan tends to place the emphasis at the wrong place. It is an example of a passion for bigness, the physical aspect of the power concept which has a strange fascination for mankind. Few men are able to resist the temptation involved in the suggestion of great numerical strength.

Such syntheses raise very serious questions in our mind. To begin with, they come into being through the surrender of much that is vital in faith and experience. These must be given in exchange for the advantage of numbers—quid pro quo. They tend to separate the church from that which was given priority in its divine commission, the evangelization of the world. The World Council and its commissions alike have to do with the mechanics of the Christian program. Naturally they become imbued with the idea of putting into practice the ethic of the church often at the expense of its soul. There is a tendency to make God historical rather than the ever-living dynamic of organized religion.

For another thing, these super-organizations tend to give the faith of our fathers an atmosphere of emotional extravagance and to make of their religious life a kind of spiritual luxury unrelated to the problem by which we are confronted. The power worshipper heralds the strength of his legions without considering his struggle to keep pace with the normal growth of population. That which began as conquest degenerates into a fight to maintain itself.

There is a colorlessness about synthetic religion which submerges the individual in the mass and sinks spiritual satisfaction in the security of a multitude. Protestants often remark upon the Romanist's penchant for the palace and the throne, but do we realize that through the welding of individual groups we have really set ourselves on the same course? The lamentable thing is the utter failure to sense the loss of the Christian dynamic in achieving the super-synthesis and its impact upon society as an organized form of life. It might be helpful for us to inquire of ourselves as to what effect telegrams sent to congressmen and other exhibitions of political pressure have done in the way of deepening the spiritual life of the churches which we represent. What have we really accomplished in the present state of chaos?

Super-churches, whether they have international objectives and aspirations or not, are not omnipotent. A super-Methodism in Great Britain is gradually liquidating the church built by the rugged lay preachers under the leadership of Mr. Wesley. At the present moment, American Methodism is grappling heroically with the problem of holding the heritage bequeathed to it by Asbury and his army of consecrated irregulars. This will not be achieved by any synthetic group, but will depend upon the local church and upon the individual, for in them Christianity is more direct and personal.

Our anti-trust laws recognize the iniquitous possibilities of business combines and they are intended to repress such tendencies. In our opinion super-organizations have a like tendency in religious life. At that point a little study of church history might help us. Things appeared to be pretty solid when Martin Luther, the Reformation "trust buster", pioneered a new ecclesiastical order. Anglicanism felt safe in banging the doors of its churches in the face of Mr. Wesley, but the Wesleyan Revival has plagued its steps for two hundred years. Might it not be that the small sects, gathering strength everywhere, are the "trust buster" agents marshaled by the eternal God for the liquidation of our super-organizations with their international rather than evangelistic programs and aims.

We must not lose sight of the fact that the mission of the church for the individual and the group is to hungry souls and defeated lives. We would keep the ministry of the church upon practical levels, but without disturbing its sense of altitude.

THE WAIL OF A DISILLUSIONED SOUL

There came to our desk during the week a seven thousand word leaflet with the caption, "I want Your Opinion." The first sentence indicated its nature and we were inclined to put it in the waste basket as being just another tirade against the Church. The approach seemed to be reasonable and we decided to hear what the brother had to say. The appearance of reason was only a gesture, for he set up at once the case against historic Christianity (religion), and then launched into a bitter tirade against religion based on "tradition."

The leaflet sought those who might share the writer's state of mind to share by criticism and suggestion in the formation of a constitution for a religion whose "doctrines are up-to-date and salable." He represented present-day religion as a "fossil form of a long past religion," the product of an ecclesiastical stone age. It was characterized as "junk" and a gigantic failure. For the support of his tirade, he recited the old "chestnuts," and he used this as a build-up for his suggested form of nature worship or a scientific rationalism with a presumably universal appeal. In it all it was clear that his "batting average" for religious and social understanding was not high.

We felt that the leaflet was of the nature of a special pleading and that there must be a story back of it. Rev. Randolph Mercein, "Natural Goodness," indicated that moralist views are often related to local standards rather than to universal truth, and that its gamut of virtues delete defensively the faults of the individuals who take such a position. Laurence Sterne tells of a certain Dr. Barnard who was such an enemy of blisters that he concluded that the Devil was nothing but one "great bouncing cantharides." We instinctively reflect our aversions and faults in our attitudes toward unpleasant truths.

Here are the details which the leaflet itself provided. The author was a "bank bookkeeper for more than two years," a "court stenographer for a while," and then a "prospector for many years." In 1892 he withdrew his membership from a church and has not belonged to any religious organization since. He is now 77 years old and after 54 years of rebellion against organized religion he seeks to be the prophet and founder of a religious order which shall be so inoffensive and inconsequential as to be "an up-to-date and salable" piece of religious merchandise, and a supplanter of all existing religions.

There is not a novel suggestion in the 7,000 words. It strikes us as being the gesture of a soul consciously unhoused—a defense against 54 years of freelance living. The writer signs himself as a "cheerful graduate of the college of hard knocks." He may be a graduate of "the college of hard knocks" but hardly a cheerful one. He seems to have come at the end of life to realize the futility of living in a state of religious obstinacy. To us the leaflet is a pathetic wail of a disillusioned soul. Truly, "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

ADVOCATE GOES TO PRESS DAY EARLIER

On account of the holidays over the week-end the Advocate for this week went to press on Saturday. This means that some of the copy which should have been in this issue will be carried over to next week. We are sorry to have disorganized the paper to that extent, but we feel sure that our friends will understand and no copy will be lost. The copy for the Mississippi Conference Woman's page was not received and the copy for the North Mississippi Conference which had failed to reach us for the first side is placed on the Mississippi page.

Editorial Miscellany

By Dr. H. T. Carley

SIGNS

A lot of people believe in signs. They say that when spiders spin their webs high along the banks of the river, it is a sure sign of an overflow. A little whirlwind spinning across the field or raising dust down the road is a sure sign of dry weather. If a black cat crosses the road ahead of you, watch out for some bad luck. If you find a pin on the floor with the point toward you, you will soon be pierced by some sorrow. If your fishing-pole is on the ground and you step over it, your fishing luck for the day is ended—unless you immediately step back across it backwards. A white blade on a stalk of corn is a sign of a good crop. And so on.

Most people, though, who believe in "signs" will deny their faith heartily when charged with it, but will still secretly trust in their portents. A few will confess their faith. I have a colored friend on the farm who unabashedly says he does all his planting according to the moon. He is confirmed in his faith by his claim that, although he has been farming all his life, he has never yet had a crop failure. (I certainly hope he's right this year!)

I, too, am a believer in signs. We have a nice little pond in the pecan grove back of the house. It is the home of some fish, some bullfrogs, some mudturtles, and a few snakes. We catch the fish, listen to the bullfrogs, shoot the turtles, and kill the snakes—when we can. Floating around in the pond is a little log.

The other day I walked out toward the pond—and what did I see? Three turtles sitting on the log. "Oh, oh," said I, "spring is here! It's a sure sign." (That night the wind whipped around to the north, and we had a freeze).

One day last week I saw a car go by. That of itself is nothing unusual, for we live where we can see all the cars that pass—and there are scads of them. But this car had a boat tied on top; and some fishing-poles were sticking out on the side. "Oh, oh," said I, "spring is here!" So I went and dug some bait and pulled out for the lake.

Not long ago I was in a hardware store in Yazoo City. What especially attracted my attention was a roll of rope in the aisle from which pieces of uniform length were being cut. "Oh, oh," said I, "these are plowlines—spring is here." Anyway, it's coming.

Spring is coming—and we know its signs.

The Judgment Day is coming, too.

ON A WIDE CIRCUIT

by W. W. Reid

AFRICA'S FREEDOM

If and when our present form of civilization dies, it will die because of the wide differences between its high words and its low deeds.

We humbly confess our "manifold sins and wickedness"—and go on committing them.

We highly resolve—and continue to walk our low paths.

Our heads reach the dizzy heights of idealism—but our feet stick in the same old quagmire.

We profess Christianity—we live our personal and community and national lives on far lower levels.

During World War II we sounded high calls to freedom: freedom from oppression and want, freedom for all races, freedom of thought and expression. Millions upon millions the world over envisioned new life, took new hope, threw themselves into freedom's battle.

Africa saw freedom around the corner; no more segregation, no more economic exploitation, no more loss of land, no more impressment for labor, and service, no more lack or education or of political rights. One hundred million black men—92 per cent of their land dominated by European nations—envisioned freedom.

Came the principle of trusteeship, the plans of the Social and Economic Commission of the U. N. O. Great Britain would "throw into the trusteeship pot" her small mandated colonies; France would add a couple of small colonies. But what of the Rhodesias, the Belgian Congo, Portugal's two vast colonies, and other French possessions? They, of course, are part of sovereign empires, beyond the hope of freedom or trusteeship!

A missionary friend from one of Portugal's great colonies in Africa wrote me the other day:

"Can't you run over to London and tell these fellows how futile are all their treaties and their combinations of bigs and littles, so long as national sovereignty is their watchword, both for their mother countries and then over their colonies? . . .

"I marvel at the patience of God in letting people take so long to learn the simple truth of this matter. They try to agree and compromise; and then they go home and try to do as they please—until another upheaval starts them trying to figure out a way to have peace without doing the right thing. . . .

"The leaders of the nation-states must know that national sovereignty in the old sense is no longer possible. No longer can a nation determine its course of events. But somehow the 'big ones' cannot come down from their horses."

There will never be permanent peace in the world until Africa's millions are freed from "modern slavery" in Europe's nations.

More people would inherit eternal life if they were not so occupied with other inheritances in which they are more interested.—Exchange.

PERKINS SCHOOL OF THEOLOGY PLANS VIGOROUS ATTACK UPON PROBLEMS OF RURAL CHURCH

By E. B. Hawk
Dean of Perkins School of Theology

As a definite part of the expanded program made possible by the gifts of Mr. and Mrs. J. J. Perkins of Wichita Falls, and other friends, the School of Theology of Southern Methodist University is launching a far-reaching program of service to the rural churches of the Southwest.

In Dr. A. W. Martin, the Seminary has brought to its faculty one of the leading church administrators and authorities on the problem of the church in rural areas. His courses, together with the courses in rural sociology offered by Dr. Paul A. Root, will provide students of Perkins School of Theology with both the theoretical and practical experiense so necessary to success in the modern pastorate.

With the full support of the faculty, the following major steps have been taken toward improving the training of an adequate supply of ministers for the Methodist Churches of the Southwest and the solution of at least some of the major problems affecting the rural church.

1. A Wel-Organized Program of Field Work

In addition to his responsibilities as professor of Local Church Administrator, Dr. Martin is developing in co-operation with the bishops and district superintendents, a program of field work through which all students serving pastoral charges are given practical help in meeting their responsibilities as ministers.

The initial steps have already been taken in the development of a local church laboratory in which the students will have access to and the opportunity of using all the equipment of a modern church office. Men serving pastoral charges are assisted in preparing and using in their own charges many different types of letters, bulletins, and other needed materials. Church records and systems of handling finances are studied at first hand. A complete display of church school literature, booklets, leaflets and other promotional materials are made available for the students.

Perkins School of Theology will, in cooperation with the General Board of Education and the Methodist Publishing House, add to the laboratory a complete set-up of various types of audio and visual education equipment.

Courses in the theory and practical use of audio-visual materials are being planned not only for the regular students of the School of Theology, but on a short-term basis for pastors and other workers of the church.

An outstanding teacher in the field of Public Speech will be added to the faculty of the Seminary. The students will have the benefit of the best possible training in public reading, speaking, and radio work. Also short courses will be set up for the regular pastors who desire additional training.

2. A More Effective Method of Handling Student Appointments

The bishops and district superintendents of the South Central Jurisdiction are joining hands with the faculty and interested pastor and laymen in developing a definite and carefully organized plan for handling the appointment of men to pastoral charges while attending Perkins School of Theology. At present approximately 75 men are serving churches while attending the Seminary.

3. Rural Church Seminar July 15-August 2

Perkins School of Theology is attempting to make a contribution to the solution of many of the complex problems affecting the work of the church in rural areas through an 13-day seminar to be held July 15th to August 2nd, 1946. It will face the following basic problem "What Should Be the Major Emphasis in Methodism's Rural Program in the Southwest During the Next Ten Years?"

With the co-operation of the General Board of Missions and Church Extension and the General Board of Education and other interested friends fifty scholarships have been provided to cover transportation, room and board.

This is the first step in a long-range program of basic research in problems confronting the Methodist Church, especially in the Southwest. It is our plan to develop and expand this seminar on basic rural problems over a period of years so as to be of the largest possible service to the Church and its ministry.

GREENWOOD DISTRICT—SECOND ROUND

March 3—Tchula, 11 a.m., preaching and quarterly conference.
March 3—Itta Bena, 7 p.m., preaching and quarterly conference.
March 4.—Sub-District Workers' Confernce at Greenwood, 7 to 9 p. m.
March 5—Sub-District Workers' Conference at Lexington, 7 to 9 p. m.
March 6-7—Coaching Conference for Pastors on Evangelism, Indianola.
March 10—Lexington, preaching 11 a. m., quarterly Conference 3 p. m.
March 11—Sub-District Workers' Conference at Tutwiler, 7 to 9 p. m.
March 12—Sub-District Workers' Conference at Grenada, 7 to 9 p. m.
March 17—Duck Hill Ct., at Bethel, preachin, 11 a.m., quarterly Conference 3 p. m.
March 17—Grenada, 7 p. m., preaching and quarterly Conference.
March 18-21—School of Visitation Evangelism, Grenada Area.
March 18-21—School of Visitation Evangelism, Lexington area.
March 22—Coffeeville Ct., at Goshen, preaching and quarterly Sonference.
March 22—Holcomb Ct., at Tie Plant, 7 p. m., preaching and quarterly Conference.
March 24—Lambert-Crowder, at Lambert, preaching 11 a. m., quaterly Conference 3 p. m.
March 24—Marks, 7 p. m., preaching and quarterly Conference.
March 25-28—School of Visiattion Evangelism, Greenwood Area.
March 25-28—School of Visitatio nEvangelism. Lambert-Mark sArea.
March 31—Swiftown Ct., at New Hope, preaching and quarterly Conference.
March 31—Belzoni, 7 p. m., preaching and quarterly Conference.
April 3—District-Wide Youth Rally at Greenwood, 7 p. m.
April 7—Kilmichael, preaching 11 a. m.; quarterly Conference 3 p. m.
April 7—Greenwood, 7:30 p.m., preaching and quarterly Conference.
April 14—Poplar Creek Ct., at Shiloh, preaching and quarterly Conference.
April 14—Durant, night, preaching and quaterly Conference.
April 21—Vaiden-West, at West, preaching, 11 a. m., and quarterly Conference, 3 p. m.
April 21—Pickens-Goodman, at Pickens, night, preaching and quarterly Conference.
April 24—Acona, night, preaching and quarterly Conference.
April 28—Ebenezer Ct., at Hebron, preachin, 11 a. m. quarterly Conference p. m.
April 28—Black Hawk Ct., at Coila, night, preaching and quarterly Conference.
May 1—Schlater-Phillip, at Phillip, night, preaching and quartery Conference.
May 2—Sidon-Cruger, at Cruger, night, preaching and quartely Confeence.
May 5—Webb-Sumner, at Sumner, preaching, 11 a. m., quarterly Conference, 3 p. m.
May 5—Tutwiler Ct., at Rome, night, preaching and quarterly Conference.
May 8—Winona Ct., at Columbiana, preaching, 11 a. m., quarterly conference p. m.
May 8—Winona, night, preaching and quarterly Conference
May 12—Minter City-Glendora, at Glendora, preaching, 11 a. m., and quarterly Conference.
May 12—Carrollton Ct., at McCarley, night, preaching and quarterly onference.

A lay delegate from each charge to the District Conference at Bethlehem Church on th Winona circuit, May 28, will be elected by each quarterly Conference

R. O. LONG, D. S.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray. C. C. Clark.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Mrs. L. H. Bird of Wanilla, Miss., writes that she has had **The Advocate** in her home for 70 years and that she still finds it a source of pleasure and help.

Mrs. Birdie B. Porter, whose late husband was a member of the North Mississippi Conference, now lives at 969 Phiadelphia, Memphis 4, Tenn., and she writes that nothing that comes to her affords her more pleasure than the **New Orleans Christian Advocate.**

Rev. Victor G. Clifford reports steady growth of his work at Quitman, Miss. The charge paid 25 per cent more than its Crusade asking, the pastor's salary has been increased $300, and the full askings for benevolences have been accepted this year.

Rev. J. C. Price, who has been serving the Pelican, La., charge as a retired supply, is continuing in that relation this year also. He reports that everything is going along in a satisfactory manner and he is delighted with his people.

News dispatches of a few days ago reported the death at Topeka, Kans., of Charles M. Sheldon, the author of "In His Steps," the book by which the author was almost catapulted into fame and which probably had the largest sale of any book since its publication.

Mrs. T. M. Bradley of Cleveland, Miss., writes that she is going to Bonner's Ferry, Idaho, to make her home. She shared with her late husband his ministry in the North Mississippi Conference and **The Advocate** will be her tie to that ministry and the friends in North Mississippi in the years to come.

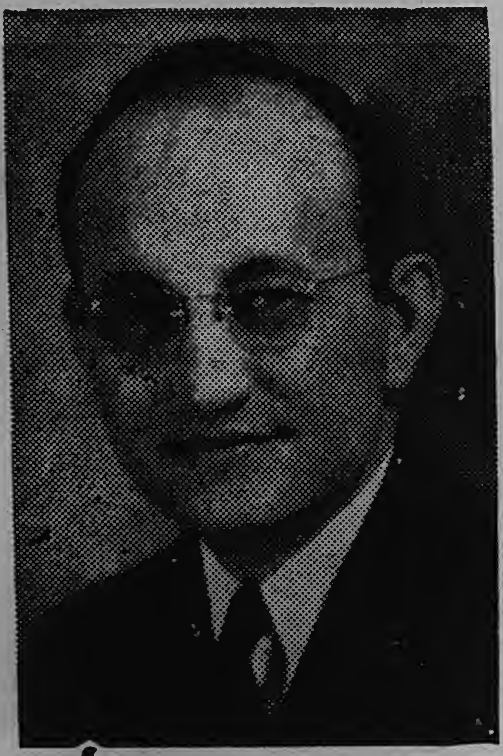
A note from Mrs. Geo. B. Hackett, Vicksburg, Miss., reports the death of her mother, Mrs. Kate R. Cameron, on January 27, at the age of 92 years. She was a devout member of Crawford Street Methodist Church and her Christian life was an inspiration to all. **The Advocate** joins in sympathy for Mrs. Hackett in the going of her mother who was spared to her for so long.

Rev. Phil Grice, Starkville, Miss., reported to the first quarterly conference payment in full of the salary of the district superintendent, assessment for district work and all other connectional assessments for the year with the exception of world service, and one-fourth of that has been paid. Balance on the Crusade for Christ was paid off and contributions to the Methodist Orphanage to date equal the total paid by the church last year.

Dr. Clovis G. Chappell adds to a business note a word regarding his church at Charlotte, N. C. He was given a great welcome and is most happy in his new field. The work is, of course, quite heavy, as that is a great church, with an extensive program. Dr. Chappell says that he may retire some day, but that he does not expect to quit preaching. That retirement, however, remains a matter of the indefinite future.

DR. DANA DAWSON TO LEAD SCHOOL OF EVANGELISM AT ALEXANDRIA

Dr. Dana Dawson, pastor of First Church, Shreveport, will direct the School of Visitation Evangelism which will be held at Alexandria March 4-7. Pastors of the Alexandria and Monroe districts will participate. The first session will be held at First Church, Alexandria, on Monday, March 4, 10 a. m.



DR. DANA DAWSON

Dr. Dawson has been very successful with this type of evangelism in his own church at Shreveport, where he has received more than 3000 persons into membership of the church during the eleven years of his pastorate. In recent months he has conducted visitation schools at Madison, Wis., and at Kansas City, Kans.

BIRTH ANNOUNCEMENT

Mr. and Mrs. Walter M. Campbell, Jr., announce the birth of a son, born Thursday, February 21, at the Tupelo Hospital. He has been given the name of Walter M. Campbell, III. Rev. and Mrs. Walter M. Campbell of West Point are the proud grandparents.

PASTORS' SCHOOL, LOUISIANA CONFERENCE

I would appreciate it very much if you will publish this preliminary information about our Pastors' School for this year.

The school will be held at Centenary College from June 10 to 14, 1946. The cost of the school will be $6 for room and board and $2 registration. I have a very splendid faculty secured for this school. Those already signed up are Kirby Page, Dr. Edgar Brightman, Dr. Dawson Bryan, Dr. F. M. McKibben, Dr. Stewart Harrell and Mrs. G. W. Dameron who will teach a course sponsored by the W. S. C. S. Bishop Martin will be one of the platform men and along with him I will use Kirby Page and Dr. Brightman.

Since we did not hold our school last year, we are urging every pastor to put this school on his schedule and make every effort to be present.

Cordially yours,
J. HENRY BOWDON.

THE TEACHING CHRIST

Warner Sallman

Interpretation by Mr. Sallman

Matthew 5-2: "And he opened his mouth, and taught them"

John 6-63: "The words that I have spoken unto you are spirit and are life"

John 6-68: "To whom shall we go? thou has the words of eternal life"

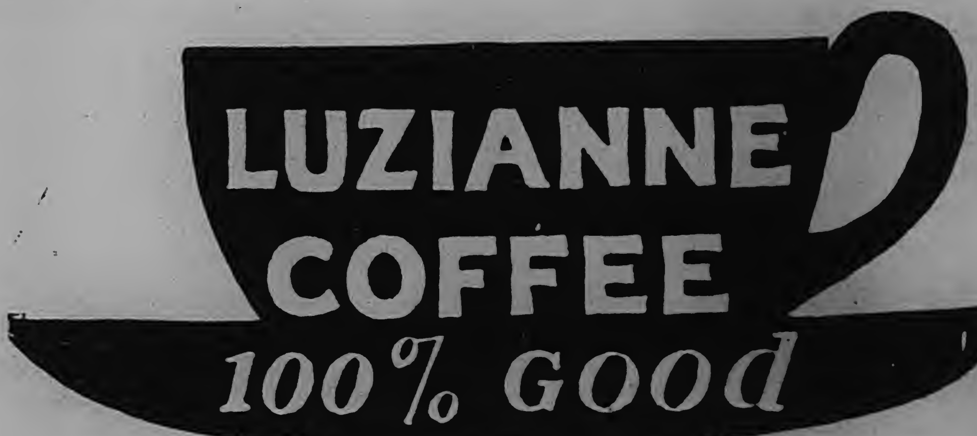
Luke 9-44: "Let these words sink into your ears"

Mark 8-18: "And having ears, hear ye not "

Revelation 2-7: "He that hath an ear, let him hear"

These quotations give us a picture of the importance of listening to the voice of God through Christ as given in the Scriptures.

Matthew 7-29: "For he taught them as one having authority, and not as the scribes"



These words of Christ were to sink down into their ears and find lodgment in their hearts—remain there, change and control their lives.

The warning remains that it is possible to have ears which hear not, and thus miss the mercy and grace of God and His marvelous blessings.

Isaiah 40-5: "And the glory of the Lord shall be revealed."

We who have heard and received into our hearts the words of life (John 6-63) have the great privilege and responsibility of making known unto others these words of eternal life and joy.

SEASHORE DISTRICT NEWS

The district mid-winter meetings have all been held with good attendance: District stewards at Gulfport, November 6; Missionary-Evangelism institute at Gulfport, December 4; Youth rally at Perkinston, December 14; Prayer Clinics, Pascagoula, Gulfport and Lumberton, December 28; Education institute, Main Street, Biloxi, January 18; Educational seminar, W. S. C. E., Bay St. Louis, January 22.

Two Conference-wide meetings will be held in the Seashore District during the year, the Pastors' School at the historic Seashore campground, June 17-21, and the Annual Conference at First Church, Gulfport, October 16-20. The Pastors' School had been held regularly at this place until 1943, when it was held at Millsaps College on account of crowded conditions on the coast; in 1944 it was held at Copiah-Lincoln Junior College, Wesson; the 1945 session of the school was cancelled under government restrictions.

This will be the third session of an Annual Conference to meet at Gulfport, the 1904 session of the Mississippi Conference of the Methodist Episcopal Church, South, the first session of the Mississippi Conference of the Methodist Church in 1939, and the approaching session. Gulfport and Columbia are the only churches in the present Seashore District to have entertained the Annual Conference.

The District Committee on Church Building and Location met on the coast on January 31. Approval was given to four projects, namely, the buying of a home near Pleasant Hill church for a parsonage for the Americus charge, the approval of the location for three churches, one on Howard avenue, Biloxi, oppisite the Dukate school, for the newly organized East End church, one on Hopkins avenue for the proposed Main Street church, and one at Clermont Harbor for a new church to be built there.

On Monday night after Race Relations Sunday (February 10) the Spiritual Singers from the Lampton Vocational School sang a number of spirituals for the Wesleyan Service Guild of the Columbia Methodist Church. The following students constituted the group of singers (several were prevented from coming by illness): J. D. Stepney, Luther Jackson, Roscoe James, Waldo James, Robert James, John Ira Dukes, Mary Dukes, Vernell James; Annie Mae McFarland, Helen Hendricks, Geraldine Roberts and Edgie Lee Jefferson.

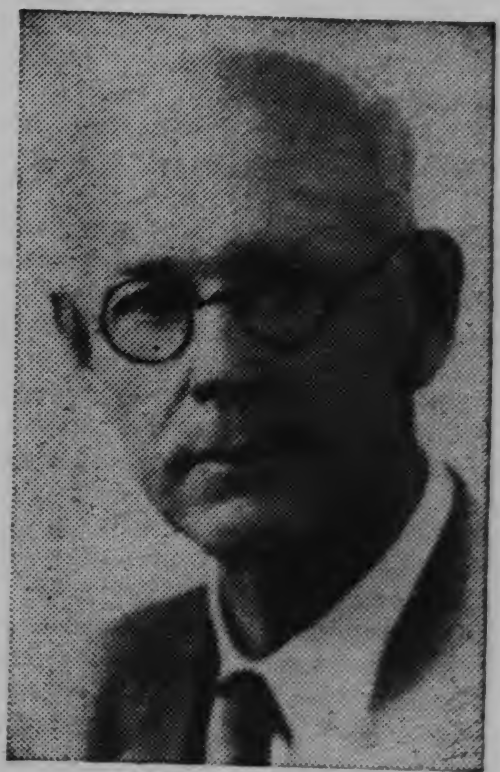
The Marion County Methodist Youth Fellowship, following its organizational meeting at SandyHook in October, has held two meetings, a Watch Night service at Foxworth on December 31, with a sermon by Rev. G. E. Jones of Prentiss, and a regular bimonthly meeting at Kokomo on February 25. Churches represented in this county-wide organization of Methodist youth are Columbia, Baylis Chapel, Hub and Payne's Chapel from the Seashore District, and Foxworth, Hopewell, Kokomo, Sandy Hook, Darbun and Hathorn from the Brookhaven District.

ARTHUR M. SHAW

Dr. Arthur Madison Shaw, 71, after nearly 50 years in the Methodist ministry serving charges in Arkansas, California, and Louisiana, died in a Little Rock hospital on February 14. Funeral services were held in the Methodist Church at Oakdale, La., a church built during his ministry there, on February 16, with the Rev James Sensintaffar, pastor, in charge, assisted by the District Superintendent, the Rev. R. R. Branton and the Rev. B. C. Taylor of Alexandria.

Dr. Shaw, in addition to his pastoral duties, was a prolific writer of both prose and poetry and a frequent contributor to various periodicals. His book, "Shorten the Line", was a significant contribution to the moderate position in the Fundamentalist-Modernist controversy of the early 1920's.

In addition to his widow, four sons and one daughter survive Dr. Shaw. One of these sons, Joe, is pastor of Collins Memorial church in Houston, Tex. Mrs. Shaw is for the present making her home with this son at 1035 Harvard street.



DR. ARTHUR M. SHAW

RELIGIOUS EMPHASIS WEEK AT EMORY

Emory University students this month joined in the eleventh annual observance of Religious Emphasis Week, a program of inter-faith emphasis on religion in modern life.

Principal speaker for this year's Religious Emphasis Week was Dr. Henry Hitt Crane, D.D. LL.D., a pastor of the Central Methodist Church, Detroit, Mich. Dr. Crane is a graduate of Wesleyan University, Middletown, Conn., and the Boston University School of Theology. In addition to his activities in civic life, he has addressed well over a hundred different schools and colleges all over the country.

Under the direction of Rev. Sam Laird, Emory director of religious activities, the Religious Emphasis Committee of the Emory Christian Association provided students with a [illegible] and inspirational services. Dusty Banks, committee chairman, emphasized the broad emphasis to be placed on religion, including all faiths and creeds, in its impact on the personal life of the student.

Opening on Monday with a councl meeting and faculty dinner, the observances continued throughout the week with daily talks by Dr. Crane, each followed by a forum and personal interview periods. Distinctive feature of the program was the forums which were held in various Emory fraternity houses throughout the week.

Prominent religious leaders from the Atlanta area in almost all denominations and faiths led these gatherings.

Dr. Crane attracted large audiences at his lectures, by his powerful, inspirational addresses. He told one group that "Americans need to get drunk—they need to get drunk on the word of God." An outspoken temperance advocate, Dr. Crane urged abolition of all liquor advertising.

AN OPEN TELEGRAM TO THE PRESIDENT OF THE UNITED STATES

The President of the United States,
The White House,
Washington, D. C.

The evening congregation of Main Street Methodist Church unanimously and emphatically approves and supports your nine steps for food conservation to aid in relief of undernourished peoples of other countries. Federal government action is essential for maximum efficiency in this task. We will cheerfully co-operate.

REV. PHILIP E. PIERCE,
Bay St. Louis, Miss.

LET US SERVE DAILY

Mrs. Irvin Rowland

"If any man serve me, let him follow me."

Let each day be a special day to embody the principles of Jesus, to follow Him as closely as we think we shall in some future time. Today is yesterday's tomorrow, so let us think not of what we can do in some distant day, but seek the opportunities of today. Enjoy each fleeting hour, waste not a single day, for we shall live tomorrow as we prepare today. What preparations are we making for a better life? A full and abundant life comes by practicing the things we know are best. How much more meaningful life would be if we constantly held to the highest ideals that we know, if we faithfully followed daily in the footsteps of the Man of Galilee.

We have no certain lease on life for tomorrow; therefore, how badly we need to take time to live, to pray, to think, to meditate, to develop today. We also need periods of checking up on our failures and planning for experiences that will bring us into a closer touch with Jesus. We need to let every occasion, whether a happy or sad one, make us wiser, more understanding, more Christ-like. And we can only do this by having unbroken fellowship.

Do we dare give only our half-hearted efforts to the vocational work that is ours? Yet why do we expect so much from our half-hearted loyalty to God? The time we spend in the Master's service pays good dividends in peace, [illegible] and a purpose for living. [illegible] within us. Dare we [illegible] without [illegible]

REV. W. L. ATKINS DIES IN CALIFORNIA

The daily press carried news recently of the death of Rev. W. L. Atkins in San Francisco, Cal. Brother Atkins was at one time a member of the North Mississippi Conference. At the time of his death he was a member of the Memphis Conference on leave on account of ill health. He is survived by his widow, Mrs. Ruby Crow Atkins, and one son, William V. Atkins. He was buried in California.

LAYMAN'S DAY AT KOSCIUSKO

Dear Doctor Duren:

Layman's Day was a high light in the Methodist Church Program at Kosciusko. The publicity was effective, and the church was filled with worshipers. Our choirs, under the direction of Mr. W. L. Strtickland, added to the occasion with appropriate music. Governor Thomas L. Bailey was our guest speaker. Governor Bailey inspired us with his discussion of the theme, "Our Timeless Mandate: To Serve, To Seek, To Save."

TINSLEY B. THROWER, Pastor.

SIMULTANEOUS VISITATION EVANGELISM WEEK

March 24-29 is Simultaneous Visitation Evangelism Week for every church. Plans for it tshould begin at once. A check-up of each charge should be made by district superintendents, to see how far each charge has progressed toward its goal of new members. Especial emphasis should be given to those charges where insufficient progress has been made. Many charges should even make surveys (Friendly Community Study) to line up prospects for Visitation Evangelism Weew and a great ingathering during the Easter season.

ON THE GULF COAST

At Pascagoula, Miss., (a ship-building town) 188 commitments were recorded in a local visitation crusade and 123 decisions at Main Street, Biloxi. Both crusades were directed by E. W. Ulmer, conference full-time director of evangelism. In these crusades three ministers received 60 decisions in the daytime (in one day). One team at Biloxi secured 44 decisions from 45 prospects. At Pascagoula two teams totaled 22 decisions out of 22 prospects. Many were first decisions from adults.

REPORT FROM HERMANVILLE, MISS., CHARGE

Dear Dr. Duren:

I feel that I just must write you about the work of our charge, and especially in the Hermanville Church. The progress made by these people in the last few weeks has been nothing short of spctacular.

Last Sunday our Sunday School, with an enrollment of 50, had an attendance of 53. About a year and a half ago that same Sunday School was dead. During the pastorate of Brother R. L. Peyton, however, Brother R. A. Greenlee was made superintendent and started to do something about it. The first Sunday he and one other man showed up; the next Sunday the same two and one lady. But there was no defeating their purpose. They worked and prayed. Gradually they grew into an increasingly larger group. Today there is an Adult Bible Class of about 30 members and a teacher that can be classed with the best. Mrs. Grace Shelby is due much credit for keeping everyone interested. We also have two classes of children, primaries and juniors, and a fine young people's group.

All of this only goes to point out what a concern for the church in the hearts of one or two loyal Methodists can do. Last Sunday's Church School and a church almost full for the preaching service leads us to believe that Methodism marches forward in Hermanville.

Yours in His service,
T. E. HIGHTOWER.

ADDRESS AT THE FUNERAL OF MRS. C. W. AVERY

By Rev. J. W. Ward

Nineteen hundred years ago two sisters and a brother lived in the little town of Bethany near Jerusalem. Jesus was a frequent guest in that home. To him it was a haven of rest in the midst of a busy life. They gave him quiet and the affection of their hearts. He gave them the best of himself. The ties that bound them together held fast and guided them through many difficult experiences.

The brother was taken ill and word was sent to Jesus. He was far away and could reach Bethany no earlier than four days after the death of the brother. When Martha heard that Jesus was coming she went out to meet him, and said: "Lord, if thou hadst been here, my brother had not died." Jesus replied: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?" Do you believe this?

Those who leave us here reach a bourne from which no travelers return. There is little we know with certainly about that "beautiful strand". It was this thought that drew from the heart of Lord Tennyson the bold lines that open "In Memoriam":

Strong Son of God, Immortal Love,
  Whom we that have not seen thy face,
By faith and faith alone embrace,
  Believing where we cannot prove."

So well did Jesus know that not knowledge, but faith alone was strong enough for an hour like that and like this, that he asked not do you know this, but do you believe this. For we live by faith. Faith is basic in any new adventure.

S. F. B. Morse believed that messages could be sent over wires by electro-magnetic impulses. When the lines were completed his first message was: "What hath God wrought?" A like surprise came to the two sisters at Bethany, and will come to "whosoever liveth and believeth."

She who first held a brown bulb in her hand did not know how lovely and sweet its bloom might be. By faith she tenderly laid it in the good earth and left it to God's soil, sunshine and showers. The full bloom made her heart radiant. Only then did she know what God had wrought.

Our friend who lived and believed did something nobler than that. She planted the love of God in the heart of youth. Tenderly, kindly she toiled unselfishly through the years, patiently awaiting the full bloom of manhood and womanhood. Some are here, others are scattered far and wide. Her suffering has been great. But from her lips came no word of complaint. Such a life, had I not believed in God, would wring from my heart the cry: "What hath God wrought?"

"The Lord bless you, and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace." Amen.

GOD OUR FATHER

Rev. C. B. Powell

Is it possible that some do not realize the significance and meaning of these important words? No doubt when the word "God" is mentioned to some it may induce a vague sense of terror or fear. The fact is until we know what a person means by God, the Father, we do not know what he means by anything else. John Fisk tells us that in his childhood, when the word God was mentioned, he saw the image of a venerable-looking old man with flowing white beard, as a bookkeeper standing behind a desk writing down the deeds of John Fisk. Now if our thoughts of God should keep pace with the understanding of the great world He created and its development, our religious faith would be as deep and satisfying as ever. For man's attitude toward the great universe that God created is more important than his attitude toward any little section of it. For God is everywhere and over all, and yet the center of all. What man thinks of politics, business, social life, is determined by what he thinks of God. If he believes in no God, he has no center and all the world for him is threads and patches, a thing of many colors and unmeaning.

We no longer believe in the little world of childhood. While the God of childhood is great enough to dominate that life, he is also great enough to dominate the life of manhood and is the supreme ruler over all in every life. And not only in writing down the deeds of John Fisk, but ever present and everywhere. Not a God that comes and goes; who appeared once at creation and then at the dawn of life on the planet, but always present and everywhere, or nowhere.

True the older orthodoxy like rationalism, put God at a distance. Some have said the world is like a watch, when wound up it was left to run down. We dare not believe that our God, the Creator of all things, so bungled up His own plan of creation, and then went away only to let things run as they may. If such be true, we have Calvanism in our thoughts and religion, and essentially we would be Calvanistic. Never again can we speak of God as literally and physically walking in the garden in the cool of the day apparently neglecting all others. His ocean has some greater object than to sail my little boat. His sun has some vaster mission than to shine in at my window alone but also in thousands of others. God our Father!

It would be like a locomotive whose engineer has pulled the throttle wide open and then deserted the cab. But it is the onward thrust of the divine, conscious purpose of God which is sure to attain its full expression, and, as we have conceived, is vastly more than a divine decree. For one thing sure we must believe in the continuous revelation of God, unfolding in the unfolding world, and that these unfolding truths are not confined to one province or one happy century. We cannot believe that inspiration ceased with the apostles or that miracles came to an end, but the unchanging purpose of God is behind all variations and is still present with us. "Raise thou the stone and there am I. Seek and thou shalt find." Tennyson affirmed that' 'through the ages one increasing purpose runs". He that shares the life of God, with him surviveth all. When, therefore, a man rises in spirit to declare I believe in God the Father, he is not merely reciting creed, but laying a foundation of a worthful life. He is not affirming that he knows anything about cause or substance or infinity, but only affirming that his own experience has convinced him that there is a supernatural presence, and a conscious, personal, purpose that pervades all nature and all history, which nerves us for the moral battles on the darkest day and enables us to say — "GOD OUR FATHER."

A REPORT FROM WITHIN JAPAN

Methodist Missionary in Tokyo

By Elizabeth Kilburn

Many of our fine young American men died on the battlefield here in the East in order to release the Eastern peoples, including the Japanese, from the devastating, fanatical militarism that had grown up in Japan and was disturbing the peace of the world, and choking the free development of millions. Another reason for the sacrifice of American soldiers was the prevention of further unnecessary slaughter of lives and the bringing of freedom of thought so that these Eastern nations might develop along democratic lines.

Having lived in Japan right through fourteen years of progressive development and ten to twelve years of deliberate blocking of that development on the part of a group of fanatics, what I have seen and heard during these last two months fill me with unbounded joy and hope.

Very often in history, because of many opposing influences, the aims of war are not accomplished and all seems lost. But certainly, since Japan surrendered, up until the present time, changes for the better, that would ordinarily take several generations to accomplish, have occurred. We have seen here sincere indications on all sides of "right about face" backed up by nation-wide repentance.

The idea, backed up by that group of militarists that the emperor was a god, is being broken down. The interesting thing is that this is being done in the only safe and sound way that is possible; that is, by the emperor himself, he taking the initiative. He, himself, decided to break through old hard and fast customs, solidified and made almost impregnable by the ruling militarists, and speak directly to the people. It was he who took the first step and asked to call in person on General MacArthur. It was he who extended his hand to Brigadier General Fellers and later to General MacArthur—an unheard of thing in Japan.

Immediately after the voice of the emperor was heard on the radio requesting total surrender of the nation, one of the Japanese said to me, "Our emperor had been pushed up in the skies, far, far away from us, and now since we have heard his voice he has become the true father of the nation."

Later others said, "The mists that have separated us from our emperor have been swept away," and "He has broken through the iron-bound bands of militarism that have separated him from the people."

I have been hearing this from all sides, from non-Christians as well as Christians, from the rich and poor, from the city and country people alike. And the astonishing thing is that this revolution is taking place right before our eyes within only two months, without a further drop of blood being shed! Of course full credit must go to our boys who died that the East be freed from those bands of fanatic militarism, but because of the right handling of the situation on the part of our top-ranking officers after peace was declared, and of the troops of occupation stationed in this country, the many men have not died in vain, their work has not been undone but carried out peacefully as we believe they would have it done. We can sincerely believe that God the Creator of the Universe has had a hand in this after-war set-up; that he has been working through his instruments and carrying out his will in it all.

A university professor said to me, "It is wonderful how all of the public's resentment has been directed toward the war criminals, those leaders who have deceived our emperor as well as themselves, and have forced or led us into this national suffering. No one seems to hold resentment against America, though she is the nation who has defeated us."

One of our Christian pastors said practically the same thing, adding, "I have been traveling lately and have overheard laborers and all types of people talking on the crowded trains, and the resentment against Tojo and the other 'war criminals' comes out continually. At the same time many are surprised at the orderly behavior of the American troops here."

It is this orderly, friendly attitude that is winning them over and helping them to see what democracy will do for them. Gangsters and lynching have been played up here until the people were sure our men would make "hell on earth" here when they came. But on the contrary, after the cruel oppression of the militarists, this new enlightened regime seems like heaven to them. This surely is the way to make them love America and desire to follow her and cooperate in the carrying out of America's plans and policies.

A member of the foreign department of the Japanese government called yesterday and said, "I had much of my education in America and saw the great benefits of living under a democratic government, but I honestly feared that because the Americans have never been trained in militarism, as we think of training, in a large army like this there would be no discipline, just chaos. The fine discipline of the men in these troops here has been a great surprise to all of us. Their discipline seems to be spiritual rather than dependent upon force—and the weight of a heavy hand."

All of us Americans who are looking on from within the country, who have watched things closely over a period of many years, all of us who love the ideals that have built up and are behind America as she is today, and who love peace, feel that the policy used so far in dealing with these post war problems in Japan is a wise one. It takes very little wisdom to stir up discontent leading to revolution and to wholesale bloodshed. But to get across what is necessary in an orderly, quiet manner without loss of life among our men and at the same time instead of stirring up hatred and resentment, develop a respect, love and even gratitude among the masses of the people, takes real wisdom; it is certainly a miracle that only God Himself can perform as he works through human beings.

We believe that the prayers of millions are being answered now right before our eyes. And if our policies, including supervision of the Japanese government, are continued as long as necessary as they are now, we will realize true peace here in Japan, the Orient and America.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . . N. O., LA.

No daily meal is complete without the "Bread of Life."—Exchange.

Steadfastness is indispensable if one would not live in vain.—Selected.

The things which are freely given us of God, in Christ, are abundantly plentiful, and unspeakably precious.—Exchange.

The man who is not persuaded by the Gospel will not be persuaded by a ghost.—Selected.

One who discredits the one authoritative voice of his own soul may be a docile citizen; he will never be a man.—Selected.

God does not want His minister to read the "book of the month" until he has first read carefully and prayerfully the book of Eternity.—A. H. Stainback.

Rowland Hill, a little while before he died, was visting an old friend who said to him: "Mr. Hill, it is now 65 years since I first heard you preach; but I remember your text and a part of your sermon." "Well," asked the preacher, "what part of the sermon do you recollect?" His friend answered, "You said that some people, when they went to hear a sermon, were very squeamish about the delivery of the preacher. Then you said, 'Supposing you went to hear the will of one of your relatives read, and you were expecting a legacy from him, you would hardly think of criticizing the manner in which the lawyer read the will; but you would be all attention to hear whether anything was left to you, and if so, how much; and that is the way to hear the gospel.'"
—Baptist Standard.

Opportunities must be seized as they come.—Selected.

HEADQUARTERS
for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST
National

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

CHRISTIAN SOCIAL RELATIONS— AN OPEN LETTER

To Local Secretaries of Christian Social Relations and Local Church Activities.

Dear Friends:

Because of the many requests that have come to us for specific help in promoting the progress of Christian Social Relations and Local Church Activities in the local society and Guild, the Staff has been authorized by the Department to prepare an **Information and Action Bulletin** to be mailed to you every two months by your district or Conference secretary. This is the first issue, and we hope you will study it carefully and use those materials and suggestions that can be adapted to your own local society.

You have seena already a partial report of the annual meeting of the Department in the January issue of the **Methodist Woman.** These recommendations will serve as a basis for your **Activities for 1946.** You may wonder each year how such a program is formulated by the Department. Here's the story in a nutshell! The members of the Department meet annually and study together some of the timely crucial issues that churchwomen should be concerned about. (These members come from all jurisdictions and include some members of the Woman's Division, all jurisdiction secretaries of Christian Social Relations and Local Church Activities, and a few carefully selected specialists in lines of work related to the work of the Department). After careful study, recommendations for action are formulated and brought by the Department to the Woman's Division for their approval. These approved recommendations are then a part of the program of the Department, and sent through Conference and district secretaries and the **Methodist Woman** to the local society for their use. Your leaflet on **Activities for 1946** will be available in February for free distribution. Secure copies of this leaflet as soon as it is available and use same with your committee in planning your program of social action and community cooperation.

There are always a few "musts" for every local secretary. This **Bulletin** will point out a few. We would like to urge you to give attention to the following:

1. **Do the Four Things Suggested Below—**

(a) Secure a loose-leaf notebook and begin a file of your **Information and Action Bulletin.** File also your letters and other communications from your Conference and district secretaries.

(b) Write your district and Conference secretary for further help as you need it.

(c) Write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, 11, N. Y., what special use you make of your **Bulletin** and what special help you would like in it. **All requests cannot be granted at once!**

(d) Send at once to the Department the detailed story of your most outstanding activity or program in the area of Christian Social Relations and Local Church Activities during 1945. Two or three choice stories will be printed in each issue of the **Bulletin** under "News From the Field." **What have you done?**

2. Study "pending legislation," both national and state.

3. Use the following suggestions about presenting legislation to your local societies.

(a) **Know your Bill.** Get a copy of the Bill and other materials on the issue. Read and study these. Be able to state the need for the Bill and its purpose and content, briefly and simply.

b) **Help Wanted?** Why not assign a Bill to an interested committee member or find someone in your community who is well informed?

(c) **Know Your Group** (and yourself)—backgrounds, attitudes, and points of view are important. Plan your approach accordingly.

(d) **Have you ever tried** telling your Woman's Society of Christian Service about an issue—by playing a record, turning on the radio, showing a film, slides, or posters, using a bulletin board to post related materials and news items?

Some Woman's Societies of Christian Service have had representatives of labor, of management, a Y. W. C. A. representative, a social worker, a U. S. Employment Service or Department of Labor representative on a panel. Some have had forums, or luncheon programs for discussing issues.

(e) **Always** stress the human and spiritual implications of the issue; try to point up conditions in your own community which the "law" might correct, such as facts regarding discrimination, numbers of unemployed, low wages, living conditions, or "unequal" wages for women. Urge your group to study and take **specific action.** Indicate the action of the Woman's Division on the Bill but urge your members to act in the light of their study and convictions.

(f) **"Keep up" on Developments.** Read your press. Listen to your radio (include Town Meeting of the Air, University of Chicago Round Table, and labor programs). Talk with people with different viewpoints. Go to forums and conferences. Keep your members informed of new developments and action required.

(g) **Cooperate with other groups in your community.** Many Methodist women serve on committees composed of church, social agency, government agency, labor, and management representatives, working on minimum wage laws, child-labor laws, etc. They help plan the best ways of informing their total community, and have special responsibility, among church groups.

4. Finally, remember that these are crucial days and your job is the most important job in the world! It challenges all the skills, courage, and consecration that you have "on tap!" Someone has said that power generated by Methodist women can be greater than the atomic bomb! Let us generate it and direct it toward making our community, nation, and the world a place where all people can move freely in security and friendly good will.

May the year 1946 be filled with new opportunities for making our nation a "fit place" to house the capital of the world We have much to do! But it is the Christian's faith in God and in a moral universe that brings the assurance that the kingdom of God can be realized.

Sincerely yours,
THELMA STEVENS,
ELEANOR NEFF,
DOROTHY WEBER
MRS. G. W. POMEROY,
Secretaries of the Department of Christian Social Relations and Local Church Activities.

BANISHING FEAR

Albert L. Smith

Extraordinary measures are being used in these days to plant hope and courage in Christian hearts and in the public mind. One recent pulpit message ran thus: "Don't be alarmed" (thrice repeated) "by the cry that the end of this age, with the coming of Christ in glory, is at hand. That alarm (!) is nothing new, said the preacher. It is heard again and again down the ages, at every crisis in human affairs.

Look ahead (not above!). Work for a "new earth." Help to create it. Christianize the world order. When that is achieved by the cooperation of the church and the democracies, then we may believe (if that is our faith) that Christ will appear to rejoice in the triumph of His cause, and to pronounce the "Well done."

Once again, "Do not be alarmed." No such event as the coming of the Lord "draweth nigh." It belongs to the distant future.

All this, as an effort to quell the fears of the lovers of the Lord Jesus Christ! It points us horizontally ahead along the line of the development of the present world.

But, why not look up and lift up our heads, as if, in some real sense, the time of our redemption were drawing nigh? If the deliverance needed is divine, why, simply look ahead? If the promise of the glorious appearing of our Lord is to be put aside as belonging to the far future, to the relief of our fears, why not at least look Godward for some more positive consolation, if not deliverance from all fear?

Do we never cry to heaven for Divine assurance and rest unto our souls in this Atomic Age, while the cry, "a third war," is ringing in our ears? Do we simply look ahead, and never above, to glimpse, though still in the distance, the Son of Man on the throne of His glory, and the earth filled with His knowledge as the waters cover the sea?

If, to quiet our fears (?) the coming of the Lord from heaven we put off in thought to a distant age, why not still the upward gaze, and the Hope big with immortality, through the love of God shed abroad within our hearts?

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

CHRISTIANITY — OR?

As we look forward to what lies ahead for our harassed world, thoughtful people are becoming increasingly conscious that we must act quickly if we are to prevent the annihilation of civilization. Should such a thing happen, or anything remotely approaching it, mankind's future on this planet will be fraught with grim and terrible uncertainty.

From many pens are coming warnings that now we can no longer fail to deal with mankind's basic problem—man himself. They are reminding us that our technology has far outstripped our capacity to use it wisely and for mankind's own good.

In essence they are saying that we must do two things simultaneously—one, immediately; the other, beginning immediately, but carrying on continuously.

First we must have an effective world organization to which all the peoples of the earth will adhere.

Second we must address ourselves to mankind's spiritual rehabilitation. As the editorial in **Fortune Magazine** for January, 1946, says, "If we are to meet the challenge of atomic fission, we must cure the fission that exists in men's minds and in their hearts. In this sense it appears that the problem is not mechanical, or even just political, but spiritual and personal."

Arthur H. Compton, Chancellor of Washington University and one of the scientists having most to do with the development of the atomic bomb, puts it in slightly different words, but with the same intent. "International agreements may prevent the early recurrence of a war of unparalleled destructiveness. But the lasting peace the world is seeking can come only as men learn to live in the knowledge of the truths of the spirit."

If our world is to close what another writer calls "the great gulf—between our engineering and our ethics, between our knowledge and our ways of life," then the puny stream of our giving to make Christianity known and effective must be swollen into a mighty river.

Joseph C. Grew, Assistant Secretary of State, writes: "For this new world of physical power into which we are entering we must offer to others the mainstay and discipline of the principles of Christianity or risk future terrible wars of destruction from which mankind may never recover."

The principles of Christianity are contained in a book, the Bible. Some important part of it has been put into the language of 9-10ths of the human race. But never yet have sufficient funds been supplied to insure its adequate distribution. In its entire 130 years of existence the American Bible Society, the recognized agency of more than 40 denominations, has yet to receive from all sources the equivalent of the cost of a single battleship like the U.S.S. Missouri.

Having now spent our billions to secure military victory and a fresh chance to build a new order in which wars will be impossible, we will do well to spend some millions in spreading the book containing the messages which alone will form the basis of that new order if it is to endure.

For the circulating of the Bible in the languages of the people has been and will always remain the spearhead of the Christian movement.

Now, to bring this down to a sharp focus, there comes an opportunity such as Christianity has never had before and, if it misses it now, may never have again. That opportunity concerns the two great aggressor nations of World War II.

In Japan the Emperor Hirohito has renounced his claim to divinity. That means simply that church and state are now effectively divorced. No longer need there be conflict between a Japanese's feeling of patriotism and his religion. The way is clearly open for the Japanese people to receive Christianity as their religion without doing violence to their sense of loyalty to their country.

The repercussions of this event were felt immediately in Japan as evidenced by a letter received shortly after by the American Bible Society. It came from Col. Ivan Bennett, Chief U. S. Army Chaplain in Japan, and reported a conference with Kagawa and other Japanese Christian leaders. They cite the immediate need of sending from this country as the only possible source of supply 100,000 Japanese Bibles and 2,500,000 Japanese New Testaments.

Such a request, if it is to be met, will involve an expenditure of at least $500,000. The American Bible Society as the one agency in this country geared to such a task has already placed orders for 1,000,000 New Testaments, and is prepared to undertake the balance, but funds must be provided. Here is a challenge America cannot afford to ignore.

Much the same story can be told of Germany. Reports from chaplains received by the Society indicate a great receptivity on the part of the people, and an eagerness on the part of German pastors to get the books into the hands of the people as an essential part of their spiritual rehabilitation. The American Bible Society has already shipped 48,000 Bibles, 923,000 Testaments and 1,741,000 Gospels, has on the

(Continued on page 15)

"- - Thine Is the Power"

A youth choir had just sung "The Lord's Prayer" over a radio station as the concluding number in its broadcast. The announcer approached the director.

"This station lost money because of you," he ventured. "A beer advertisement was scheduled immediately after the choir signed off. But **somehow** we just couldn't use it after 'The Lord's Prayer.'"

Perhaps it is well to lose such money now and then.

Concerted and constant efforts must be exerted against forces that destroy by stronger forces that have power to overcome evil with good.

Temperance education, integral part of the World Service program tackles the job scientifically. You help when you contribute to World Service.

THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH
740 Rush Street, Chicago 11, Illinois

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

NORTH MISSISSIPPI W. S. C. S.

Spiritual Life Work

Dear Spiritual Life Secretary:

This is the year of Evangelism! This is the year the Methodist Church hopes to win a million souls for Christ. This is our year of opportunityy. Are we ready? Are you willing for the Lorld's will to be done through you? Do you really believe the world can look at you and see Jesus? If we cannot answer "yes" to these questions, let us begin at once to petition God to come into our own hearts and lives. Then and only then can we win others.

Prayer is a power just as electricity is a power. There are enough women in North Mississippi to move the entire world if only we would lay hold on this power. The shamefully few prayer groups in the North Mississippi Conference show that we do not believe in this power.

These are busy times, and most of us have no help. We have to put first things first. We have to do those things that are most important and leave undone those things that are least important. I am sorry that in 1945 the North Mississippi women voted the prayer groups as one of the things of least importance. Won't you reconsider in the year of 1946? Won't you have at least one prayer group in your society this year? "More things are wrought by prayer than this world dreams of." North Mississippi has yet to know what would happen if in every church there was a band of women consistently praying that God's Spirit abide in us and that His will be done through us. Won't you as an individual and as a church group pray this year for your church, your pastor, your co-workers and yourself?

MRS. D. W. WHITAKER.

*Valuable helps and suggestions for teaching "The Divine Fatherhood of God" can be found in the **Methodist Woman**, July and August, page 20; December, page 16.

Literature and Publications

To the Secretaries of Literature and Publications:

In comparing the figures of 1945 with those of 1944, I am pleased to note an increase in the number of societies reporting, the number of secretaries on program committees, the number of subscribers to the **Methodist Woman** and **World Outlook**, and the number of new subscribers to both magazines. This increase is most gratifying; yet when we consider the number of secretaries not reporting regularly, the number of secretaries not on program committees, and the number of members not subscribing to both magazines, we realize that we are far below the ideal and that there is much work to be done.

The Methodist Woman and **World Outlook** are the most worth-while magazines for the money invested that can be had, and if our women would read them, our work would move forward more rapidly. Canvass your church membership for renewals and new subscribers. The January, 1946, issues of both magazines are filled with instructive and interesting material. I should like to call attention especially to the Report of the Annual Meeting of the Woman's Division of Christian Service at Buck Hill Falls, Pa., on page three of the January **Methodist Woman**, "Post War Is Now!" by Bettie S. Brittingham, and to articles in the January **World Outlook**, "The Church's Opportunity in Germany," by Chaplain William J. Erwin, and "First Impressions of Japan," by Richard T. Baker.

Please do not write to me for literature, as I do not keep it for distribution. May I urge every secretary of Literature and Publications to write to Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio, for the Catalogue of Publications and for free material needed on any phase of our work. A leaflet, "The Methodists in Europe", describes in general the status of the Methodist Church in various countries, and as many copies as needed for your local society can be had free. As information is received, later editions will be available. Watch the **Methodist Woman** and **World Outlook** for all free material.

Let us begin this year with the three R's—Renewing, Reading and Reporting.

MAMIE JONES,
Conf. Sec'y of Literature
and Publications.

Sardis District Work

The work done by the Sardis District Woman's Society of Christian Service for the year 1945 is most gratifying.

As we check back over the four quarters we find an increase in membership, in finances, in study groups and in number of societies reporting on time, also many other activities. In fact this is our best year, and the women are to be congratulated for carrying on the Missionary Program in such a fine way.

The second and fourth quarter Zone Meetings were well attended, as was the Missionary Institute. The material is now out for the first Zone Program of 1946.

Please read carefully the President's last letter. It is full of things you want to know and do.

Let me remind all local societies in Sardis District who have not made your contributions to Wood College Building Fund honoring Mrs. D. H. Hall—please do so. Send the money to Mrs. D. H. Hall, New Albany—marked "Hall Special", before the 15th of March, and report the amount sent to me in your first quarter's report.

Your corresponding secretary's book contains all the report blanks you need for the year. Please order yours now so you will have it for the first quarter's reporting. Order from Literature Headquarters, 420 Plum Street, Cincinnati.

The November, 1945, **Methodist Woman** carries the "Instruments of Peace for 1946". Keep this before your society, and check carefully these twelve items before making your quarterly reports.

Let us begin the new year with great enthusiasm. Let us think of our work in large terms, rather than in small ones.

You recall the old story of the man who saw three stonemasons busy with mallet and chisel. He asked them what they were doing. One replied, "Can't you see? I am cutting stones." The second answered, "I am working here for $5.00 a day." The third answered, "I am helping to build a Cathedral where multitudes will worship the Living God." We can all think of our work in large terms if we wish. What one will call a dull task, another will see it a great opportunity of service for his Master.

Let us apply this truth to the work in our Woman's Society. No matter how small an office you hold in your society, think of it as a great service and do our very best. For remember, all good work has far-reaching results, which we ourselves may never see.

We are reminded, "We are workers together with God", assisting God in a great enterprise. This should give us inspiration and a greater determination to do our best in 1946.

Am I satisfied with what I have done? Have I done my best?

MRS. W. G. GAINES,
District Secretary.

Como W. S. C. S.

The Como Woman's Society of Christian Service has just finished a profitable year, with progress along all lines.

We have added 12 new members to our roll, and during 1945 we sent the Conference Treasurer $538.17, including $81 Week of Prayer Ocerings. A cash offering of $275 was sent to the Methodist Home and a box of supplies valued at $125. We also donated $25 to the Refrigeration Fund at the Home.

During the first quarter of 1946 we have donated $10 to the Infantile Paralysis Fund and $10 to the Building Fund at Wood College, honoring Mrs. Hall.

We have made plans for a profitable year in 1946 and hope all of our plans will materialize.

MRS. CYLDE PHILLIPS,
President.

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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 10, 1946

By W. C. Newman

NATIONAL DISASTER AND DELIVERANCE

Lesson Text: Judges 2:7; 11, 16-23.

Golden Text: "Blessed is the nation whose God is the Lord."

W. C. Newman

Times of crisis and fear drive most people to the thought of God. Even those who have no religious impulse when life is smooth and pleasant find themselves crying out to God when danger comes to their loved ones or to themselves. War brings crisis and fear on a gigantic scale. It is likely that during the last four years God and religion received more attention from individual people than at any other time in this generation.

The result of this deeper interest in religion is a mixed one—some of it good, some of it bad. Some people, already having a solid foundation of faith and an intimate, personal relationship with God, moved into those terrifying day with high courage and came out with unshaken faith. Others, who had no former experience of religion, tried in vain to pray and find comfort in God. Still others, with a limited understanding of God and religion, found their prayers for the safety of their loved ones apparently unanswered. Their loved ones, either dead or seriously wounded, they, therefore, became embittered and lost all faith. Others, making passionate pleas for God's help and what seemed to them at the time to be honest promises of service to God, if he would help them, have now already forgotten those promises, and forgotten God.

These mixed results of what we call "crisis religion" are not phenomenal or new in human nature. Over and over that story is recorded for us in the lives of individuals and nations. It was repeated time after time by Israel. The story from the book of Judges, which forms the text of our lesson for this week, might very well be, with slight changes, the story of modern America.

Remember 1918

America was fortunate in the days of World War I to have a deeply and sincerely religious president in the White House. Many times during that fierce world disaster he called us to prayer and to the solemn dedication of our lives to God. During those years we experienced a rather universal revival in America. At the turning point of that war, when the Germans stood at the very gate of Paris, and the outcome was in serious doubt, he called the nation to a day of prayer and fasting, which, I believe, was more fully observed than any religious occasion within my memory. What promises we made to God then!

But those promises were superficial and short-lived. The 1920's brought such a wave of crime and loose living among us that this decade has gone down in our social history as being the age of the Lost Generation. So similar was our conduct to that of the Children of Israel as recorded in our lesson, that the words written of them might very well have been written of us: "They played the harlot after other gods, and bowed themselves down unto them; they turned aside quickly out of the way wherein their fathers walked."

The result of this departure from God on the part of Israel is clearly defined in our text: "And the anger of the Lord was kindled against Israel." Who will dare to assert that all the national and international disaster which has come upon us in the 1930's and 1940's is not the result of our own sin and the inevitable consequence of a people's denial of God and God's law.

Shall History Repeat Itself?

Signs are not wanting that we are in the way of repeating our faithlessness of the 1920's. Drunkenness rises to a new high level in our country. The divorce rate is gradually, but steadily, approaching the marriage rate; juvenile delinquency is once again a shocking fact; and the first evidences of the rise of gangsterism and a crime wave have already been positively registered. Once again our memories have been short, our promises shallow, and the wrath of God can do no other but fall upon us, unless we "turn from our wicked way."

The Voice of the Church Must Become the Voice of God

But how can the people repent unless they are called to repentance by a voice—sounding clear and strong—the call of God for repentance. And how can the people believe unless they are challenged to faith by a voice that speaks without doubt, and in confident assurance; or how can the people come to God unless his invitation, his gracious invitation, to them is sounded forth by those who have already heard and accepted that invitation? The voice of the Church must become the voice of God for our time. We must speak as it was written of Christians of another time: "We also believe and therefore speak."

Many and clamorous are the demands upon ministers and churches today Every worthy cause and some unworthy ones, civic or social clubs, schools, colleges, politicians, vested interest groups, and a thousand other things press for our attention. On these multitudes of lesser demands upon us—we may waste our precious opportunity and dissipate our energy, while we utterly fail in the primary task of the Church to redeem our people.

The Church has done this before. Indeed it was in just such a situation that Methodism came into being. John Wesley had no intention of beginning a new church to be called Methodist. But because the church of his day did not rise to the high demand of the world's crisis, redemption had to come from outside the Church. God powerfully used the Methodists to bring that redemption. He can powerfully use the Methodists to bring redemption today, but he can use us only if we believe implicitly, speak authoritatively, and lay ourselves unreservedly upon his altar in complete sacrifice and consecration. Deliverance must come. Let us in all humility, but in unrestrained earnestness, pray that Gad may send deliverance through the people called Methodists.

We cannot hope to build a better world without improving the individual. Towards this end, each of us must work to his own highest development, accepting at the same time his share of responsibility in the general life of humanity—our particular duty being to help those to whom we feel we can be most useful—Marie Curie.

The beginnings of science were in simple things and the regular succession of day and night, the recurrence of the seasons, the repetitious phases of the moon, the sprouting of plants, the unfolding of blossoms, the maturing of seeds, the coming and going of the winds, the rain and the storms. It was from the observation of such phenomena and reflections on their meaning that science was born.—The Autobiography of Science.

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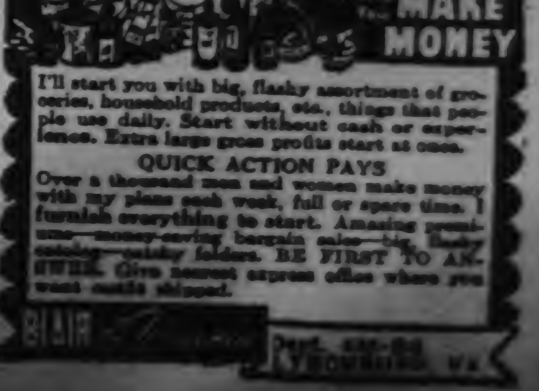

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THE CHRISTIAN FIRESIDE

LITTLE FUSSY CLOCK

"Tick-tock, tick-tock," slowly spoke the tall grandfather clock in the corner.

"Tick-tock, tick-tock, tick-tock," fussed the little clock on the shelf, as fast as it could talk. "You're so slow, Grandfather Clock. Why don't you speed up a little? You'll never get anywhere at that rate."

"Oh, I'm not so slow," answered the old clock. "I get ahead just as fast as you do."

"Tick-tock, tick-tock, tick-tock," ran on the litte fussy clock. "What do you think about it, Wristwatch?"

"Tk-tk-tk-tk," replied Wristwatch . He spoke so softly that you could hardly understand what he was saying unless you put your ear close. "I'm going faster than either of you are. I shall reach noon first, of course."

"But why do you talk—I mean tick-talk so fast?" asked Grandfather Clock.

"Because we must get to noon by 12 o'clock," fussed the other. "We have only three hours in which to get there. It will take you five hours, at the rate you're going."

"Don't worry about me. I shall get there as soon as you do," promised Grandfather Clock.

"Not at the rate you're going, you won't."

"We'll see," replied the old clock. "Remember, it is the keeping steadily at it that really gets you somewhere."

"Yes, I must hurry," said Fussy. "When I reach noon, I'll tell the folks you're coming."

By and by Whoooo went the noon whistle. Grandfather Clock spoke, "Ding-dong, ding-dong," twelve times. When he had finished speaking, "Tick-tock, tick-tock, tick-tock," he heard. It sounded as if the little clock were all out of breath. Grandfather Clock smiled at the little clock.

"You see," he said, "I just keep steadily on, and I reached noon at exactly 12:00 o'clock. But you, my dear, are one minute slow. You see, friend, it is work that counts, not words."

"Yes, I believe you are right," replied little Fussy.

"Tick-tock, tick-tock," answered good old Grandfather Clock.—Ethel M. Rice, in Story World.

COMMITTEE OF TWO HUNDRED MEET

By Dr. George D. Reamey

The Methodist "Committee of Two Hundred," which is the governing body of the Crusade for Christ, and the Methodist Council of Bishops, met at the Dennis Hotel in Atlantic City, February 19, 20, to receive reports and to make plans for next steps in the Crusade. As to Crusade collections, Bishop J. Ralph Magee, director, reported that the $25,000,000 mark had just been passed by a margin of $50,000. Efforts wil be continued, he said, to collect as much of the remaining $2,716,090 pledged as possible. Before the two-day meeting adjourned it was unofficially reported that approximately $100,000 had been received at the Chicago office over and above the $25,000,000 original quota. A comprehensive report on all receipts and expenditures was contained in a 130-page book printed for this occasion.

Reports were made to the Committee of Two Hundred by Bishop Magee, Dr. J. Manning Potts, associate director, and by the various boards and commissions participating in the proceeds of the special offering. Dr. Ralph Diffendorfer reported on future plans of the Foreign Division of the Board of Missions and Church Extension; Dr. G. L. Morelock reported for the Board of Lay Activities, addressing himself particularly to plans for launching the stewardship phase of the fivefold Crusade movement. Dr. Harry Denman spoke for the Board of Evangelism; D. Stewart Patterson for the Methodist Commission on Chaplains, and Bishop G. Bromley Oxnam spoke briefly on the "Crusade for a New World Order". High praise was given the aid which had come to the boards already through the Crusade offerings and the Committee of Two Hundred heard reports of future plans with intense interest and, seemingly, with high hope.

Attending the meeting also were representatives from the (Chicago) **Christian Advocate**, the **Methodist Woman**, and most of the conference organs of the church. The editors in special session made plans for certain publicity soon to appear in connection with the close of the financial effort and future Crusade steps.

Dr. Diffendorfer reported that the Foreign Division will continue to return missionaries to the war-devastated areas as rapidly as circumstances permit. Also will the board continue to co-operate with the Methodist Committee on Overseas Relief and other such agencies, to do all that is possible to feed the hungry throughout the world. Funds are being provided for materials and emergency repairs for temporary projects. Furniture and equipment also will be sent to needy churches as rapidly as this can be done. Christian literature is being called for as well as food and clothing, declared Dr. Diffendorfer, and this need is receiving attention.

A high point of the meeting was reached when Dr. Diffendorfer, in an impromptu brief address, spoke of world issues that Christians must face which go far beyond what is commonly regarded as the local church program. Whether the world will go the way of scientific humanism, as practiced in Russia, or will follow the program of the Christian Church, including conversion and nurture, is yet to be decided. And much responsibility for the decision, he declared, rested largely with churchmen to bring right influences to bear on the world.

The Crusade emphasis on Sunday school membership and attendance is bearing fruit. Dr. J. Q. Schisler reported a 1945 increase in Sunday schoo enrollment of 96,685.

MY LITTLE GIRL

By Ruth Franks Whitton

All light and shade and merry jest,
She is my will to live my best,
She is my hope for better things,
She is the joy that loving brings.
She is the gift that God has given
An immortal soul let out of heaven.
I am glad that she was sent to me,
I love my little girl, you see.
Ruth Franks Whitton

NEWSPAPERS HELP

Bishop J. Ralph Magee (center) credited the nation's press as indispensable in the attainment of the Methodist goal of $25,000,000 for postwar relief and reconstruction.

Meeting with Treasurer Thomas B. Lugg (right) and Associate Director J. Manning Potts, all of Chicago, to announce the remittance which brought the cash receipts up to $25,000,000. Bishop Magee, director of the Crusade for Christ, joins in an inspection of campaign clippings.

"The Church is extremely appreciative for the help of the country's 12,000 newspapers," Bishop Magee said. "I am impressed that America should be continuously grateful to the press for its constant help in interpreting and promoting civic and humanitarian movements."

The Methodist relief fund, toward which a total of $27,757,718 was subscribed, is thought to be the largest sum ever to be raised within a year for a comparable purpose by a religious group.

RESOLUTION OF SYMPATHY

Our hearts have been made sad by the news of the death of the mother of our district superintendent. Therefore be it resolved by the Second Quartery Conference of the Hurley Charge, now in session at Roberts Chapel February 24, 1946:

First, that we express our deepest sympathy to Brother J. L. Neill and his family in this hour of sorrow and pledge him an interest in our prayers.

Second, That a copy of this resolution be spread on the minutes of this Conference and a copy be sent to Brother Neil and a copy sent to the **Christian Advocate.**

E. B. FLURRY, pastor.
G. M. HAMILTON, Sec'y.

IN MEMORY

"Leaves have their time to fade and fall,
And flowers to wither at the North winds breath,
And stars to set, but thou—
Thou hast all seasons for thine own—
O Death."

The passing of Mrs. Maud Love Dodd on December 3, 1945, brought sadness and sorrow to many hearts and homes in the Sallis community, where she had spent her entire life. She left nothing undone to secure the happiness of others; she was beloved by everyone who knew her for her sweet disposition and her high ideals; her charity and many graces that adorned her character. The writer had known her for a number of years, not casually but inside her home and inside the secrets of her heart. She was a member of the Methodist Church, where she served loyally and faithfully as long as her health permitted. Through all these years she bore the stamp of a true Southern gentlewoman. She left two sons, two nieces, a number of nephews and one brother. Both nieces and two devoted nephews were at her bedside when the final summons came. The many friends attending the last rites and the beautiful floral offerings attested to the esteem and admiration of all who knew her.

A friend,
DELLA C. WOOD.

MRS. HATTIE BLAKSLEY

On Saturday morning, February 16, 1946, Mrs. Blaksley took her departure from this world into the land that had been her dream for many years. She was 89 years and six months of age, and a life-long member of the Methodist Church. No saintlier person ever lived than this child of God, Grandmother Blaksley.

She is survived by three daughters and one son, 15 grandchildren, and 18 great-grandchildren. She was laid to rest in the Franklin cemetery, Sunday afternoon, with services at the Methodist Church, with a great host of friends and loved ones there to pay their tribute of love and respect.

Her great life of prayer, her devotion to her church, her sunny disposition, love for people and great faith in God, to whom she was no stranger, shall forever be an inspiration to those who knew her. She loved all people, and knew no enemies, her arm of charity was forever out to those in need regardless of race, color or creed.

"I cannot say, and I will not say
That she is dead. She is just away.
With a cherry smile, and a wave of the hand,
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be since she lingers there.
And you—O you, who the wildest yearn
For the old-time steps and glad return—
Think of her as fairing on, as dear
In the love of there as the love of here.
Think of her still as the same, I say.
She is not dead—She is just away.
—James Whitcomb Riley.

Franklin, La., W. D. Milton, Pastor.

MRS. W. W. GRAVES

Mrs. Nora Calhoun Graves, 72, was born near Mount Olive, Miss., and died at her home in Columbia on Monday, February 4, 1946. Funeral services were held in the Columbia Methodist church on Tuesday afternoon, February 6, conducted by her pastor, Rev. J. B. Cain, assisted by Revs. W. C. M. Baggett, Poplarville, A. F. Gallman, Hattiesburg A. W. Wilson, Collins, T. E. Nicholson, Summit, and W. B. Alsworth, McComb. Interment was in the Columbia cemetery.

Mrs. Graves was the daughter of E. M. Calhoun and Mattie Thompson Calhoun, pioneer residents of Covington county. In childhood she joined the Methodist Church at Oakvale church, now on the Williamsburg charge, and has been a faithful and loyal member of the church in all the communities where she and her husband, Rev. W. W. Graves, have lived. They were married December 22, 1892, at her father's home, Rev. G. R. Ellis officiating. After living at Hebron and Mount Carmel for some years Brother Graves become an itinerant Methodist preacher and for more than a score of years they lived in various Methodist parsonages. Since 1925 they have lived at Columbia. For a number of years Mrs. Graves had been ill and death came as a release from long and incessant suffering, borne with Christian fortitude and patient resignation. It has not been my privilege to know a finer Christian character in all of my ministry.

Surviving are her husband, Rev. W. W. Graves, retired; two sons, B. B. Graves of Jackson and H. G. Graves of Hattiesburg; four daughters, Mrs. J. L. Wicker of Hattiesburg, Mrs. Doyle Mayfield of Collins, Mrs. Ruth Graves Wood of Columbia, and Miss Nora Graves of Summit; two brothers, Henry Calhoun of Magee and Daniel Calhoun of Mount Olive; four sisters, Mrs. Nannie McNeil of Magee, Mrs. Lou Turnage of Prentiss, Mrs. Dora Williams of Prentiss and Miss Cora Calhoun of Columbia, besides a number of grandchildren and one great-grandchild.

J. B. CAIN

CULLEN GIVES $100,000 TO U. OF H. NEGRO COLLEGE

H. R. Cullen, chairman of the University of Houston board of regents, added $100,000 to funds of the Houston College for Negroes, a branch of the university, recently.

In a letter to Dr. E. E. Oberholtzer, university president, in which Mr. Cullen enclosed a $100,000 check, he said he was keeping his promise to match funds raised by the Negroes, not to exceed $100,000.

Mr. Cullen noted in the letter that two other regents had given special gifts, totaling $50,000, and that the regents mail campaign committee collected $40,000.

"So," he wrote, "the white people of Houston have raised $190,000 and the Negro committee has raised $93,000. I make this comparison because I should like for these facts to be made known to the public, so that every Negro man and woman in this city will realize that the people of Houston and of the entire South are their friends."

The letter continued:

"Two generations ago the Negro race came out of slavery and the people of the South taxed themselves to build schools and colleges for them. And they have continued this until now I think it can be said without exaggeration that the Negro race has progressed faster during this short period than has any other race in a comparable length of time. There are now many Negro bankers, doctors, and business men throughout the South, and it gives us Southerners much happiness that this has come about.

"God created the white, the black, and the yellow races; and I think history shows that each race is much stronger when it has retained its individuality and has not mixed with any other race. Each should be as proud of his race as the other; and each should work toward building his race to the highest standard possible under this great democracy."

Construction of the first buildings of the college are now under way.

CHRISTIANITY — OR?

(Continued from page 11)

press or scheduled for immediate printing an additional 390,000 Bibles, 600,000 Testaments and 500,000 Gospels and estimates the need of supplying an additional 450,000 Bibles, 1,250,000 Teestaments, and 500,000 Gospels.

These two urgent situations take into account the valiant efforts which the society is making to meet the needs of other war-ravaged areas in Europe and the Far East.

It is within the power of Americans of good will to fill the world's moral vacuum with the healing message of the Christian Gospel. To fail to do so now may well mean disaster even within our own generation.

Your gifts shoud be sent to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

To forget God's promise is to lean on a paralyzed arm of flesh.—Exchange.

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QUINTUPLETS
always rely on this great rub for
CHEST COLDS
To Relieve Coughs—Aching Muscles
At the first sign of a cold—the Quintuplets' chests, throats and backs are immediately rubbed with Musterole.
Musterole *instantly* starts to relieve coughs, sore throat and aching muscles of colds. It actually helps break up painful local congestion. Makes breathing easier. Great for grown-ups, too!
MUSTEROLE

HOME'S not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the Hearth had builded!

—CHARLES SWAIN

We MUST PRESERVE THE FAMILY CIRCLE OR WE WILL BECOME A *Homeless* PEOPLE

HOME WAS ONCE the place where the family circle gathered to rejoice, to plan for the future, to discuss problems that concerned themselves and their neighbors—a place where family traditions were builded, and children prepared to meet life with Christian strength and understanding.

Present-day living has reduced the home to merely a house in which to live—the family fireside to just a place of warmth.

Recognizing the immediate need for restoring the home to its rightful status as the foundation of the nation—the bulwark of the church—the hope of civilization, forty-two Protestant denominations will unite with Jews and Catholics in the observance of National Family Week, May 5-12. The theme *"Needed Homes"* has been selected for 1946.

The family provides the best opportunity for world brotherhood and a lasting peace at home and abroad. It is important that this year, churches and the parents who are members of churches show a deep concern for the cultivation of better Christian living within the family.

WHAT *You* CAN DO

IF YOU ARE A PARENT—you can cultivate the presence of God in family living by holding daily devotions in the home; by grace before meals, church attendance as a family, and private prayer.

IF YOU ARE A MINISTER—you can focus attention of parents upon the need for improvement in the family life of the church through sermons, seminar groups, and the use of visual aids; plan for a Family Church Night with worship, study, fellowship, and recreation centering around the family; hold special services on May 5 and on Mother's day, May 12.

IF YOU ARE A TEACHER OR CHURCH SCHOOL OFFICER—you can use this week to launch a parents' club or discussion class for fathers and mothers. Parents may be recruited from your own membership and others who have no church affiliation will be glad for the opportunity to unite in such an undertaking. Appoint a committee to make telephone calls and personal visits to acquaint prospective members with the purpose of such a class. Invite them to meet with the organization group and express their views regarding its formation.

WHAT *The Christian Home* CAN DO

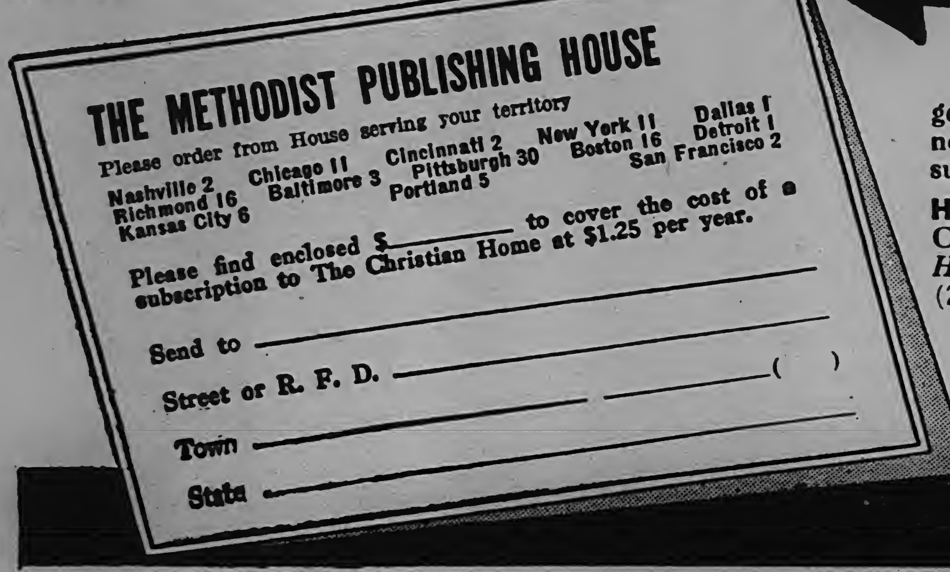
THE CHRISTIAN HOME, monthly magazine for parents, is designed for use in both group and home study. In it will be found all of the material necessary for conducting interesting and inspiring class discussions; suggestions for service projects, and worship material for use by the family.

The Christian Home is a *complete* magazine covering a wide range of subjects dealing with all the problems that face parents in their attempt to construct a truly Christian home and rear their children in a Christian manner.

Besides, *The Christian Home* contains plenty of good solid reading; articles on how to select the proper form of recreation, verse, editorials, book reviews, and daily devotional materials. It is entertaining, informative, and inspiring.

A copy of this fine magazine should be provided for every family in your church where there are children from infancy to the teens. It will keep them keenly alive to the church's family projects.

USE THIS CONVENIENT COUPON



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HALF PRICE TO CHURCHES for May and June issues.—Churches *not now* supplying their members with the *Christian Home* may obtain the May and June issues for 8 cents per copy (2 months) if ordered in quantities of 5 or more.

REGULAR SUBSCRIPTION PRICE TO CHURCHES: 25¢ per copy, per quarter (3 months).

NATIONAL FAMILY WEEK
MAY 5-12

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

For our grass, our corn;
For all that springs from blade or bough;
For all the blessings that adorn
Or wood, or field, this kingdom through;
For all of these Thy praise we sing.

—George Wither.

THE PRAYER-ROOM TODAY

Give me, O Lord, a perfect trust in Thy unfailing wisdom and Thy most strong and tender love. Make me willing to put my life into Thy hands and leave it there. Help me to cease from my own barren strivings, that Thy perfect work may be done in me. Through dark hours when my frail hold of Thee seems utterly to fail, bring me to a wonderful realization of Thy mighty grasp of me. Bring me, if need be, through utter despair of myself to a joyful confidence in Thee, my Saviour. Amen.

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No. 11.

NEW ORLEANS 12, LA.,
THURSDAY, MARCH 14, 1946.

If You Were Busy

Author Unknown

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks yuo've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—From Religious Telescope.

WALLET OF THE WEEK

THE CHICAGO TRIBUNE printed the cabled text of the English Revised Version of the New Testament in a special supplement in 1881. The new translation, which was published on February 11, of this year, was printed by the **Tribune** in a special supplement issued at the time the new version was released for sale. This is a worthy contribution on the part of the paper, and it will give the new text a more immediate and a wider circulation than it could possibly have through sales distribution alone—at least where the **Tribune** is read.

* * * *

NEGRO CONGREGATIONS of the Church of Christ are reported to be engaged in an effort to secure a separation from the white group of that body. Five hundred Negro congregations are said to desire a new national organization of the most conservative type. The main strength of the groups involved appears to be found in Tennessee and Texas, and they are said to be ultra-conservative in faith and to occupy largely rural areas. The statement regarding the move for separation does not indicate the opposition, if any, which is being encountered.

* * * *

THE TAYLOR PRISM in the British Museum records Sennacherib's account of his invasion of Palestine. He says that he besieged forty-six of the walled cities by escalade, siege engines, storming, mines, tunnels, and breaches. He says that he took two hundred thousand people, and horses, mules, asses, camels, cattle and sheep without number; and he shut Hezekiah up in Jerusalem, his royal city, like a caged bird. He continues at length the description of his conquest, but he is discreetly silent about his subsequent disaster. The account does not say that he captured Jerusalem.

* * * *

THE GERMAN BIBLE SOCIETY printing plates have been found by the American occupational forces, and they are unharmed. The plates were stored in cellars at Stuttgart. They are the plates which had been used for printing the principal German editions of the Bible. They have been transferred to Munich where a former Nazi printing plant is being used for the production of copies of the Bible for German use. It is indeed fortunate that the plates were unharmed, since it makes possible the immediate resumption of Bible production by the German Society.

* * * *

THE ART OF THE POTTER is more than the simple matter of the creation of crockery designs. The whole process is a fascinating story. The 'slip" is the name for the clay which must first be cleaned by passing it over "lawns", sieves, woven so closely that there are forty thousand holes to the square inch. Girls fit handles on the cups at a rapid rate. The "thrower" takes a lump of clay and smacks it on a spinning wheel with such precision and speed that he often turns out eighty dozen plates a day. The potter takes a lump of the same clay and in a matter of seconds it is a cup, an urn, or a vase under his craftsman's hand.

THE BUFFALO IN ALASKA seems to have been either introduced or reintroduced in 1928. At that time a herd of twenty-three buffalo was brought from Montana and released along the Richardson highway. At the present time the herd numbers about three hundred, or an increase of twelve times the original herd in the space of eighteen yars. In the course of the years the buffalo herds should mean much in the way of providing a meat and leather supply for the people of that land of the Far Northwest.

* * * *

A NEW RAT POISON is said to have been developed by the U. S. Fish and Wild Life Service, which is so deadly and dangerous as to be a menace to public welfare. The poison is known as '1080". It is tasteless and odorless and water containing enough to kill a dozen people could easily pass as pure drinking water. Thus far, the report indicates, no antidote for the poison has been found. Whatever may be its value for the extermination of rats, it certainly offers another reason for outlawing war and the establisment of world peace.

* * * *

BISHOP EIVIND BERGGRAV, primate of the Norwegian Lutheran Church, called for a declaration of war against evil forces in the world to follow the declaration of peace. The prelate warned those a-thrill on account of the end of the bloody struggle, that we must be on guard against what may await us in peace. We must be mobilized against the evil forces of envy and revenge, or the evil which we have fought to conquer will triumph over us again within the next generation. These sobering words need to be taken into account in all lands which have tasted the bitter fruits of war.

* * * *

SOUTH CAROLINA, long the only state in the nation which had no divorce law, has experienced no little difficulty on account of divorces secured elsewhere. Under an opinion handed down by Richland County Judge, G. Duncan, the state henceforth will not recognize divorces obtained by its residents in other states. The decision referred to held invalid a Georgia divorce granted to a South Carolina couple. This may not mean that an indictment for bigamy might be had in the case of remarriage and a return to the state, but it would certainly mean that a remarriage would have no standing in any South Carolina court.

* * * *

THE ALLOCATION OF SUGAR for making beverage alcohol is revealed in figures compiled by the Internal Revenue Bureau. For the past four years there has been an increasing use of sugar in making alcoholic liquor. The figures show 135,531,375 pounds in 1941; 147,271,062 pounds in 1942; 150,954,828 pounds in 1943; and 183,936,092 pounds in 1944. The figures, reported by the **Watchman-Examiner**, show that during the period of the increasing severity of home use sugar rationing there was a total increase of more than thirty-five per cent in the allocation to the liquor business for the four-year period.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

METHODISM'S LOST DIMENSION

Much is being said and written about religion's decaying primacy in shaping the course of our American civilization. Some of this is pessimism, but too much of it, alas, is true. Methodist theology, anchored in the experience of salvation, was a reaction against a religion that was clannish, unsocial and unsympathetic. It originated at a time when the divine factor in religion was at the lowest level since the days of the Reformation, and when the horizon of Christianity's world mission had been replaced by church routine and gross moral indifference. Its ministry was to people without religious experience, or even a nominal church connection.

Mr. Wesley was trained at Epworth and at the knee of his Spartan mother, and Methodism came into being under the immediate inspiration of Moravian fervor and evangelism. The fervor and the emotional appeal of such evangelism fitted the tastes and the needs of the hungry hearts of the unchurched and neglected multitudes of the English factory and countryside. Methodist worship was free and spontaneous, the inhibitions upon well-recognized sinful practices in social life were positive, and the band and class meetings were instruments devised for the spiritual cultivation of religious illiterates. They took to heart the injunction of St. Paul to bring up their children "in the nurture and admonition of the Lord". The family altar and the Christian fireside were integrated in its scheme of religious instruction.

The history of the Methodist Church cannot be written without taking into account its commitments through the experience of salvation. But, with the attainment of culture and the acquisition of property, we have developed a sense of self-sufficiency and pride not calculated to promote, or even to continue the consecration of our Methodist fathers. There has been a lapse into a formal and conventional type of religion and our procedures have become academic and streamlined. Methodism, dominated by cultural ideals and standards, has exchanged its spiritual initiative for a human-centered program, and the fervor of its devotional life in public worship and in the home has gone into the discard. Step by step we are substituting social morality for the dynamic of personal salvation and the line upon line and precept upon precept of our Methodist forbears.

If the Church of our fathers be charged with wasting its energy in abstract devotion, which we do not admit, the answer is that a social-centered church is experiencing the crumbling of the pillars which undergird the whole structure. What has become of the prayer life of the individual and what has happened to the home phase of Christian nurture? After such losses the repeal of social inhibitions becomes a mere formality for people who have lost the sense of obligation to God and have ceased to feel the need for personal redemption. Mr. Wesley, as every student of Methodist history knows, was for a time troubled because he experienced no moment of conscious change. Later he came to realize that he had grown into his experience of salvation through the routine of Christian nurture. It is the absence of such a program of Christian nurture which makes conventional evangelism tragic. Without the nurture of a Christian home, church enrollment is apt to do little toward reversing the natural currents beyond refining the paganism. Because of the loss of that dimension in modern Methodism, the church, with its great mechanical potentiality, welters in a sea of great traditions and seeks to substitute social morality for the eternal objective which guided its course at the beginning. We have gone back to the view that personal morality is efficaciously remedial without the need for a divine Atonement.

Bishop Butler, a contemporary of Mr. Wesley, advanced the theory that cultural regulation may become religion and that all natural sentiments have a religious value, if in proper degree and if they have proper co-operation. The position of historic Methodism is that standards of religious teachings and practice cannot rise above the level of the experience of those who promote them. The polluted lifestreams of Bulwer, Byron, and Shelley were not cleansed by their praises of virtue. No glamorous morality, physical, intellectual, domestic, or social, can restore the lost image of God to the soul of man. Nowhere in Scripture or in life do we find encouragement to believe that we may lift ourselves into immortality by pulling upon our cultural boot straps. Zealots, cloistered monks, and fanatics are too often the products of lost dimensions in the life of the organized Church. Without the integration of character through a personal experience of redemption, the forms of morality are but forgeries of Christian virtue. The epitaph of the moralist might be:

"Left a name to all succeeding time,
Linked with one virtue and a thousand crimes."

Editorial Miscellany

By Dr. H. T. Carley

"HE ACTED LIKE A DOG"

We go to animals for many of our figures to describe men. When it is said of somebody that he is "as brave as a lion", it is a high compliment; for the lion, though bloodthirsty, merciless, a killer, is reputed to be fearless under all circumstances. On the other hand, to say that a man is 'as timid as a mouse", is to characterize him as lacking in courage enough to maintain his rights in the face of even slight opposition.

So we say a man is 'possuming"; that he is 'as lowdown as a skunk"; that he is 'as dumb as an ox"; that he is "as smart as a fox"; that he is "as greedy as a hog". Et cetera.

Some of these figures are complimentary, some are very uncomplimentary. Perhaps the animals themselves would resent some of them very vigorously, if they could understand, as reflections upon both their character and their good name.

What appears to be the strangest of these figures, though, is the one that likens a man to a dog when the ultimate in lowdownness is to be posited against him. It is a strange figure because through the ages the dog has been the pet of man and has been thought of as "man's best friend". And history is full of incidents in which the dog displayed many of the virtues that men covet—loyalty, courage, devotion even to death, gratitude, gentleness. And yet we make the dog the synonym of meanness!

The other day I was helping a Negro truck driver unload in the back lot some cattle that I had got to keep the grass down during the spring and summer. Just as we finished the job, we heard a dog in distress at the back of the place. We hurried to investigate, and found that a black mongrel, in trying to jump through the fence, had got one of his front feet hopelessly entangled and was hanging there in excruciating pain. There was no way to get him loose without cutting the wire. I told Walter to soothe him as well as he could by talking to him; and I ran to the house for the wire cutters. When I got back, strangely enough the dog was quiet. It took only a moment to cut the wire. He was not badly injured, and might as well have gone on about his business. But he took up with Walter; followed him across the lot to the truck; when he drove out to the street, the dog followed; and finally he had to drive him away. I asked Walter if he knew the dog, and he said that he had never seen him before. It must have been pure gratitude that made him want to take up with Walter.

I would be a fine thing if some people showed as much gratitude to the Almighty for all He has done for them as this dog showed to Walter for getting his foot loose from a fence. I thought it was pretty fine.

"He acted like a dog."

MISSISSIPPI STATE COLLEGE

There is a doubt in the mind of the writer whether or not the Methodists of the two Mississippi conferences realize the responsibility and the opportunities of Methodism at Mississippi State College. This college will probably enroll more men next session than all the other four-year institutions in Mississippi, both state and denominational, combined. No recent study has been made but it is reasonably safe to say that there will be more Methodist men here than at Millsaps College, the only Methodist college of the state and more Baptist men than will register at Mississippi College, the Baptist college of the state. If previous ratios hold, it may be conservatively estimated that at least eight or nine or ten hundred Methodist men will be on the campus next session.

B. P. Brooks

Very little has ever been done by the Conferences for these potential future leaders of Methodism in Mississippi. For several years the Baptists have had a full time denominational director on the campus. He has done a splendid work and it is sincerely hoped that this fine service shall continue through the years. The Methodist students have been neglected and they feel keenly the need of leadership.

The pastor of the church at Starkville has been here only a short time but, in that time, has had a wonderfully wholesome influence on the college men and they are literally filling the church on Sunday, but he has a large congregation and the many demands on his time make it a physical impossibility for him to give these young men all the time and all the religious guidance they need.

There is a fine religious atmosphere on the campus. There are daily worship programs each week-day except Saturday and they are well attended. Students are given an opportunity to worship and also to develop the art and technique of building and presenting worship programs.

This week a group of students appeared before a general meeting of the faculty and requested that more opportunities for Christian service be accorded them. They stated that there was a great need at the present time for some type of courses in religion. They expressed the belief that such courses would be highly helpful to them.

One part of their reports contained this statement: "We recommend that a course, or courses, in Bible or religious teaching be offered here at Mississippi State College at the earliest possible date with the view in mind of later establishing a Department of Religion."

When young men are hungering and thirsting after spiritual knowledge, Methodism cannot afford to neglect so great an opportunity to share in meeting their needs.

—B. P. B.

There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. . . . In our relations abroad and our economy at home, forces of selfishness and greed and intolerance are again at work.—President Truman.

MY VISIT TO WARSAW

I.

Bishop Paul Neff Garber

I have had the privilege of seeing Warsaw, Poland, and of being the first Protestant churchman from America since 1939 to visit the city on a strictly religious mission. I shall never forget the many courtesies extended me by national, religious and educational leaders of Poland. I left Poland convinced that a democratic nation is being born out of the ruins and devastation left behind by the horrible Nazi policy in Poland from 1939 to 1945.

It is difficult because of lack of transportation facilities in Central Europe to reach Warsaw. Through the courtesy of Czechoslovak officials I was permitted to travel on an official Czech airplane en route from Prague to Moscow. My companions were four Czech aviators who spoke perfect English, having served during the war with the Royal Air Force.

The Warsaw Airport is in ruins. The Customs House was a dreary wooden shack. Our group entered Warsaw from the airport in an antiquated, dilapidated truck.

The Germans left behind only one available hotel in Warsaw, Hotel Polonia. Thirteen foreign embassies have their headquarters there. Rooms are at a premium. I considered myself fortunate to be able to sleep in the clubroom of the American Embassy in Hotel Polonia.

The once beautiful city of Warsaw is a mass of ruins. It is the most completely wrecked large city of Europe, the ruins of German cities being small in comparison with Warsaw. It was first damaged by bombing when the Germans entered in 1939. Then after the Warsaw insurrection of August-October, 1944, the Germans systematically destroyed by fire and dynamite the buildings of Warsaw. Only a few undamaged buildings are to be found in Warsaw, those like Hotel Polonia, occupied by the German officials to the close of the war. Words are inadequate to express the almost complete devastation of Warsaw. Under the ruins there are buried thousands of men, women and children.

It is dangerous to travel through parts of Warsaw for buildings are still falling. On one tour brick and other building material fell very close to our carriage. At another place Polish women urged us to hurry for the house across the street was expected to fall at any moment.

One immediately notices the absence of the tops of monuments. These were destroyed by the Germans in their attempt to eradicate any symbols of Polish history. I inquired as to where the half million people lived in these ruins of Warsaw. I was told to observe smoke coming from cellars and from single rooms in wrecked houses. People live under most primitive conditions in Warsaw.

I was shown the remains of the Ghetto where in a small section of Warsaw the Nazis herded five hundred thousand Jews. In April, 1943, the Jews, no longer able to bear such horrible treatment, resisted their oppressors. The Germans then entered the Ghetto, killed or deported all the Jews and completely destroyed every building in the Ghetto. One sees now only block after block of rubble without a single building standing. It is estimated that 3,000,000 Polish Jews were killed during the war by the Germans and today there remain only 80,000 Jews in Poland.

I believe the most horrible sights in Warsaw are the cemeteries. Many of the mausoleums and large graves have been entered by thieves and you can see how caskets have been opened by these vandals in search of gold teeth and other valuables These graves were also used by the Polish patriots for hiding places from the Nazis and for the storing of ammunition. Yes, the oppressed people of Warsaw were forced to live under very primitive conditions.

No other nation in Europe suffered so severely as did Poland from the Nazi aggression. In 1939 there were 32,000,000 people in Poland; now there are only 22,000,000. Between six and seven milion Poles were murdered by the Nazis. Warsaw, with a population of 1,200,000 in 1939, now has only 500,000 inhabitants.

Polish educational institutions were closed by the Nazis. In 1939 there were 20,000 students in the University of Warsaw. This great university was closed and one-half of the faculty members were killed in the program of exterminating Polish intellectual leaders. When the university reopened in 1945 only two of the former forty-eight buildings could be used.

A delegation from the Polish Teachers' Union told me of the Nazi persecution of public school teachers. In the district of Torun 1,800 of 8,000 teachers were murdered. There are now 50,000 orphans and widows of former public school teachers.

The vice-minister of Social Welfare informed me that there are now 1,100,000 orphans or half orphans in a population of 22,000,000. Existing Polish orphanages can care only for 60,000 children. He estimated that thirty percent of the orphans have already contracted tuberculosis.

The Polish people lack adequate clothing, food and medical supplies. There are certain areas along the former battlefronts where the country is so devastated that people are living in dirt dugouts. In some places the farmers are unable to till the soil because German mines have not yet been removed.

There is, however, something else in Warsaw besides ruins. I refer to the courageous spirit of the Polish people. You sense this spirit in your contacts with the political, religious and educational leaders. A new democratic Poland is emerging out of the ruins left behind by the Nazis.

I found this new spirit when I was the guest of the rector, deans and student representatives of the University of Warsaw. Already there are six thousand students in these wrecked university buildings and the applications for admission far exceed the available accommodations. The rector said he did not know where all these students lived in Warsaw nor how they existed on their small amount of food. Some have only one meal each day. To the student delegation I stated that they had the future task of leadership in the building of a free democratic Poland. The president of the student body replied that he appreciated my reference to democracy and liberty because these were very sacred words to Polish students who from sad experience knew the horrible significance of tyranny and totalitarianism.

I had most pleasant contacts with officials of the Polish government. Upon their invitation I had conferences with the premier, vice-premier, minister of foreign affairs, minister of social welfare, minister of administration, and minister of cults. I was a dinner guest of the minister of justice. The premier placed one of his cars at my disposal which was a real courtesy in a city with inadequate transportation facilities. When the vice-premier learned that I desired to return to Prague he permitted me to travel on the special Polish plane carrying the delegation of Polish officials for the negotiation of existing difficulties between Poland and Czechoslovakia.

I know that reactionary forces at home and abroad are attacking the present Polish government but it is my personal opinion that Poland now has the most democratic government in its history. Many of the officials have been prisoners in German concentration camps. In conferences with them they used true democratic terminology causing me to remark to several that if it were not for their language I would think I was talking with a typical American. These men are not the tools of any of the great powers. They are Polish patriots endeavoring to build a democratic nation.

From a religious standpoint this government has already shown true democracy by granting religious toleration to all religious groups and by the breaking of the Concordat with the Vatican. We Methodists are now for the first time given official recognition by a Polish government as a church in Poland. No longer is it necessary to hold our property in the name of the Southern Trading Corporation. The Polish statesmen have granted religious freedom in Poland because they consider separation of church and state as a basic factor in democracy. Such liberality, however, has brought attacks from the Vatican and some American Roman Catholics because that church desires not religious tolerance but primacy in Polish religious matters.

This liberal spirit of the Polish government is affecting national life. Not many years ago Methodism was persecuted in Poland and now I was asked to hold a press conference. For more than one hour I talked and answered questions of reporters from every Warsaw newspaper, including the Roman Catholic and Communist press. Many articles appeared in the Warsaw papers concerning my visit as the first Methodist and Protestant representative from across the seas to reach Poland since 1939. This would never have occurred under the old regime of religious intolerance.

My final act before leaving Warsaw was to give, upon the invitation of the ministry of foreign affairs, a radio address upon my impressions of Poland. In this talk I said I had found something besides ruins in Warsaw, namely, a courageous, democratic spirit on the part of political, religious and educational leaders. I reminded my listeners that America also had passed through critical moments and in one of these crises, Polish patriots like Pulaski and Kosciusko had aided us to secure national independence. I made the plea that Poland and America should now stand together in the common task of rebuilding the world along the Christian, democratice way of life. I expressed the hope that just as Pulaski and Kosciusko had aided our colonial forefathers so we modern Americans should now repay the debt by sending clothes, food and medicine to Poland and by giving moral support to the democratic leadership in Poland.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON
and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Miss Edna Martin of Jayess, Miss., renews her subscription to The Advocate and says that she finds great joy and inspiration in every issue of it.

Miss Mittie Hightower, Wyatt, La., expresses high appreciation of Bro. J. T. Garrett, her pastor, as a preacher and a worker, and she includes Mrs. Garrett in her expression of appreciation.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, was a New Orleans visitor for the Carnival celebration. He was the guest of Miss Corinne Doll, his sister-in-law. Bro. Fontaine was in good health and good spirits.

Rev. E. A. Kelly, pastor at Magnolia, Miss., was a visitor in the city one day last week and paid The Advocate an appreciated call. Bro. Kelly was down seeing about some of his people who were in a hospital.

Mrs. A. A. Boulton, Sr., Newton, Miss., renews her subscription to The Advocate and with it sends assurances of her loyalty and appreciation of its messages from week to week.

Mrs. Laura C. Armstrong of Flora, Miss., a kinswoman of the editor, expresses her appreciation of The Advocate in a way which gives us much satisfaction. We trust that she may be on the list of Advocate readers for a long time.

Mrs. Robert Noah writes from Coila, Miss., that she has been a reader of The Advocate for only three years and that she enjoys it so much she hopes to continue to be a reader indefinitely.

Rev. M. A. Burns, retired member of the Mississippi Conference, is serving five of the six churches on the Marietta circuit. Bro. Burns lives at Saltillo, Miss., and we presume serves the churches from his home. The sixth church, Wesley Chapel, is served by Rev. J. L. Nabors, Jr., of the Belmont charge.

Mrs. W. E. Moreland, Powhatan, La., and one of the most faithful of our Advocate representatives, begins her campaign with a good list from the Natchitoches church, where she says the church is growing in spiritual life and power. Dr. R. B. Raulins is pastor of the church.

M. T. Lockman, renewing his subscription from Tampa, Fla., asks that First Church, Corinth, Miss., be given credit for it. Bro. Lockman says that he appreciates The Advocate, and his loyalty to Corinth Methodism is indicated by the credit which he asks for that church.

Rev. L. P. Wasson writes us of the death of his oldest brother recently. At the time of his passing Bro. Wasson was attending the Crusade for Christ meeting at Atlantic City, N. J.

Mrs. Lucy B. Simpson, Coffeeville, Miss., includes in the list of articles which she especially appreciated "The 50 Golden Years," by Rev. E. S. Lewis, and with it she expresses her appreciation of Bro. Lewis and his wife.

Rev. E. S. Lewis, pastor at Arcola, Miss., writes and works with the enthusiasm of a junior preacher rather than a veteran. He sends us 10 subscriptions to The Advocate, six of which are new, and he reports the largest congregation on the previous Sunday that they had had in six months.

Mrs. Ida Blackburn, daughter of the late Rev. Francis D. VanValkenburgh, with her daughter, Miss Harriet Evans, are visitors in the home of Mrs. Blackburn's brother, Rev. Wm. B. VanValkenburgh, Biloxi, Miss. Mrs. Blackburn and her daughter live in West Springfield, Mass.

Rev. Hilary S. Westbrook writes that his work at Fernwood and Osyka, Miss., is making satisfactory progress, in this, his fourth year of service on that charge. He says that this gives every promise of being the best year of the four he has spent there.

Laymen's Day was observed at Belmont, Miss., on the last Sunday in February, Mr. Omer J. Bullen, charge lay leader, gave the address, using Evangelism for his subject. Rev. J. L. Nabors, Jr., is the pastor. Rev. W. V. Stokes will assist the pastor in a meeting at Belmont, May 12-19.

Mrs. B. Guttzeit, one of our readers at Baton Rouge, La., continues what is a very beautiful custom, in renewing her own subscription she includes a remittance for the subscription of a superannuate minister. Mrs. Guttzeit writes: "I am eighty-four years old and a happy Christian." That is a beautiful testimony, especially from one who is almost blind.

Rev. E. M. Sharp reports a good response to his leadership at New Albany, Miss., where he is enjoying the fellowship and work with Rev. Cliff Davis, Jr., associate pastor. Bro. Davis is a New Albany man. John Davis Bell, a chaplain's assistant at Camp Crowder, Missouri, and a member of the New Albany church, was recently licensed to preach.

Rev. J. Melvin Jones reports the largest attendance in the church school and morning worship service on the first Sunday that Hazlehurst, Miss., church has had in many years. Bro. Jones and his people are engaged in redecorating the church throughout. Sixteen members were received into the church at the preaching service on March 3.

CORINTH DISTRICT CONFERENCE

Dr. Lovick P. Wasson, district superintendent, announces the meeting of the Corinth District Conference for May 23 at New Albany, Miss. This, of course, will be a one-day conference.

MONROE DISTRICT CONFERENCE DATE FIXED

Rev. H. M. Johnson, district superintendent, has announced that the Monroe District Conference will be held at Winnsboro, La., on Tuesday, May 21. Conference will open at 9:45 a. m. and is to be a one-day session.

REV. J. W. RAMSEY ILL

Rev. J. W. Ramsey, retired member of the Mississippi Conference, who resides in Meridian, Miss., has been ill with flu and pneumonia. Rev. R. H. Clegg, his pastor, writes that he is very weak and does not respond to medical aid. He requests that Bro. Ramsey's brethren remember him in prayer.

TELEGRAM FROM BISHOP SELECMAN

Thank you for your unusual support of the year of evangelism. Success depends on every church observing the National Week of Visitation Evangelism, March 24-31. Please urge every church to make careful preparation and diligently promote this week in order that the Methodist Church can secure one million accessions for Christ.

CHAS. C. SELECMAN.

LUZIANNE
COFFEE
100% GOOD

DR. ROY SMITH TO BE AT TRINITY CHURCH, RUSTON, LA.

A note from Rev. John J. Rasmussen, pastor, announces that Dr. Roy L. Smith will be at Trinity Church, Ruston, for a series of services from March 17 through the 22nd. The editor appreciates the invitation to enjoy the messages and share the fellowship with our good friend, Dr. Smith, editor of the **Christian Advocate**, Chicago.

MISS BETTYE HUGHES ILL

Miss Bettye Hughes, one-time missionary to China, has been ill from an attack of flu for the past six weeks. She wishes her friends in the Conference who have written letters to her to know why they remain unanswered. She is now on the road to recovery, but is still not able to leave her bed. She is now 83 years old and naturally cannot regain her strength as rapidly as she once did.

EDITOR WOMAN'S PAGE PROMOTED

Mrs. Stanley Wilson of Meridian, Miss., recently elected secretary of Literature and Publications for the Southeastern Jurisdictional Woman's Society of Christian Service of the Methodist Church, succeeds Mrs. C. W. Turpin of Nashville, Tenn.

Mrs. Wilson has been active in the work of the Woman's Society of Christian Service. She is a member of the Mississippi Conference anu holds the position of secretary of Christian Social Relations and Local Church Activties for her conference.

FROM A READER IN THE NORTH

Dr. Duren:

I must say that nothing is printed in the **New Orleans Christian Advocate** that I appreciate more than W. C. Newman's column written on the Sunday school lesson.

His discussion on the Christian home in the last issue of **The Advocate** is so rich, so full of God's wisdom and so full of detail concerning our present-day life. I so often feel the need of the old-fashioned Christian home. We are in such a rush these days we do not have time to be holy; we do not take time to pray. As a result the time has come when men will not endure sound doctrine. We are so busy accumulating the things of this world that we lose sight of that beautiful city, whose builder and maker is God. This city is the future home of God's children.

I very much appreciate the work being done by W. D. Boddie in South Louisiana.

CHAPLAIN REAVES, LOUISIANA CONFERENCE, APPROVES RECENT PUBLICATION OF HIS LETTER

My dear Dr. Duren,

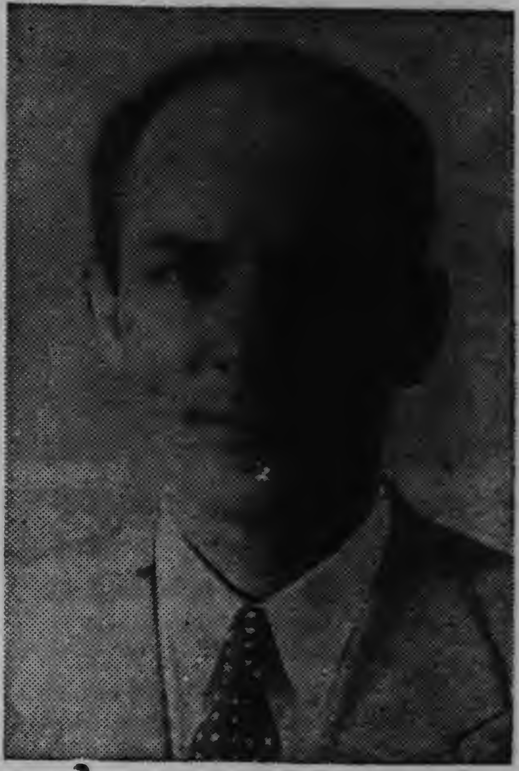
Your letter of the 15th reached me just as the ship left the States so I had no opportunity to get an immediate reply mailed. I did not write the note regarding your editorial with any thought of it being published but simply as an expression of my feeling in the matter. However, since you feel that it may be of some value to the Church, I am glad that you are using it. If you feel that the letter should be identified you may be at liberty to do so. My primary interest is not getting credit for publication, but rather that the attention of our pastors be forcibly called to the situation.

I hope that you are planning to publish a series of editorials dealing with this situation further and pointing out some specific things which may be done to combat such "lukewarm" theology.

JAMES E. REAVES,
Lt. Cmdr., ChC, USN.

DR. G. P. WARFIELD JOINS M. C. O. R.

The Rev. Gaither P. Warfield, D. D., former missionary of the Methodist Church to Poland, and more recently a lecturer on conditions in Poland—a lecture series given in many American cities—has been elected Administrative Secretary of the Methodist Conference for Overseas Relief. Announcement of the election has just been made by Bishop Herbert Welch, chairman.


DR. GAITHER P. WARFIELD

Dr. Warfield, together with Mrs. Warfield and their young daughter, returned from Europe in July, 1942, on the diplomatic exchange ship "Drottningholm". After hostilities began in Europe, Dr. Warfield was imprisoned or interned by three different nations—first by the Poles for a brief period, then by the Russians, and following America's entrance into the war by the Germans. The Germans placed him in the internment camp in Laufen, Germany, and he was there until exchanged for German internees permitted to return to Europe from America.

Dr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor of St. Paul's Methodist Church in New York City. He had earlier been a traveling secretary of the Student Volunteer Movement. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Dr. Warfield is a native of Rockville, Md. He was educated at Dickinson College, and at Drew Theological Seminary. While he was still in internment camp in June, 1942, Dickinson awarded him a Doctor of Divinity in absentia.

Recently Dr. and Mrs. Warfield published a vivid account of Poland's early war and pre-war experiences—including their own story—under the title, "Call Us to Witness."

MAGEE, MISS., BEGINS NEW CHURCH BUILDING

Dear Dr. Duren:

I believe the last letter I wrote you was written from North Africa in 1943. The copies of the **New Orleans Christian Advocate** which came through were eagerly read and were the means of contact with the church at home.

We were sent to Magee at the last Annual Conference and served it on leave time until January 11, when we were finally released from the Army of the United States. Our reception by the good people of Magee has made the transition from military life to civilian pastorate a very pleasant experience. We take up this work with great joy and promise of the leadership of our Lord.

Here is a list of 21 subsscriptions to the **New Orleans Christian Advocate**, which makes 23 sent you this conference year. More will follow. We are indebted to Mrs. J. H. Lampton for her faithful work in securing these subscriptions, many of which are new.

You will be interested to learn that the dream of our people here is about to be realized. We expect to let the contract for the new Methodist Church in Magee this coming Friday night. The old church, built in 1900, has been taken down carefully and reverently and the ground cleared for the building of the new. We did not think of "tearing down" the old but of "taking" it down reverently in memory of the men and women who labored so faithfully through the years to build it and maintain it through nearly a half century.

The Sunday before the work began we recognized the charter members, now living, by their presence and those who have gone on, by representation through their descendants. It was a great day and appropriately set the stage for the work of taking down and building anew.

The new church will be of masonry but we will be fortunate in that much of the lumber, seasoned through forty-five years and of select quality, will be available for use in portions of the building requiring lumber.

The plans for financing the work and construction of the building were set up before we came and we have merely tried to carry them out. Under the leadership of the ministers who served the church and helped to lay these plans, the people have planned wisely and now deserve to see the fruition of their labor and planning.

Along with this building program we have planned and are executing a vigorous program of evangelism and expansion of the whole work of the church.

Very sincerely yours,
MARK F. LYTLE.

MISS SARAH BENNETT, MISSIONARY, VISITS NEW ORLEANS

Miss Sarah Bennett, for the past five years a missionary in Brazil, filled engagements at Rayne Memorial Church on last Sunday and Monday.

She is engaged in educational work at Instituto Methodista, Rebeirao Preto, Sao Paulo, Brazil. She spoke to the senior department at the Church School hour, addressed a good congregation at the evening service on Sunday, and the Wesleyan Servic Guild at a dinner meeting on Monday evening. Her messages were effective and were highly appreciated. Following her engagements she returned to her home in Meadville, Miss., on Tuesday morning.

MILLSAPS SINGERS ON TOUR

The Millsaps Singers under the direction of Alvin Jon King, are making a tour through North Mississippi during the week of March 17. They will sing at the following places:

Sunday, March 17—Pickens, 11 o'clock; Winona, 7:30 o'clock.

Monday, March 18—Wood Junior College. Mathiston; Louisville, 7:30.

Tuesday, March 19 — Brooksville, 11 o'clock; Starkville, 7:30 o'clock.

Wednesday, March 20—M. S. C. W., 11 o'clock; Aberdeen, 7:30 o'clock.

Thursday, March 21 — West Point, 11 o'clock; Tupelo, 7:30 o'clock.

Friday, March 22—Booneville, 11 o'clock; Corinth, 7:30 o'clock.

Saturday, March 23—Blue Mountain, 11 o'clock.

Sunday, March 24—New Albany, 11 o'clock; Kosciusko, 7:30 o'clock.

Sincerely yours.
M. L. SMITH,
President.

TO THE BOARD OF STEWARDS, FIRST METHODIST CHURCH, HAYNESVILLE, LA.

MARCH 4, 1946

We, your committee, reverently submit the following memorial:

Brother Park Lowe's unexpected death was a painful shock to the Board of Stewards, the Men's Bible Class, the Church as a whole, and to the entire community. As a member of the Board of Stewards, of the Men's Bible Class, and in all church activities, up to his final call, he served faithfully, cheerfuly, efficiently and lovingly.

"God said let us make man in our image." Paul said in exhortations to higher living: "Quit you like men." The greatest dramatist of all times makes one of his great characters say at the grave of his Father: "He was a man, take him for all in all. I shall not look upon his like again." All proclaiming man the divine climax of creation.

Brother Lowe is one of God's noblemen. He is not dead.

"With faith in God, and faith in man and hope in Christ, where hope began." We shall meet again.

S. E. L. BROWN,
W. L. DOSS, JR.,
T. H. ARNOLD,
Committee.

The order of God is fact, faith, feeling. We must not change that order. The moment faith depends on feeling, it turns its back on the fact of Christ.—Evan Hopkins.

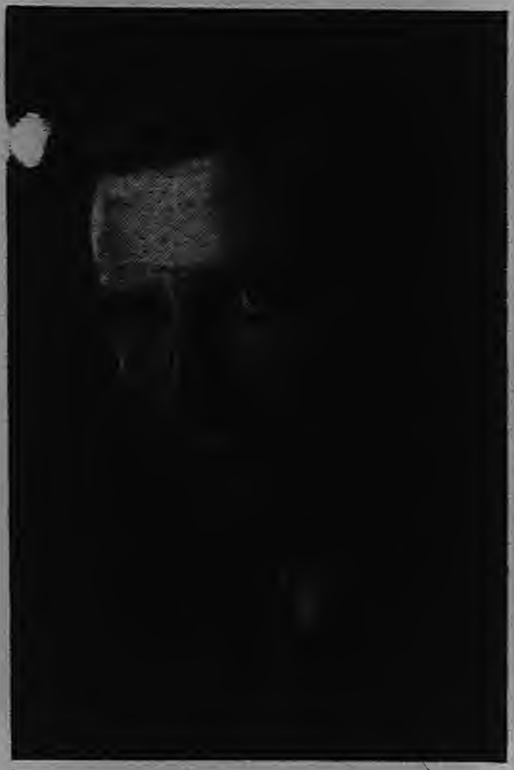
ROBERT H. JAMIESON

Rev. Robert H. Jamieson has just been appointed as the director of the Tulane-Newcomb Wesley Foundation.

A native of New Orleans, Jamieson moved to California with his parents when his father, Rev. Hugh W. Jamieson, a former member of the Louisiana Conference, took a pastorate on the Pacific coast.

He is a graduate of the University of California, receiving his A.B. and M.A. degrees from that institution.

In addition to his work on the Tulane campus, he will serve as associate to Dr. Elmer C. Gunn at Carrollton Church, and will preach to the Harahan congregation.



REV. ROBT. H. JAMIESON

SCHOOL OF EVANGELISM

By Edward R. Haug

The Lake Charles and Baton Rouge Districts of the Louisiana Conference combined in a School of Evangelism and Visitation campaign in the city of Baton Rouge, March 4-7. In four nights of visitation by sixty teams, 175 people were won to Christ and to church membership on profession of faith, and 250 new members by transfer and reinstatement.

Fifty-eight ministers from the two districts teamed with laymen from the participating churches in making personal calls on 852 prospects. The churches furnishing prospects and participating in the campaign were: First Church, Baton Rouge; University Church, Istrouma, North Baton Rouge, Zachary, Wesley Chapel, Greensburg, Blackwater, Slaughter, Baker, Deerford, Magnolia, Live Oak, Ponchatoula, and the East Baton Rouge church that is in the process of being organized.

Rev. Ira Brumley, executive secretary of the Conference Board of Education of the North Arkansas Conference, directed the school and gave the instructions to the teams each evening visiting in the city of Baton Rouge. Various ministers gave the instructions to the teams visiting in the neighboring towns. The school reached a high point of interest as the teams reported increasing success after each evening of visitation.

It is hoped that each pastor attending the school will train a group of laymen in his church and conduct a visitation campaign.

JURISDICTIONAL COUNCIL MEETING AND RURAL CHURCH SEMINAR

The Jurisdictional Council will meet in the First Methodist Church, Tulsa. Okla., on April 30th. The council is composed of the bishops of the jurisdiction, the chairmen of the Jurisdictional Boards and Jurisdictional Conference standing committees, and the officers of the Jurisdictional Conference. The officers of the council are:

Bishop William C. Martin, Bishop A. Frank Smith, Dr. Charles E. Schofield, chairman; Dr. Paul W. Quillian, vice-chairman; Dr. A. W. Martin, secretary; Mr. Lovick Pierce, treasurer.

In connection with the council meeting there will be held a Seminar on the work of Methodism in rural areas. Selected representatives from each Annual Confrence are:

A district superintendent,

A rural minister,

A rural layman,

The town and country chairman or member,

Paid rural worker, if any,

Representative of the Woman's Society of Christian Service and a

Representative from each church college.

The Seminar is open to anyone interested. The purpose of the Seminar is to develop definite plans and policies regarding the work of the Church in the vast rural areas of this jurisdiction.

REV. J. M. BRADLEY LAID TO REST

News of the death of Rev. J. M. Bradley in a hospital in Jackson last Sunday cast a pall of sadness over the entire town of Macon which has always claimed him as its own. Critically ill though he had been for several months, his loving friends and family had prayerfully hoped for his recovery.

This man of God, who exemplified all the qualities which characterize his chosen profession, has spent his life in the teaching and furthering of the word of God in such a manner that it may ever be said "he practced what he preached".

Funeral services were held Monday afternoon in the Methodist church auditorium at 2:30, with Rev. T. E. Gregory officiating, assisted py Rev. V. C. Curtis, presiding elder; Rev. N. J. Golding, vice-president of Millsaps College; Rev. S. H. Caffey, and Rev. J. A. George. The Methodist choir sang during the services, after which burial took place in Odd Fellows cemetery.

Pallbearers were E. F. Hardin, Jr., Sam Featherston, O'Dell Sanders, P. K. Bethany, A. P. Mullins and Paul Silvey. The board of stewards of the Macon Methodist Church and all visiting ministers acted as honorary pallbearers. Forty-five visiting ministers attended and sat in a body.

Brother Bradley, as he was affectionately known by everyone, was born in Robertson county, Tennessee, on August 26, 1870. He received his education in the Normal school of Tennessee. On December 28, 1892, he married Miss Una Webb of Orlinda, Tenn.

In 1893 Bro. Bradley joined the North Mississippi Conference, and he served pastorates in Water Valley, Clarksdale, Aberdeen, New Albany and Greenwood before coming to Macon in the fall of 1937. In 1942 he was superannuated but continued as supply pastor until last November.

Survivors are his wife, a son, J. M.

ley, Jr., of Little Rock; a daughter, Mrs. R. D. Fitts of Jackson, and a sister, Mrs. R. M. Cook, of Robertson county, Tenn.—Macon Beacon.

SCHOOL EVANGELISM, BATON ROUGE

Dear Sir:

The Baton Rouge School of Evangelism was concluded last night with 432 additions to the church, 175 first commitments to Christ, and 257 transfers and reinstatements and reclaimations.

A general meeting of the ministers of the Baton Rouge and Lake Charles Districts was conducted each day by Rev. Ira S. Brumley, secretary of the Board of Education of the North Arkansa Conference.

Instruction centers were conducted at supper meetings each evening at Zachary, with Rev. H. A. Rickey as instructor; at First Church, Baton Rouge, with Rev. Ira S. Brumley as instructor; at Live Oak church, with Rev. J. K. Tunis as instructor; at Wesley Chapel, with Rev. A. J. Cain as instructor; at Greenburg, with Rev. H. B. Crammer as instructor, and at Blackwater, with Rev. E. E. Sylvest as instructor.

Sixty-five teams, each composed of one minister and one laymen, visited 955 persons and obtained 432 commitments for sixteen co-operating churches as follows:

	First commitments	Letters etc.	Ttl.
First Church (including 61 for new church)	50	101	151
East Baton Rouge (included above)	16	45	61
Istrouma	22	24	46
North Baton Rouge	16	19	35
University	3	22	25
Blackwater	4	9	13
Greensburg	4	16	20
Wesley Chapel	16	12	28
Live Oak	14	11	25
Magnolia	3	2	5
Zachary	26	18	44
Baker	15	9	24
Slaughter-Deerford (report incomplete)	....	....	....
St. Francisville	2	4	6
Ponchatoula	....	2	2

A new church, to be temporarily known as East Baton Rouge Methodist Church, sponsored by First Methodist Church, Dr. L. N. Stuckey, pastor, will be organized Sunday afternoon. March 10, with 61 members. Rev. L. L. Booth, recently returned from service in the Pacific as navy chaplain, is the pastor of the new church.

Sincerely,

VIRGIL D. MORRIS, D. S.

GOOD NEWS FOR CHURCHES PLANNING BUILDING PROJECTS

We are pleased to announce that Mr. H. M. King, after a term of service as commander in the United States Naval Reserve, has returned to Louisville and has been added to our staff. Mr. King holds a Bachelor of Science degree in architecture from the University of Minnesota and a Master in Architecture from the Massachusetts Institute of Technology, and will devote all his time to the field of church architecture.

His services will include consultation in the field on special problems, supplying [illegible] plans for church and educational [illegible] review and constructive criticism of plans prepared by other architects and such other forms of architectural service as may be practicable.

Local church building committees are urged to submit preliminary sketches of proposed buildings for study and review. A statement of the facilities needed for a full service program of the church will permit a more comprehensive study of the plans. Such consultation in the early stages of church building enterprises will, it is believed, help prevent costly errors in planning.

Those interested in this type of service will please address Mr. H. M. King, 1115 Fourth avenue, Louisville 3, Ky.

RAYMOND CHURCH DEDICATES RENOVATED AND ENLARGED BUILDING

In a very impressive ceremony the Raymond Methodist Church dedicated an enlarged and renovated church building Sunday evening, March 3. Rev. Guy M. Hicks, the district superintendent of the Lake Charles district, assisted Rev. C. B. Krumnow in the dedication.

This service of dedication was a highlight to many years of progress and growth on the part of the Raymond church and Raymond charge. The church is over half a century old. There was a time when the church was used as a landmark, giving direction to those who journeyed from Elton to Jennings across the unsettled prairie. It has been a landmark in the spiritual journey of the people of this rural community for these many years.

The Raymond church has seen this community pioneered and settled by brave and strong men. It has been through experiences of failure and success, joy and sorrow. It has thrilled at the sight of children presented at its altars for baptism, and it has watched theses amec hildren grow to young manhood and womanhood, return to its altars, be joined in holy wedlock, and find their way, united, through life. It has seen a prairie community grow into one of the finest agriculture communities in the

The church itself has kept pace with a growing community. During recent years it has added an educational building, improved its physical plant in general, and provided a comfortable home for its pastor. It has grown in attendance and membership. It has been conscious of its obligation as a church, universal in nature. During the last several years it has not only maintained itself, but has helped through its missionary giving, to maintain other churches less fortunate than itself around the world. Last year the Raymond charge, having a quota of $1,000, laid on the altar during one Sunday the total of $2,002 for the Crusade for Christ.

About twelve years ago there was some talk of abandoning the Raymond church. It was just one more of the "rural" churches which are so often neglected by our conferences. Thank God it was not abandoned, and that a little glowing flame of faith has come to be a glowing fire giving spiritual warmth to all throughout the community.

A growing rural church in a growing community, the Raymond church has a future. Rev. Krumnow, who has been its pastor for the past ten years. feels there can be no better people to work with, and that the progress of the past is also a trend of the future.

C. B. KRUMNOW.

CORONET PRESENTS A LAYMAN'S REASONS FOR WORSHIP

Churchgoing is an adventure!

So says William F. McDermott, author of "Why I Go to Church" in the March issue of Coronet magazine. This distinguished layman claims that worship gives one a chance to range the universe in thought—and the world in service. Churchgoing to him is physically refreshing, mentally stimulating—and spiritually quickening.

The personal services rendered by the church are almost incalculable, the article declared. The aid of the minister at the time of death is generally known, but little is known of how mercy is asked of court where wayward sons are on trial; how a ton of coal, a grocery order, clothing, medicine, temporary living quarters are provided for the destitute.

McDermott appreciates the world-contacts one makes through religious affiliation. The preacher bores in deeply as he seeks the true meaning of events and their relation to life. He looks ahead for a perspective. In the hurly-burly rush of daily life, man's vision becomes distorted. The minister brings, by spiritual interpretation, our life and its purpose back into sharp focus.

There is a thrill in the fact that the church is the most democratic institution on earth, McDermott adds. Anyone can belong—regardless of status in life. And it's a going institution. Somehow it succeeds in spite of all obstacles. In 1939 Chicago had 1600 churches and 245 banks; at the end of the depression it still had 1600 churches, but only 45 banks. The Gibralter of finance didn't prove as strong as the Rock of Ages.

One of the greatest stimulations derived from church connection, continues Coronet, is in exploring the Bible under trained leadership. Intellectually, it is the classic of all literature; spiritually, it is a divine revelation. The Bible is not an easy book to read, but the average minister will gladly act as tutor for any person or group who wishes to mine its wealth.

McDermott also goes to church because he wants his children to acquire the habit. There they meet the finest youth and absorb the best ideals. As children grow up under the influence of church attendance, religion becomes a vital part of their lives. They form the habits of charity, good will and co-operation that will make them the highest type of adult citizen.

The church glamorizes the present and glorifies the future, declares Coronet. It constantly reminds one of the dignity of man and of his labor. The Jew in his synagogue and the Christian in his church find alike the fellowship with God that makes life on earth noble and the life hereafter worth struggling for.

The crowning thrill of religion, of course, is experienced in worship and devotion. The spirit of worship is progressively enriching and delightful; yet it must be cultivated to be appreciated. Worship may be had in the open field, in a hall or a home, but it reaches its heights in the beauty of the church. Then, concludes Coronet, one really finds fellowship with the Eternal.

HEADQUARTERS
for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Jurisdiction Meeting

The sixth annual meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction was held in the auditorium of the Peabody Hotel, Memphis, Tenn., February 26-28, 1946, with Mrs. E. L. Hillman presiding.

The Mississippi Conference was represented by Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. T. H. Fore, Mrs. C. E. Mullins, Mrs. R. E. Rollings, Mrs. John Cirlot, Mrs. Stanley Wilson. Mrs. Fore was called home because of the serious illness of her father, so Mrs. Alvis McNeill, who was attending as a visitor, was seated in Mrs. Fore's place. Mrs. D. L. St. John attended as a member of the Jurisdiction Executive Committee, Mrs. Paul Arrington as a member of the Division. Miss Maude Fail, Miss Sophie Kuntz, and Miss Lena Mae Rust were present as members of the Deaconess' Conference. Miss Sarah Bennett as a member of the group of foreign workers at home on furlough.

The Tuesday evening session was designated as Guild Night, and Mrs. K. W. Warden gave her report showing the splendid advance of this part of the W. S. C. S., which is new in the Southeastern Jurisdiction. The speakers were Miss Norma Craven, missionary to Malaya, who was dressed in the native costume; Miss Enelida Geymonat, of Uruguay, now a student at Scarritt College, who told of our work in her country. The Fellowship Hour following the session was a courtesy of the Memphis Guilds.

Wednesday morning Mrs. Hillman brought a challenging message to the women of the Jurisdiction. The past year was marked by unusual gains, but we still have "too many unorganized places, too little giving, too little attempted for the building of the Kingdom of God." We should be sobered by the task before us. She emphasized the need for new missionaries at home and abroad as countries formerly closed by the war are being reopened to us.

Reports were heard from a number of officers, the outstanding one being that of Organization and Promotion by Mrs. D. L. St. John. Advance in every part of the total program of work, with the goal of a "million dollars for missions" overpaid by $96,469.59. The goal for 1946 is "More than a million dollars for more than a million missionary needs."

The speakers were: Miss Ellen Studley, principal of the Union Bible Training School for Women, of Peiping, China, who stated, "the future of China depends largely upon the spiritual and financial support of American Christians. . . . West China should have priority for new workers;" Mrs. Clara Butler, of Esther Hall, San Diego, California, who told of the work of this institution.

The noon meditation on Wednesday and Thursday was led by Miss Margaret Applegarth, chairman of the Committee on World Day of Prayer, of the United Council of Church Women. She emphasized the importance of "the family of the whole Church of the whole world" using on Wednesday the words of the Benediction and on Thursday a part of the Communion Service. She placed the larger part of the responsibility for the future of the Christian Church on the women. Last year the women of America spent more for costume jewelry than they have given for missions "since the time of Judson!"

Two speakers appeared Wednesday afternoon: Dr. O. M. Geer, of Dearborn, Michigan, of the Bishops' Committee on Industrial Relations, told of conditions which we must help to change if we live up to our Social Creed; Miss Sallie Lou MacKinnon, Executive Secretary for Africa and Europe, gave an account of her recent trip through Africa and revealed the immediate opportunity for the Methodist Church, which has the largest territory of any Protestant Church.

Wednesday evening's theme was "Crusaders for Tomorrow's World." The candidates for home and foreign service, now at Scarritt College, were presented by Mrs. J. S. Van Winkle; Warren McSwain, of the Memphis Conference Youth Fellowship, brought a message from that group; Mrs. J. D. Bragg, president of the Woman's Division, stressed the fact that we must take our work in building the Kingdom of God and a world brotherhood more seriously in this atomic age. We cannot drift or dream—there is hard work to do which must be done now.

Thursday morning was given to Home Work, with Mrs. C. C. Sapp introducing three speakers: Miss Mary Anna Howard, presenting Bethlehem Centers; Miss Arline Tyler, Rural Work; Mrs. Elizabeth Brubaker, work on the college campus. Each Conference president gave the highlights of the 1945 work in her Conference.

Thursday afternoon Mrs. H. L. Talbert presented the Foreign Work, introducing two speakers; Miss M. Esther Rowland, missionary to Korea; Miss Rosa May Butler, missionary to China.

The feature speaker for this closing session was Miss Henrietta Gibson, Division Treasurer, who stated that she was overwhelmed by the giving of the women of the Southeastern Jurisdiction. She showed how our work is restricted by lack of sufficient funds. The Pledge Service followed her message.

Mrs. Bragg conducted the installation service for the officers, who are: Mrs. W. H. Ratliff, president; Mrs. E. U. Robinson, vice-president; Mrs. J. Roy Jones, recording secretary; Mrs. C. O. Hinton, treasurer; and the following secretaries: Mrs. C. C. Sapp, home work; Mrs. J. M. Johnston, foreign work; Mrs. M. E. Tilly, C. S. R. and L. C. A.; Mrs. R. M. Howell, Organization and Promotion; Mrs. D. R. Little, Missionary Education and Service; Mrs. K. W. Warden, Wesleyan Service Guilds; Mrs. D. J. Cathcart, Student; Mrs. D. L. Fouts, Youth; Mrs. H. R. Cogburn, Children; Mrs. Stanley Wilson, Literature and Publications; Mrs. G. C. James, Supplies; Mrs. W. L. Mullican, Spiritual Life; Mrs. M. D. Eblen, Status of Women; Mrs. J. W. Payne, Research; Mrs. B. R. Stout, Missionary Personnel.

Mrs. D. L. St. John was elected a member of the Jurisdiction Council, and Mrs. E. V. Perry was made a member of the Standing Committee on Nominations. Mrs. Stanley Wilson will serve on the Standing Committee on By-Laws.

Among the social events were the dinner for the workers; the dinner for the Conference president, and the breakfast for the vice-presidents; the buffet supper for the Executive Committee.

Thursday evening the Mississippi Conference delegation had a special dinner at the King Cotton Hotel, honoring Mrs. St. John and Mrs. Wilson, to whom beautiful fountain pens were presented from the Mississippi Conference.

The Mississippi Conference

The annual meeting of the Mississippi Conference Woman's Society of Christian Service will be held in the Capitol Street Methodist Church, Jackson, March 26-28, 1946.

Because of the crowded condition of the hotels, delegates should make their reservations early. It has not been possible to secure a stated number of rooms for the delegation, so each person is "on her own."

We hope to give the entire program next week, but we can announce that Tuesday evening will be Guild Night, with the members having a "dutch dinner" at 6 o'clock (arrangements to be announced).

Dr. Hugh C. Stuntz, president of Scarritt College, will be the outstanding speaker and will bring a special message to the youth on Wednesday evening, when they will be the special guests.

This is election year (one year late) and there are other important matters to be decided.

Zone Meeting

Eighty women, some of them from other states, were in attendance at the first quarter's meeting of Zone No. 2, Seashore District, held in the Main Street Church, Biloxi.

Mrs. W. B. Carr presided and the program, "Instruments of Peace," which she arranged for the entire Conference was presented.

Instrument No. 1, Spiritual Life, was used as the opening worship service. Mrs. W. A. Welch, district Spiritual Life secretary, gave the talk on "Looking at the Cross," followed by a solo, "I Won't Go Over Jordan Alone," by Mrs. Earl Welch, who was dressed in a beautiful white formal and stood by a large illuminated cross. Mrs. Lawrence Wilkerson closed the service with a solo, "Above the Hills of Time."

Around the chancel the "stations" for the instruments of peace had been arranged.

Mrs. C. O. Brock presided over Station III, giving a chart on the W. S. C. S., with emphasis on libraries, maps, and pictures. She presented all the phases of missionary education and service.

Station IV was in charge of Mrs. F. J. Nelson, who used a 7-leaf poster to depict the work of Christian Social Relations and Local Church Activities.

Station V, Finances, was a Bank Teller's Window in charge of Mrs. J. L. Dickey.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

New Jurisdictional President, Our Own Mrs. W. H. Ratliff

Mrs. W. H. Ratliff of Sherard, Miss., president-elect of the Southeastern Jurisdictional Woman's Society of Christian Service of the Methodist Church, succeeds in the presidency Mrs. E. L. Hillman of Rocky Mount, N. C.

Wife of a Delta farmer, Mrs. Ratliff has been active in the work of the Woman's Society of Christian Service, serving as president of the North Mississippi Conference 1939-44. Previous to that time Mrs. Ratliff served as vice-president of the conference and as Conference secretary of young people. She is a member of the Southeastern Jurisdictional Council.

In addition to her official relationship, Mrs. Ratliff served as a delegate to the Unifying Conference at Kansas City and as a delegate to the Southeastern Jurisdictional Conference of 1940 and 1944.

Mrs. Ratliff has worked with the Women's Federated Clubs in Mississippi and with the Mississippi Congress of Parents and Teachers on the state board.

As president of the Southeastern Jurisdictional Woman's Society of Christian Service, Mrs. Ratliff will have supervision over 17 conference societies in the jurisdiction. Her responsibility covers nine Southern states. The organization annually raises more than one million dollars for causes represented by the Woman's Society of Christian Service of the Methodist Church. —The Commission of Public Information of the Methodist Church, Methodist Information, Nashville, Tenn.

President's Letter

Dear Friends:

The reports for 1945 are in, and compiled. Let me congratulate you on the splendid increase of the total work. In spite of the many difficulties under which you have worked, you have proven your loyalty and are to be commended.

Some of the items of progress of special mention are: increase in membership, increase in number of local societies, increase in all financs, special commendation for work done in Scarritt Associates, led the jurisdiction in largest increase in joint classes, informal classes and libraries, second in the jurisdiction in increase in reading circle and number attending educational meetings. You will hear the full report at the annual meeting in March.

Plans for the First Quarter

1. Have the Bible study—"The Divine Fatherhood," by Henry Bullock.

2. Co-operate with the pastor in his Program of Evangelism.

3. Send an offering to Mrs. D. H. Hall, New Albany, Miss., for Wood College Building Fund. Send this offering before March 15. It is to be a love gift to the college honoring Mrs. Hall. We want all offerings in before our annual meeting, March 27, 28, 29.

4. Plan for the Missionary Unit on Africa for all children's groups. Make an offering in the additional sessions of children's groups. Send 40 per cent to the conference treasurer, 40 per cent to the church treasurer for World Service, and use 20 per cent in your local children's group. See "Child Guidance" and other church school material. Order the 1946 Yearbook for Children's Workers.

5. Check Conference Journal, page 70.

6. Let your project in C. S. R. and L. C. A. be training for Christian citizenship. This is a very important year. Be sure your voice is the voice of a Christian.

Meetings

Zone Meeting

Be sure to attend this quarter's zone meeting. The program is a most helpful one. If your zone is not active, write your district secretary for date and place of a nearby meeting. Material is in the hands of the district secretaries.

Annual Conference

Our Annual Conference will be held at Wood College, Mathiston, Miss., March 27, 28, 29. Each society is asked to send one delegate from the society and one from the Wesleyan Guild if possible. Send the president if possible, as the delegate. As soon as you elect your delegate, send her name to Mrs. Walter Russell, Wood College, Mathiston, Miss.

"Help us all to work steadfastly and unflinchingly toward that day when the Kingdoms of this world shall become Thy Kingdoms, and Thou shalt reign forever and ever, King of Kings, and Lord of Lords."—Ruopp.

ALMA B. SHARP,
Conference President.

The W. S. C. S. Makes Its Progress Report

It is almost the end of the first quarter of the W. S. C. S. year. Are you carrying out the program of work in a creditable way, Suppose you see where you stand by checking the questions below.

Have you:

1. Sent your list of 1946 officers and pledge to your district secretary,

2. Planned your quarterly executive meeting and invited the Wesleyan Guild president and treasurer? Reports are to be sent by April 1.

3. Sent an offering to the Conference treasurer as a love gift to Wood College, honoring Mrs. D. H. Hall? Please do so by March 27.

4. Actively coveted women for membership in the W. S. C. S.? We are short of our goal.

5. Drawn the employed women of your church into the Wesleyan Guild?

6. Kept in touch with young people away at college?

7. Presented the Missionary Challenge to the church youth through the new personnel leaflets listed on the back of September **Methodist Woman**?

8. Had the Missionary Unit on Africa for the children and ordered the 1946 yearbook for Children's Workers? Notice new report blanks in 1946 secretary's book.

9. Observed the 1946 World Day of Prayer—March 8?

10. Secured the subscription of every officer to **The Methodist Woman** and **World Outlook**?

11. Studied "The Divine Fatherhood" topic and encouraged the Study and Action Committee to plan some project as an outgrowth of the study?

12. Included a special membership (Life, Baby, etc.) in your yearly objectives?

13. Fulfilled your quarterly supply obligation by sending cash or supplies?

14. Promoted Christian Citizenship in your C. S. R. and L. C. A.? The State Narcotic Education program still needs material and moral support. While the Legislature is in session, our Christian voices should be heard.

15. Offered to co-operate with the pastor in his Program of Evangelism?

16. Checked the Conference Journal, page 70, and **The Methodist Woman**, November, page 16 (Instruments of Peace-Goals for 1946)?

17. Planned to attend some sessions of the Southeastern Jurisdiction Meeting in Memphis, at Hotel Peabody, February 26-28? Visitors are welcome to all meetings.

19. Elected your delegate to the Annual W. S. C. S. Conference, March 27, 28, 29, at Wood College, Mathiston, Miss.? Each society is allowed one delegate (preferably the president) and also one delgate from the Wesleyan Guild.

20. Have you sent the names of your deceased members for the Memorial Roll? If not, send them to Mrs. N. N. Maxey, Senatobia, Miss.

Plans for the remainder of 1946 will be available at the Annual Meeting. Be sure that your delegate brings home the recommendations for the year's work, which will be adopted there.

MRS. DAN COMFORT,
Durant, Miss.

OLD AGE

Sometimes the sun seems to hang for half an hour in the horizon, only just to show how glorious it can be. The day is done, the fervor of shining is over, and the sun hangs golden in the west, making everything look unspeakably beautiful, with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that man may realize, how worth while they are.—H. W. Beecher.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. C. I. Jones

The recent fire loss to Downs Hall of MacDonell French Mission School at Houma was supposedly covered by insurance for the building and for some of the contents. However, as one might expect, replacement figures go somewhat higher than the insurance for the building, and considerably higher for the contents **Miss Gandy lived in Downs Hall** and this was the dormitory which has housed all of the little girls and a few of the larger ones. Fortunately all escaped before the whole upstairs burst into flames, but they got out with only their nightclothes and lost all their belongings.

On hearing of the catastrophe, Mrs George Sexton, Jr., and Mrs. C. I. Jones drove from New Orleans to Houma, and found Miss Ella Hooper her usual cheerful self in spite of everything. The sewing room was humming with the making of new clothing, and supply boxes just arriving were hastiy opened hoping for clothes for these children. The old McCoy building had again been turned into a dining hall and kitchen for temporary use with a small gas plate and an old cook stove substituting for the newer equipment of the more spacious quarters of Downs Hall.

For this emergency your local society may wish to send cash supply gifts to your district treasurer, to be used to help buy the larger pieces needed. Some of you will have new and secondhand articles which can be sent direct to Miss Hooper at Houma for many of the things needed will be hard to replace. In reporting to your District Supply Secretary, it is hoped that you will report the full cash value of all new articles as cash supplies, besides stating the amount of postage used in sending all supplies. Secondhand articles will be useful to MacDonell School, but we only report the number of articles sent and place no cash value on them.

Miss Hooper wrote this week that things are moving pretty well by now and are on the upward trend. Work is a bit heavy, with Miss Gandy in Shreveport and three of the teachers in bed, but they are all getting better and Miss Gandy will soon return refreshed and reclothed.

One of our former students, Murphy Delaune, has recently received his discharge from the army, and is painting the Wesley House interior for us. Thomas Cantrell, another former student, has taken over the boys' work and helps with the teaching. He too has recently returned from overseas service. He is a wonderful help just when needed most. Miss Hendricks is fine as ever.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

For your information, here is a list of furnishings needed in Downs Hall:

9 new maple beds, complete with springs and mattresses.
4 new maple vanieties.
4 new maple vanity benches.
1 new maple dresser.
1 new maple chest of drawers.
1 new maple desk.
1 new maple windsor chair.
1 new maple studio couch.
8 new maple chairs, simpler than the Windsor.
1 new maple cedar robe.
1 radio, belonged to Miss Gandy.
1 electric iron.
1 electric fan.
6 metal chairs.
1 metal desk.
4 army cots, not furnished with matresses.
1 small rocking chair.
1 small bookcase.
1 small table, for study.
10 small metal beds, complete with mattresses.
10 small chairs, primary size.
6 linen window shades.
16 sets curtains.
8 sets of draperies, cretonne.
6 small rugs, cotton.
40 blankets and quilts.
60 sheets, most of them for single beds .
20 bedspreads
40 pillowslips.
60 towels, bath, marked with yellow borders.
40 washcloths. marked with yellow borders.

Books, assorted, mainly schoolbooks and reference works, and a few story books.

Note: We have an ample supply of pillow slips for replacements.

Four of the small beds and two army cots may be redone for use. They are scorched and burned, but we hope to do them over for use. All other supplies in the dormitory section are a total loss.

Downstairs, in the kitchen and dining room, the loss was mainly by water and soot and some breakage, but not a great deal. All table linen we can save, I think, by repeated bleachings and care.

Kitchen articles known to have been destroyed in the fire: 1 small tray, aluminum, size 12x12 inches; 1 percolator, electric, about 5x9 inches; 1 large coffee pot, gallon size; 1 coffee pot, porcelain, quart size; 2 quart pitchers, aluminum; 6 cream pitchers, porcelain, about half-pint size; 2 sugar bowls, nickelplated; 1 small aluminum stew pan, 1 small gray enamel pot, several cereal bowls and small pieces of crockery, including some of the cups in a coffee set, etc.

Nearly all of the larger pieces of equipment in the kitchen are undamaged except by rust and water, but can be cleaned and restored, we think.

If your local supply secretary did not send an annual report of the Supply Work of your society for 1945 to your District Supply Secretary, please send it to her now, for even though it is late she is very eager to credit every society in her district with some supply work done during the past year. Districts which have this distinction will receive recognition from the jurisdiction at the conference in Baton Rouge, so contact your District Supply Secretary.

DO YOU REMEMBER?

R. B. Eleazer

Do you remember what happened after World War I? There was an increase in lynching, there were race riots, and there were organizations such as the Ku Klux Klan which promoted and exploited racial intolerance. Unless people of good will are on guard and act vigorously, history may repeat itself. The recent inter-racial clash at Columbia, Tenn., serves to highlight this danger. Here are some timely suggestions offered by the **Southern Frontier**, organ of the Southern Regional Council:

1. Look out for rumors or other symptoms of racial tension, and do our best to counteract them.
2. Be ever alert to tense situations that may lead to serious trouble, and take preventive steps wherever possible. Notify your local, state or regional inter-racial organization when such occasions arise.
3. Establish friendly contacts with your mayor, police chief and sheriff, and help them to see that much racial friction can be prevented by the wise use of police power.
4. Confer with people who handle the public on busses, street cars, etc. Many tensions can be eased by good judgment and the co-operation of interested groups.
5. Be courteous when speaking of people of minority groups, and discourage by your own example the use of derogatory and contemptuous words.
6. Try to establish an honest bond of confidence and co-operation with other groups across denominational and racial lines.

DR. MOTT ON 101st TRIP TO EUROPE

After one hundred trips across the Atlantic by steamship during the past fifty years, eighty-one-year-old Dr. John R. Mott, Methodist layman and one of American Protestantism's most noted leaders, made his one hundred first trip recently by airplane. During this trip he presided over meetings of the provisional committee of World Council of Churches, and visited church leaders in England, Norway, Denmark, Sweden, Russia, Germany and Holland. During his more than a half century of leadership, Dr. Mott has helped in the founding and presided over the World Committee of the Y. M. C. A., the International Missionary Council, the World Student Christian Federation and other bodies. On this trip, Sweden decorated him with the Prince Carl Medal for "distinction in international humanitarian work". After World War I, in which he had charge of the Y. M. C. A's ministry to prisoners of all nations, he was decorated by a number of European governments.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 17, 1946

RELIGION IN EVERYDAY LIFE

Scripture, Ruth (Printed Ruth 1:8-17).

Golden Text: Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.

—Ruth1:16.

The lesson study for today takes a refreshing turn. In it we change from the story of Israel's idolatry and the manifestation of God's wrath to what is the most beautiful and the most unspoiled romance of the Old Testament. Unlike the stories of Rebekah and Isaac, Jacob and Rachel and some others, the story of Ruth is more developed and is free from some of the tragic circumstances which leave a touch of shadow upon them. It is the one romance in which the literature of life is completed. It is rooted in the soil of tragedy, but a tragedy of circumstances rather than that of human apostasy and impurity. At the end of the bitter struggle, inward and outward, by which Israel became a nation, we come upon this fascinating story which is as a golden link in the record of Israel's role in the redemptive work through which man is saved from the utter ruin caused by sin.

At the End of a Trail of Sorrow

The story of Ruth opens with a scene presenting three widowed women, childless and alone. The three journey together to the borders of Judah of which Naomi, the mother-in-law, was a native, while the daughters in law were of Moab. When they reached the border Naomi realized that she would be the only tie which Ruth and Orpah could have in her home land. So she bade them return to their own people where their hopes of a home and a family might still be fulfilled. For all three of them it was a tragic and sacrificial choice which they had to make. The property which Elimelech and Naomi had acquired before the famine forced them to take refuge in Moab was gone, he was dead, as were the two sons, and Naomi was left with two daughters-in-law of pagan birth, and she hungered for the hills of her own home country, and for the religion of her own people.

But——

When she came to the border she came face to face with the necessity for making a choice between her wish to be back home again and her partners in sorrow who were the remnants of the only family which she could ever have. It was a cruel moment, but she rose to the occasion and planted upon the cheeks of Ruth and Orpah a kiss which incorporated her motherly devotion and her sacrificial spirit. She bade her daughters return to their own Moab where their hopes for life and a home might be fulfilled. If it was a time of testing for Naomi, it was no less so for Ruth and Orpah. To turn back would mean to put behind them forever the beautiful years of which Naomi was the only remaining symbol. It was more, however, than breaking a natural affection, for Naomi's parting words referred to the "land of Jehovah". It was for all of them both a natural and a religious tie that must be broken.

The three women wept together, as they had done before, but at the end of their sharing in the distress of the moment, the differences in character of the two young women were revealed. It does not seem that there was such a difference in the love and loyalty of the two as to warrant the blame sometimes attached to Orpah. They were emotionally different, and Orpah was apparently the more practical, or shall we say less romantic in her nature. She returned Naomi's kiss and set her face toward Moab and the pagan altars where she had worshipped from childhood. For one brief moment she stands in the spotlight of history and then disappears forever.

Ruth Chooses Naomi and Jehovah

Ruth lingered with Naomi, apparently gripped by a personal attachment for her mother-in-law, but Naomi did not weaken in her sacrificial determination. Pointing to Orpah, she bade Ruth go with her sister-in-law and to her own god. In response to this second appeal of Naomi, Ruth burned every bridge that might keep her contact with either her native land or her native religion. "Intreat me not to leave the, . . . thy people shall be my people, thy God my God". There is perhaps nowhere in all the literature of the world a finer expression of filial loyalty and religious devotion than that summed up in the resolution of Ruth as she crossed the border with Naomi and accepted by the same act the altar and the worship of Jehovah. The choice was not made without real sacrifice, but the years ahead were destined to justify her faith and her loyalty.

The Sequel

It would have been a lovely idyl if the story had ended with that dramatic moment on the border of Judah and Moab, but its inclusion in the literature of the Old Testament had yet a purpose to be met. In Bethlehem, the friends of the years before the famine said, "Is this Naomi?" Naomi's soul was filled with sorrow as the name "Mara", by which she wished to be called indicated. But for the beautiful and lovely Ruth it was a propitious moment. They arrived at the beginning of the barley reapers in the fields of Boaz. There began reapers in the fields of Boaz. There pegan the romance which ended in her marriage to Boaz and through that marriage she became the ancestress of David, Israel's great king and psalmist, and through her the Son of Man was descended.

The Practical Lesson

Apart from the place of Ruth in the genealogy of Christ, is the everyday applition of the spirit of loyalty and devotion embodied in the story. Ruth's strong attachment for Naomi and to Naomi's religion was no accident. She found the reason for it all in the home into which she had been adopted. In the home of her exile mother-in-law she learned a way of life which she had not learned at the altar of her pagan god, and through her the the blood of Jew and Gentile mingled in the veins of the Christ. She lifted common toil to a place of honor and respectability unknown before, and the Moabitess achieved a tolerance for the Gentile world never accorded to it before. In her the reproach of the Gentile and the barbarian was dissolved. Her ministry was not that of an uplifter, but of the uplifted. Such is still the one and only high road to immortal service.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.—Emerson.

The only difference in being in a mental rut and being in one's grave is the absence of a formal funeral. One is mentally dead and buried when one stops the process of learning and adjusting.—Walter E. Cole, in Standing Up to Life.

To let friendship die away by negligence and silence is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage.—Samuel Johnson.

A great many people exhaust themselves getting ready to do their work. They are always preparing. They spend their lives getting ready to do something which they never do.—O. S. Marden.

A DEBATE IN THE METHODIST CHALLENGE

Between Dr. Wm. P King, for 8 years Editor of The Christian Advocate, Nashville, Tennessee, and Dr. R. P. Shuler, Editor of The Methodist Challenge, on the question of "Progressive Revelation." The debate will extend through four issues of The Methodist Challenge, beginning in April. Subscription is $1.00 per year in advance. Send subscriptions to:

THE METHODIST CHALLENGE
1201 S. Flower St.,
Los Angeles 15, California

THE CHRISTIAN FIRESIDE

SPELLING

Vivian T. Pomeroy

Nicholas Seymour was six; went to school every day; liked it.

One day he came into the house, shouting, "I can spell, I can spell, I can spell long words."

"Oh, can you!" said Dan, his elder brother, who was thirteen and often got bored with young Nick's excitements. "Always screaming round about something," Dan would say. "It may be all right in Prep stage, but he'll have to quit that when he goes to a proper school." "My school is a proper school," Nick would cry. "Isn't it, Mother?" "Of course, it is," Mother would say. "Mothers always agree with babies," Dan would scoff. "But I'm not a baby," Nick would say. And Dan would add, mimicking Nick's voice, "Am I, Mother?"

So you see this story is about a nice, loving, ordinary family.

And Nick was shouting, "I can spell long words, hard words." "All right! We'll see," said Dan. "Come and get your lunch, and afterwards we'll get some paper and we'll see."

"Sure we'll see," said Nick.

After lunch Dan got some paper and a pencil. "Now," he said. "Sit down, and I'll tell you the words."

Nick sat down, but the chair was too low; so he knelt up. He took the pencil.

"Once upon a time," said Dan.

Nick's tongue curled itself out and over his lip. He bent over the paper. He breathed very hard. Very carefully he printed the words; then he looked up. "Go on," he said, "I've done that."

"There was a zoo," said Dan, and he giggled a little and tried to make a face for Mother to laugh at, but she was looking down at her knitting.

That took a longish time. Nick's tongue came out and went in again. He changed the way his knees went on the chair. After a long time he said, "Any more?"

"Oh, sure!" said Dan. "Five more words."

"Go on, then," said Nick. His face was quite red.

"With," said Dan, "an elephant in it. That's all."

Scratch, scratch, went Nick's pencil. And then there was a long, long wait. Nick shuffled about. Mother knitted. Dan kicked at the fender by the fire. Nick's nose was close to the paper, his pencil printed slowly. At last he said, "I've done it."

"Let's see," said Dan—and then he threw back his head and laughed. "Sure you can spell," he said. "You sure can make new spelling for old words. Listen, Mother!"

Nick had written this: ONCE UPON A TIME THARE WAS A ZOU WITH AN EFULUNT IN IT.

"Are you listening, Mother?" said Dan. "Listen! Elephant —EFULUNT! That's the guy who can spell."

Nick said: "But that's a longer word than I meaned."

"Meant, darling," said Mother. And she put away her knitting and went over to Nicholas, who looked a little like crying. "Shall I tell you what I think?" she said. "I think you made a very good shot at it. Anyway, it isn't the spelling that's so important; it's the way you try. Now let's try again."

"Yes, let's!" cried Nick.

"And then," said Mother, "we'll get Dan to spell RHINOCEROS—a creature with a thick hide."

But when they had got ELEPHANT right, Dan was nowhere to be found.—Used by special permission of the author and the Christian Leader.

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ON A WIDE CIRCUIT

by W. W. Reid

RED HATS AND POVERTY

My diary of mid-August, 1939, notes that on a Sunday afternoon in Southampton, England, I attended service in a high Anglican church. But I was not in a worshipful mood. The burning candles, the putting on and off of vestments by the curate, the drone of intoned and chanted prayers—some just before the altar, some at the rear of the center aisle; all this perturbed my spirit which leans heavily toward Quaker simplicity.

But suddenly there came a "revelation" to me: It was not the language, the tone, the garments that counted; it was what was in the worshipper's heart as he used these vehicles (hindrances to me) to approach God. I had just come from Africa and India. I had seen men and women in all manner of dress, in grass-roofed and non-roofed temples; had heard God addressed in two score tongues. His praises sung in songs that sometimes offended my ears. But I had accepted all this as genuine expression of man's adoration, worship, praise, petition. The yearnings of their hearts—shorn of dress, of language, of tone—were heard by God. . . . And why not the same in this service of which I was not truly a part? . . .

Hearts and minds and spirits, steeped in the Protestant tradition, have rebelled these recent weeks at the pomp, and ceremony, and ostentatious display of wealth and pageantry that accompanied the creation of new "princes of the church" in Rome, and the "overplay" of its importance by the American press. The gold rings and chains, rich vestments, feastings, and pageantry strike us harshly at a moment when UNRRA is sending from Europe stories of starvation, of raggedness, of homelessness, of coming death for millions of people. We recall that the rich young ruler—prince of another day —had gold, and fine raiment, and great wealth; but Jesus said to him, "Go and sell all and give to the poor".

Yet I think it is well for Protestants to ponder that it is not this outward ceremony but what went on within the hearts and souls of these new cardinals that really matters. If from this ancient ritual they and the laity of their churches took new consecration for the teaching and serving of men in the name of Christ, if by it the Holy Spirit gave them new insights and powers, all Christendom and all the world will be richer and nobler.

And it is well for Protestants to recall that within the Roman Catholic Church there are also thousands of humble parish priests, and missionaries to distant lands, and monastic groups sworn to service and simplicity and poverty. They — without pageantry or publicity—serve God and mankind not always as we would, perhaps; but the world would be far poorer without them.

A CALL TO THE CHURCHES

The Council of Bishops of the Methodist Church in session at Atlantic City, on February 22, 1946, after serious consideration of the State of the Church and the Nation, has been led to set apart June 2, 1946, the Sunday before Pentecost, as a Day of Prayer to Almighty God for the curtailment of the alcohol beverage traffic in America. We call upon the ministers and officials of our forty thousand churches—and upon any others who will join with us—to give prayerful consideration upon this June Sunday to this present-day menace. We seek Divine guidance for ourselves and for the moral and political leaders of America in saving this nation from moral and spiritual degeneration. If our nation is to furnish responsible leadership to the world in this new age of power, we must be a sober nation. The liquor interests in Washington and elsewhere in this country have not been content with supplying the demand, but they have set themselves without conscience to increase the consumption of intoxicating beverages. The liquor bill of the American people has now reached the gigantic figure of $7,000,000,000 annually, and continues to grow, with the increase at the same time of juvenile delinquency, prostitution, gambling and other evils that go along with the commercial beverage alcohol traffic.

We urge that on June 2d our pastors and laymen prayerfully face this menace, and that we refresh the minds of all our people concerning the traditional attitude of Methodism toward the buying and selling of intoxicating liquors, and especially concerning the pronouncements of our General Conference. Above all, we are concerned for the Christian Conscience of the Church and the preservation of the high character of the American home. We call our people to this Day of Prayer as the initial step in an intensive program of education and commitment to be carried on in the months ahead.

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REV. J. M. BRADLEY PASSES

A note from Mrs. J. M. Bradley brings us the first information that we had concerning the passing of her husband, Rev. J. M. Bradley. Bro. Bradley had been in ill health for a long time and went to the Baptist Hospital in Jackson, Miss., for surgical care about three months ago. Following his operation his life was despaired of, but after a long time he rallied from it and became conscious, but was never greatly improved. He suffered much and his death was doubtless a great relief to him. A capable and true Christian minister has gone from us and has been transplanted to the Home Eternal. We hope for a detailed account of his passing and a proper appreciation of him in the near future. Mrs. Bradley is spending a time with her daughter at 833 Fairview, Jackson, Miss.

BISHOP GARBER PAYS TRIBUTE TO BISHOP DECELL

My dear Dr. Duren:

The main reason for this letter is to thank you from the depth of my heart for your wonderful editorial concerning my good friend, Bishop Decell. I have just read that editorial and you have so well stated the wonderful characteristics of that good man. Although it is a long way from Geneva to Mississippi, yet I feel a great personal loss in the death of my good friend. I especially liked your statement that Bishop Decell had no reservations in his loyalty to any vow that he took at the altars of his church.

As I see these terrible conditions in Europe caused by the horrible Nazi system I realize more than ever before what the meaning is of friendship, kindness and tenderness of heart such as Bishop Decell always demonstrated. Methodism has lost one of its great men in the death of Bishop Decell, a man who never forgot to be a Christian friend to all of us. His death is as you say, a great blow to our Mississippi Methodism. In my last talk which I had with him before coming to Europe he told me of his dreams for our Mississippi Methodism. I endorse all the nice things you have written about Bishop Decell, and I want to thank you for this tribute to our mutual friend.

Fraternally yours,

PAUL N. GARBER.

RESOLUTIONS OF RESPECT

Whereas, Our Heavenly Father has taken home to Himself, one of our most loved members of Woman's Society of Christian Service, Mrs. Lucy S. Harrison; therefore, be it

Resolved: That we, as members of Woman's Society of Christian Service, Terry, Miss., pay a tribute of love and respect to her whose memory we shall always hold most sacred. Mrs. Harrison's loyalty to her God, to her family, and to her Church were always foremost in her life, and she will long be remembered for her enthusiastic loyalty, and her quiet manner in serving.

Be it further resolved. That we shall strive to carry on the work of our Lord, as Mrs. Harrison carried on while she was here with us.

Resolved: That these resolutions be spread [illegible] of Woman's Society of Christian Service, a copy sent to the family, a copy sent to the **Terry Headlight**, and a copy sent to the **New Orleans Christian Advocate.**

Respectfully submitted,
MRS. HILL H. DENSON.
MRS. GILBERT L. OLIVER.

MRS. NELLIE BURTON NEILL PASSES

Mrs. Nellie Burton Neill, mother of Rev. J. L. Neill, superintendent of the Seashore District of the Mississippi Conference, passed away in a Gulfport hospital on Sunday morning, February 24, after an illness of some weeks. Funeral services were conducted on the following day at the Montrose Methodist Church, conducted by the pastor, Rev. L. L. Matheny, assisted by Rev. George H. Jones of Nashville, Rev. W. L. Blackwell of Newton, and other Methodist ministers, of whom twenty-three were present for the service.

Mrs. Neill was born in Shubuta in 1856, the daughter of Rev. Reuben Burton, a local Methodist preacher, a physician and in his later life a colporteur for the American Bible Society, and Mrs. Ellen Thompson Burton. One of her brothers, Rev. M. L. Burton, was a member of the Mississippi Conference for approximately fifty years. Her father's family moved to Montrose in her girlhood, where she united with the Methodist Church, of which she was a lifelong member. Her husband, the late Charles F. Neill, an elder in the Presbyterian Church, passed away in 1930, just two days before their golden wedding anniversary. Two daughters also passed away some years ago. Surviving are five sons: Rev. J. L. Neill, Gulfport; C. L. Neill, Ellisville; M. L. Neill, Montrose; G. T. Neill, Woodville, and Alexander Neill, Texas.

BISHOP JOHN LLOYD DECELL

WHEREAS, Our beloved president and faithful co-worker, Bishop J. L. Decell, has been called from his arduous labors to his glorious and eternal reward;

RESOLVED: That we, the Board of Trustees of Millsaps College, pause in our work to pay a tribute of honor and affection to our departed leader;

SECOND, That we record our sincere appreciation of his constant interest in Millsaps College, and of his efficiency as an executive and administrator;

THIRD, That we pledge our loyal support to that last child of his brain and heart, Mississippi Methodism's Million Dollar Forward Movement;

FOURTH, That we take up the torch he held aloft in his last public utterance as he declared from the pulpit of his beloved Galloway Memorial Church his purpose to be more and more evangelistic in his ministry;

FIFTH, That we extend to the bereaved family our heartfelt sympathy, and pray the heavenly Father to comfort and sustain them;

SIXTH, That a copy of these resolutions be spread upon our minutes, and a copy sent to the **New Orleans Christian Advocate**, and a copy furnished Mrs. Decell.

J. R. COUNTISS.
N. J. GOLDING.

GAMBLING STATUTES INVOKED AGAINST OPERATORS, PROPERTY OWNERS AND SYNDICATES

Dear Dr. Duren:

Herein you will find an account of how we are dealing with gambling in Calcasieu parish. We are asking for five things: First, that the owners of the building and of the business be prosecuted where gambling laws are violated. Second, we are asking that all owners of gambling paraphernalia, slot machines, dice tables, etc., be prosecuted. Third, we are asking that all who lease or let any place or house for this illegal purpose be punished. Fourth, we are asking that all seized gambling paraphernalia be ordered destroyed in the presence of witnesses and that the serial numbers of such material be filed with the district court. (Act 231 of 1928 orders this.) Fifth, we are asking that all buildings wherein gambling takes place be ordered closed by the district court for one year. We believe that an organized effort is being made throughout Louisiana to violate flagrantly our gambling laws, and by this method convince the State Legislature that it is impossible to enforce those good laws. The gambling syndicates hope by this method to get the gambling laws of Louisiana rescinded, thus throwing the state open to gambling legally and providing some dirty revenue for the state treasury.

Sincerely yours,
A. C. LAWTON,
State Director

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Mrs. S. Lander presided at Station IX, Children's Work.

At Station X, three young people from the Moore Community House told of the value of Supply Work, with Miss Sallie Ellis in charge.

Mrs. C. L. Nelson, district secretary, presided at Station XII, Reports. Other Instruments were discussed in an open forum.

At noon the W. S. C. S. of the hostess church served a gumbo dinner.

In the afternoon the Wiggins W. S. C. S. presented the playlet, "Life Memberships," under the direction of Mrs. R. L. Dancer, assisted by Miss Ina Thompson. Mrs. Dancerand Mrs. W. F. Hopkins were presented Life Memberships.

The meeting closed with a message by Mrs. Harry Thompson, "Growing Spiritually," which literally led the group to the foot of the cross, and while all knelt at the altar Chaplain A. M. Ellison gave the prayer of consecration.

Tri-County Zone.

At the last quarter's meeting of the Tri-County Zone, Seashore District, held with the Kreole W. S. C. S., 140 women were present. Mrs. Maurice Taylor presided and the program, "Instruments of Peace," was presented.

A letter was written to Gov. Thomas L. Bailey, urging that he use his influence to rid the state of the sale of liquor.

Life Memberships were presented to 12 babies and 6 adults at this meeting.

J. REESE LIN—A MEMOIR

On Friday, March 1, Dr. J. R. Reese Lin quietly, without a struggle, slipped away and found that blessed immortality about which he had discoursed so brilliantly and with such unabashed confidence, like another Socrates, to many generations of college students, in his career as a professor of philosophy.

Like Socrates, too, he left his monument carved in the lives of his pupils, not in books. In the crypt of St. Paul's Cathedral this inscription is engraved on the resting place of Sir Christopher Wren, its architect: "If you would see his monument look about you". So it might be said of this great teacher, if you would see his monument look about you—in the market places, in the schoolrooms, in the pulpits, in the pews, in the courtrooms, in the happy homes of this great land. You find men and women in all walks of life, who carry with them the indelible stamp of his life and personality in their hearts and minds.

One of his earliest and most beloved pupils, Bishop J. Lloyd Decell, preceded him only seven weeks.

Born in Georgia, he lived the life of a Methodist minister's son during the tragic years of Reconstruction. His father, a man of fine mind and strong character, sent him in his early teens to old Emory College, where he graduated with distinction at eighteen years of age.

He was very sensitive to his environment of that day and to the molding influence of the great men of his time—men like Henry W. Grady, Joel Chandler Harris, Atticus G. Haygood, Warren A. Candler and others. He was a hero-worshipper, but he worshipped only nobility of character; none of his heroes ever had feet of clay. He wanted only the best always. He was not satisfied with mediocrity. He scorned compromise with evil, hypocrisy, or half-way measures. A man of strong convictions himself he had nothing but contempt for vacillation and lack of courage. But better still, he was able to inspire this passion for the noblest, the best in others. His students caught his enthusiasm.

As Dr. D. M. Key said of him: "Character is caught, not taught. It is caught from those who have character and the yearning for it, at the fever stage. Professor Lin's admirations were forever at that contagious temperature."

He taught in Georgia for some years, then took a master's degree at Vanderbilt, as first honor man.

Later he pursued graduate work at Cornell and Columbia Universities.

But it was in Mississippi that he did his great work and left his most enduring impression on his generation.

For some years he headed the high schools of towns in Mississippi and Louisiana, but finally found his natural career, his metier, as professor of philosophy, first at Central College and finally at Millsaps College in 1912. His great life work was done here.

His training and background in the field of secondary education peculiarly fitted him to become a leader in the reform of high school education in the South. For twenty-three consecutive years he served on the Commission for Secondary Schools in the Southern Association of Colleges and Secondary Schools, as a representative from Millsaps College.

A man of brilliant mind, consecrated life and social gifts, endowed with powers of profound thought and analysis, he also had a scintillating wit and humor. But he had a heart of gold. Not only his friends knew this, but most of all his family, to whom he gave a loyal and undying devotion. There is none to take his place ;he is irreplaceable: "The most Unforgettable Character I ever knew".

ALFRED P. HAMILTON.

SEMINARY RETURNS TO NANKING

Nanking Theological Seminary, the leading Protestant institution for the training of the Christian ministry in China, is returning to its war-riddled campus in Nanking, and has opened its spring term on March 9, according to cable advices. When the Japanese drove into Nanking, early in the war with China, the students and faculty "refugged" to Shanghai; later a large group of students and faculty went westward on foot to Szechuan Province and settled in Chengtu. The Shanghai group is now back in Nanking, and the Chengtu group hopes to follow shortly. The Rev. Handel Lee, D.D., noted Chinese educator, is president of the Seminary and is in Nanking.

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.—Earl Riney.

The Word of God is our only standard of judgment in spiritual things; that Word can be explained only by the Holy Spirit in answer to humble, believing prayer.—George Muller.

Everywhere there seems to be a return to the spirit of evangelism in the meetings. I trust it may be carried down to where the people are.—A District Superintendent.

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—Sir John Reynolds.

THE PRAYER-ROOM TODAY

Day by day am I discovering, O Lord, and gratefully would I now acknowledge, how great is this salvation that I have in Thee. No wilderness hast Thou ever been to me, but shelter and fellowship and home. No darkness hast Thou ever brought into my soul, but light and joy. "Thou, O Christ, art all I want; more than all in Thee I find." So keep me ever abiding in Thee, proving with ever more deep content the glorious liberty of the children of God. Amen.

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THURSDAY, MARCH 21, 1946.

A Legend Beautiful

By Rev J. E. Barr

The Paradise bird, it is said, never lights,
But lives on the wing in untiring flights,
Facing the storms and the lightning's glare,
Too restless to stop and abide anywhere.

And so with my spirit, this world's not its home;
From its clay house it steals, the wide world to roam;
Longing and searching for some place to rest,
But meets disappointment in every quest.

Though, however far it may go here or there,
It can never outdistance His kind, loving care,
And back to this earth house anon it returns,
Like the lone humming bird to its nectared urns.

When that wandering bird no longer can fly,
It lands on some friendly wave rolling by,
And gently is borne to some peaceful shore,
To bare its breast to the storms never more.

So when my spirit shall make its last flight,
From this troubled world to the land of delight,
May I safely land on some friendly isle,
Where there's never a tear, but always a smile.

—The Religious Telescope.

WALLET OF THE WEEK

SIX AND A QUARTER MILLION JEWS of Central Europe, according to a statement by the Jewish World Congress, were the victims of Nazi hate and blood lust. Approximately a million are still in the lands where they belong, half a million are known to be in dispersion (nearly a quarter of a million of them Poles), and the fate of most of four and three quarter million will have to wait for listing until the books of the Judgment are opened. Such is the tragic story of the lands where wars are bred and no reckoning of other lands which were drawn into the conflict is included.

* * * *

THE PIONEERS OF HIGHER EDUCATION in America include Harvard (1636), Yale (1701), Princeton (1746), and Dartmouth (1796). Between 1830 and 1860, the Methodists founded thirty-four colleges and the Baptists twenty-one. It has been pointed out that in the earlier stages of education in the United States, clergymen dominated the faculties and administrative boards, and in some instances today they have fallen to the estate of "minor pressure groups with which the administration must deal." Perhaps education may be more responsible for this change than the clergy.

* * * *

THE AMERICA'S TOWN MEETING radio program recently featured a debate of the question: "Are We Losing Our Religion?" We heard the program and we were not impressed by it, as some seem to have been. Frankly, it smacked of a growing inferiority complex and we refuse to be stampeded by questions raised by the doubting half of a fifty-fifty population. To us it simply indicates that on our part we are afflicted with doubt in our own minds—certainly that we have lost some of our certainty about the wisdom and the omnipotence of God, as well as belief in the integrity of the Church.

* * * *

THE CZECH PROVISIONAL GOVERNMENT, according to a recent news report, has little more than a working majority who may be said to favor religion. According to the report, one hundred and twenty-three indicate no religious faith, and the remaining one hundred and seventy-seven are divided as follows: Roman Catholics, one hundred and twelve; Lutherans, thirty-eight; Czechoslovak Church, eleven; Bohemian Brethren, nine; Greek Catholics, six; and Methodists, one. Those giving no Church affiliation are said to be Communists and Social Democrats.

* * * *

IN A "NO FOREIGN MASTER" PROTEST the Coptic Church broke with the Patriarch of Constantinople in 451 A.D. Since then Egypt has been the center of the Coptic Heirarchy. Now Ethiopia, with four million Copts against one and a half million in Egypt, is demanding that the right to select its own archbishop is to be granted to the Ethiopian Copts, and if Egypt refuses to grant the request of Haile Selassie, the Ethiopian Copts propose to secede and then to unite, probably with the Greek Orthodox Church.

OVER-CROWDED ENGLISH CHURCHES have to be explained by facts other than that of religious interest. German air-raids left three hundred and ninety-six church buildings in rubble. The **Christian Year Book** gives a preliminary tabulation showing one hundred ninety-seven Church of England; one hundred twenty Congregational Union; ten Church of Scotland; fifty Baptist Union; nineteen Presbyterian, in addition to three hundred Catholic and twenty-four hundred Methodist properties hit by bombs.

* * * *

COLLEGIATE CHURCH OF ST. NICHOLAS, the seventy-nine year old place of worship on Fifth Avenue, New York, is under the threat of an offer of four million dollars for the corner upon which it stands. The offer was made in order to secure the site for the erection of a fifty-story skyscraper to vie with the Rockefeller Center. The trustees who hold Reformed Church properties in the city have not decided upon the sale, and Dr. J. R. Sizoo, the pastor, has appealed for prayers to preserve the historic landmark, and many outside churchmen have joined the members of the congregation in prayer.

* * * *

THE ARAB BOYCOTT which began in Palestine on January 9, is said to have brought economic strife which may end in civil war. The boycott is said to be against "everything Jewish," including shops, factories, transports, movies, cafes, lawyers, etc. The Jews are said to have lost two-thirds of their Palestinian customers. Smuggling, black marketing and other symptoms of disorganization are reported to be causing concern in Egypt and Syria as well as in Palestine. So little Palestine continues to be, as it has been for centuries, an international trouble spot.

* * * *

WE ARE BEGGARS is said to have been Martin Luther's last legacy to the Protestant Reformation which he fathered. Those words were found upon a table in the room where Luther died, and they were words written by the Reformer as part of his thoughts upon man's debt to God. The last sentence which he penned before his death was "We are beggars. That is true." This message is preserved in the authoritative German biography of Luther by Rudolph Thiel and published in **The Lutheran Church Quarterly.**

* * *

THE ISLAND OF KRAKATOA, located in the Sunda Strait in the Dutch East Indies, is said to have been the scene of the greatest seismic explosion on record. It happened in 1883 and the disturbance was noted in one way or another around the world, the air waves traveled around the world more than once. The island of eighteen square miles was an almost extinct volcano but in August of that year it put on the most violent demonstration in the history of volcanic action. It lasted for ten days and at the end the island was only a jagged rim of rock which marked the outline of a yawning submarine abyss where the volcano had been.

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W. L. Duren, D.D., Editor-Manager
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EDITORIAL

EVANGELISM—THE NEXT STEP

The Gospels give a running survey of the incidents in the ministry of Jesus which somewhat obscure the reality of his passion for souls by the chart of his travels. The circumstances which gave time and physical being to his saving work are but flitting glimpses which blend in the deeper reality of His saving ministry and purpose. It was the achievement of the deeper purpose which gave point and permanence to the incidents through which the purpose was expressed.

At the present time we are in the midst of a church-wide evangelistic effort and reports indicate a rising crescendo and the approach to a climax which may go beyond the goal prophesied by our faith at the time of its launching. That will not be unusual, for often have the "windows of heaven" opened wider than was our expectation. More important than the promise of success is that our evangelistic commitment shall be raised to a power and a passion which may save us later from the melancholy inquiry: 'Where are the nine?" We must not overlook our responsibility for making the church real and vital in the experience of those gathered in as the result of our Crusade.

As is well known, one of the most potent weapons used against all forms of evangelism is the alleged instability of the results. The judgment of the unthinking is stampeded by the standard of perfection demanded for those who are gathered in. The critics will not be slow to mark the discrepancies between enlistments and augmented rosters. We deny the truth of such a comparison. It offers a false measure of evangelistic success. The certainty that such criticism must be met should inspire in every pastor and his church thoughts concerning the extension of the Crusade in a program of instruction and direction for the complete absorption of those enlisted into the spirit and mission of the church. In no other way may be hope to reap a worthy harvest, increase the effectiveness of the Methodist Church, and promote the prestige of Christian evangelism.

Our conviction on this point is such that we never discuss our evangelistic crusade with any pastor without inquiring particularly as to his plans for carrying on the work until every person enlisted shall be integrated in the experience and the purpose for which the church exists. What is the next step which you are planning for those who come to the altar of your church in response to the evangelistic call of Methodism? That step alone will give positive meaning to their enlistment.

REALIGNMENT OR LIQUIDATION?

At the time of the Mexican revolt against the Catholic Church, we expressed the opinion that its deeper effect might be a repudiation of all organized religion, not just the suppression of the Roman hierarchy as some people were inclined to think. We had in mind the philosophic rationalism and the outright infidelity which succeeded such a revolution in France, and the Japanese reaction against all Western religion in an uprising against the Catholic Church in that country. It seems to us that denominational forms are specific expressions of the general pattern of religion which represents the need and the hunger of the race. If this be true, then the outlawing of any group tends to react and even to destroy the pattern which is universal and general.

Pathfinder for March 13, carried a warning to his fellow Jews by Dr. Louis Finkelstein, president of New York's Jewish theological seminary, in which he is reported to have said that Judaism's conversion to other faiths had become "a river" in volume and that half of the four million six hundred thousand Americans listed as Jews are "not affiliated with any synagogue," and that the rest "are easy to weaken." We do not discuss what Dr. Finkelstein terms the "trip toward extinction", but we are thinking rather of its tendency toward the liquidation of all religion. Times of revolution are times of danger for religion. This is true even when the revolution is political in nature, as we know from the revolution which brought the Russia of the Czars to an end. With the ending of that regime, Russian religion collapsed and upon its ruins rose an era dominated by the anti-God cult.

It is easy to find cause for exultation in such debacles, but history seems to show that such rejoicing is hasty and superficial. It is never an opportunity to enter an abandoned field unchallenged, but it means that any church undertaking entry meets upon the threshold the responsibility for such a thoroughgoing type of religious instruction as shall be necessary to justify itself to people with a definitely repudiated religious background. It means the re-education of those whose lives have been fashioned to definite ideals and by specific standards of expression. It means that we must overcome the echoes of a religious past by a more satisfying religious present. It should be obvious to all that such a changed religious situation, whatever the cause which brings it about, involves for the church offering its ministry, the love-inspired regimen which our Lord indicated to Peter in the words: "Feed my lambs", "Feed my sheep", "Feed my sheep". The tendency toward religious liquidation cannot be overcome by a process of formal realignment. The graft must be perfect, if the fruit of the wild stock is not to continue.

VANITY OF VANITIES

Thucydides, the great Greek historian of the Peloponnesian War, in his second book gives a most drastic picture of the effects of the plague on the Athenian populace. The deterioration of morale is described in what is usually considered one of literature's greatest masterpieces of word painting. People died like flies and finally those who survived, having given up all hope of ultimate survival, gave themselves over to despair and hopelessness and to a cynical disregard of all decency and good behavior. They indulged themselves in the lowest debaucheries and the most riotous licentiousness with the feeling of "What's the use?"—"Eat, drink, and be merry, for tomorrow we die."

Dr. A. P. Hamilton

So far as they were concerned the world was coming to an end and they might as well have a good time while it lasted. There seemed to be no point longer in living life well or virtuously.

About a hundred years ago in the United States a religious sect worked its membership up to a highly hysterical pitch of neurotic fear. These people believed that the world was coming to an end on a certain day and hour and only the elect would be saved. Thousands of people all over the country were half crazy with fear as the hour approached. At the height of the frenzy someone rushed up to Ralph Waldo Emerson on the streets of Boston and said, "Mr. Emerson, don't you know the world is coming to an end tomorrow; aren't you afraid?"

"Well, well," he replied, "if that is so, we shall have to get along without the world, won't we?"

A certain writer in one of the current magazines has an article describing a tour he has just made of the United States, in which he tried to catch the mental and spiritual pulse of the nation. He reports that in many parts of our country, especially on the eastern seaboard, people are in a state of hysteria and fear of the future. Many of them have the attitude described above—"What's the use? We are all going to be blown to bits in a few more years, anyway."

"There will be another war and the atomic bomb will finish off everything."

Fortunately, however, he feels that in the main the nation is sound at heart, unconcerned except about being able to get back to work, to help build back what has been lost and destroyed.

All through history there have been hysterias in certain localities about the end of the world. Back in the so-called Dark Ages the people of parts of Europe set the year 1000 A.D. as the time for the end of all things, because of the mention of the millennium in Revelation.

What could be more unChristian than such a state of mind? The fact that there could be such a widespread fear psychosis at the present time simply helps bring into sharper focus the fact that we have all been fearful of, and that is that we are overwhelmingly pagan and not Christian in this so-called Christian America.

That realization is enough to give us all a large enough task for the rest of our days until the atomic bomb does get us.

If it does, at least it will save us all heavy hospital and doctors' bills, and will even eliminate funeral expenses. So let us be Christian and take courage.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

PLENTY—AND PLENTY EARLY

Spring is a very interesting part of the year. It has a pervasive influence that affects vegetation, animals, and people. It makes vegetation, that has been doing nothing much during the winter, start to growing. It is especially inspiring to grass and weeds, which get the jump on what you plant and keep you busy trying to keep ahead of them.

Spring is like a goblet of the elixir of life to the animal world. Cattle and mules that have been taking it easy—at least presumably so—for several months, suddenly become interested in what is going on around them; and before they know it they find themselves a part of the productive economy of Nature. Mules especially enter into the spirit of the thing through a suit of plowgear that is bestowed upon them and the thwack of the plowlines along their backs. The first words of the English language that a mule learns are, "Whoa," and "Gee, mule." Of course, he learns "Haw," too; but he hawed before he ever heard the word.

The feathered creation is also responsive to the influence of spring. Most of the birds go to courting and building nests. Chickens start to laying and to exercising what little mental ability they have in finding ways to be mean—getting in the garden, slipping over into the neighbors' yards, stealing their nests in the most inaccessible places available, and scratching the bottom out of flowerbeds. A chicken is meaner for the sense he has than any other living creature.

The main influence of spring on man is, strange to say, that it makes him want to do something—dig in the ground, rake leaves, go fishing, put a picket on the fence. Unfortunately, this influence doesn't last very long, for most of us soon go back to our usual occupation of doing nothing.

Thus far this spring I have been doing a little raking of the yard. There is an extra-big gum tree out there; and it is extra-prolific in bearing gumballs. There must be hundreds, maybe thousands, tens of thousands—maybe millions—of those balls, most of them on the ground now. Try raking them up! There's a plenty of them, and they are not a minute late. It takes time and work to keep a yard clean.

A poorly kept yard, like a poorly kept life, is nothing to be proud of.

MY VISIT TO WARSAW
II.

By Bishop Paul Neff Garber

American Methodists can be proud of their Polish Methodist brethren. They were severely tested during the six years of German occupation of Poland but today Polish Methodism is stronger than in 1939. No study commission need therefore be sent from America to ascertain if Methodism should withdraw from Poland.

Polish Methodism suffered severely from Nazi aggression. Our American missionaries in Poland in 1939, Miss Ruth Lawrence, Gaither Warfield, T. J. Gamble and Edmund Chambers, know what it means to be in German concentration camps. Brother Chambers suffered for five years as a prisoner of the Germans.

Our native Polish leaders were also mistreated. Jan Masiarz was put in the horrible Oswiecim camp. When finally released he was in such a depleted condition his wife did not recognize him. Witold Benedyktowicz was placed in a Krakow prison, his Nazi guards boasting that jail was an ideal place for a Methodist preacher. Josef Naumik and his wife were locked in a freight car where they lived for ten days with other Polish people until their train reached Germany and they became slave laborers. Jan Aleksandruk and Grzegorz Goral were beaten by the gestapo and all their property confiscated.

Our Methodists suffered much during and after the Warsaw insurrection, August,October, 1944. A large number, including six preachers, were in our seven-story headquarters building during the entire insurrection. Superintendent Najder tells how that from the roof they could see the Nazis burning houses and shooting the Poles as they fled from their homes. He saw Polish women tied in front of advancing German tanks. Najder says that for six weeks about sixty-five people lived day and night in the basement of our building. Food became so scarce that for weeks there was only one meal a day, being soup made from anything the people could find.

After the unsuccessful insurrection our pastors were forced to leave Warsaw, some being sent as slave laborers to Germany. Brother Leonid Jesakow said to me: "Bishop, we lived worse than beggars." He also added that he does not know why he is still alive, that at times he almost prayed for death so bitter was life under Nazi rule in Poland.

Space does not permit the mention of all the Polish Methodist heroes. As I listened to the story of their sufferings from 1939 to 1945 I felt humble in the presence of such noble people who never lost faith in God during those terrible years of bondage. They reminded me of the saints of the eleventh chapter of Hebrews.

Our Methodist property has been damaged, much of it being destroyed. Our seven-story headquarters building on Mokotowska street, Warsaw, is about fifty per cent wrecked. During the Warsaw insurrection it was on the front line of fighting, being used by the Polish patriots. It escaped bombing only because it was too near the German troops who might have been hit by such bombing. After the surrender of the Polish patriots in October, 1944, the building was dynamited by the Germans. The foundation and walls withstood the snock but the floors, furniture, water and heating systems were either burned or wrecked.

All other Methodist property in Warsaw was completely destroyed. I visited the ruins of our churches on Grzybowska and Pulawska streets. Our property in the following cities were either partially or completely destroyed: Konstancin, Klarysew, Poznan, Grudziadz, Breslau and Danzig.

Despite ruined buildings our members carry on in Poland in a manner reminiscent of pioneer American Methodism. I preached in the one room in our Mokotowska building available for a religious service. Our pews were wooden benches without backs. The room, however, was filled and hundreds stood in the corridors. After my sermon Superintendent Najder officiated at three marriages. Warsaw is in ruins, Mokotowska Chapel is wrecked but here were six young people starting Christian homes and dreaming of a brighter future for their country.

Large crowds attended Methodist services in Poland. A great opportunity is offered us in the Mazury district of former East Prussia, now a part of Poland. Here the Germans have been forced to leave but there were many Polish Protestants living in East Prussia. German churches can no longer function there and the Methodists have been invited to give spiritual supervision to these people. Five thousand persons have already signed declaration cards desiring to unite with the Methodist Church.

Additional workers have been added to care for the new fields of service. We now have thirty-two pastors and workers and four theological students. There are fifty-eight preaching places. Superintendent Najder estimates that Methodism in Poland has treblde since 1939 and that we have unusual opportunities for starting new mission stations. The official recognition of the Methodist Church by the Polish government has been an important victory.

I held several conferences with our Polish pastors, workers and lay leaders and was impressed by their sincere religious attitude. Many of them had come from a Roman Catholic background and had been persecuted for their new faith.

I presented the various phases of the Crusade for Christ to our leaders. In order that the relief and reconstruction program might be efficiently handled I asked them to tell me of their needs. I soon learned how really desperate were their needs.

It did not require a physician to know that our Methodist workers are undernourished. No people can live through six years of Nazi domination as did our Polish brethren without showing the effects of a starvation diet. Any kind of American food would help these good people.

One glance showed the need of clothing by our pastors. Some told of having only one suit which is often patched and repatched. Any old clothes from American Methodists would be gratefully received by our preachers and laymen. They do not hold the strange view expressed to me by a prominent American secular relief official who said unless new clothes can be sent do not send any, for old clothes are an insult to European people. That kind of pride does not exist among our Polish Methodists.

The pastor told me of the great need of medical supplies and how there had been no dental service for six years. The daughter of a pastor with tears in her eyes told how her mother was slowly dying because no medicine was available. I am afraid so many of our workers and laymen are threatened with tuberculosis. American Methodists could at least send vitamins to these needy brethren.

The wife of a pastor appealed for help in securing furnishings for the parsonages. Her description of the parsonages deeply impressed me. The Germans robbed our parsonages of all valuable property. Our pastors are fortunate to have beds, chairs and tables. One preacher told of how his children could not sleep at night until he returned home, for his old overcoat was the only covering available for the children.

Our pastors and workers can use anything sent by their American brethren. Boxes from individual American Methodists filled with canned meat, cocoa, soap, socks, stockings, clothes, vitamins, rice, and similar items would bring cheer and comfort to our faithful Polish leaders. One pastor asked if I could secure for them cheap watches since the Germans had taken all their watches and clocks. Imagine an American Methodist preacher without a watch!

In the meeting a young lady spoke of the ambitions of Polish youth but told of how the doors of opportunity seemed closed to them. For example, this young Methodist is a talented artist, but she has no paints, no brushes, and no canvas for her work. She said: "All of us need food, clothing and medicines," but then added: "We also need other things like the opportunity to use our talents." Certainly such an appeal should be answered by our Methodist Youth groups in America.

The other phases of the Crusade for Christ were considered. I told of the evangelistic emphasis of 1946 and asked if they would accept their proportionate quota. I was alarmed when one pastor replied in the negative but was immediately thrilled when he declared that such a quota was too small for Polish Methodism. He and his fellow pastors said their increase in membership this year should be at least fifty per cent.

In our damaged Mokotowska building where laborers could be heard still removing rubble I ordained three young men as deacons. They were Witold Benedyktowicz, Brunon Raskiewicz and Lucjan Laperty. They wore poor suits, most likely their only suits. In a room lacking the beauty of a sanctuary I welcomed these young men into the brotherhood of Methodist preachers. We had no altar rail but as I ordained these young men as they knelt in that dark room there was a sacredness that affected all of us. In the midst of the ruins of Warsaw these young preachers entered into the common task of rebuilding our broken world. Let us hope that this is symbolic of a new era, a new church, and a new Poland.

Reports had come to me from America that no American missionaries would be allowed to return to Poland. In my conference with the Polish Minister of Foreign Affairs I told him of these reports. His reply was: "Bishop, simply give me the names of the persons you approve for return to Poland and I will immediately cable the respective Polish consuls to grant visas to them." Another government official told me he wished the Methodists would open orphanags in each state of Poland.

History show that there are strategic moments in Christian evangelization. I consider that such an hour has come in Poland. We have loyal clerical and lay workers and we have been given complete religious freedom. A warm evangelical message will be welcomed by the needy people of Poland. Our pastors and laymen, however, do need relief assistance from their American brethren. My hope is that this aid "will not be too little nor too late."

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Fourth Sunday contributions for World Service in Louisiana from November 20, 1945, to February 19, 1946, total $3,042.73. New Orleans District leads, with Baton Rouge second, and Ruston third.

Mrs. G. W. Thomas, of Blue Mountain, Miss., has our thanks for a generous word regarding the Advocate, and also for her message regarding the service being rendered by her pastor, Rev. Felix A. Sutphin.

We appreciate the note and the invitation of Bro. R. L. Pound, of Tupelo, Miss. They are our friends of the long ago whose interest has been like a bridge which spans the years since we were associated together in the church at Tupelo.

Bro. W. C. Flanders, who has been secretary and manager of the Chamber of Commerce at Columbia, Miss., is now located at 925 Independence Street, New Orleans 17, La., according to statement in a request for the change of his paper.

Rev. J. W. Mayne, pastor at Arcadia, La., says that he was reared in Texas, but is enjoying his ministry in Louisiana very much. The editor appreciates his kind word regarding this **Advocate** and his invitation to pay a visit to Arcadia.

Mrs. R. G. Whitton, now in a sanitarium at Shreveport, La., says that she has made little gain except in weight. Her case is apparently difficult to treat. We feel sure that her friends in Louisiana will not forget her in the day and experience of need.

Dr. Henry M. Bullock requests a list of the **Advocate** subscribers at Gulfport, but did not give us a report of the splendid work which he is doing in his new and important field beside the sea. We hope that he may give us a statement in his next communication.

Dr. Thomas B. Lugg, World Service treasurer, reports that Crusade funds for Relief and Reconstuction have now reached a total of $25,535,530 to date. This is more than a half million dollars in excess of the original goal. There are still more than two million dollars in uncollected pledges.

Mr. Harris Allen Jones, "Stub" to the older Millsaps men, has been spending some time at Whitehaven, Tenn., with his sister, Mrs. G. M. Shaw, who is suffering from a severe paralytic stroke. Mrs. Shaw, formerly of Robinsonville, Miss., is in Whitehaven, Tenn. Bro. Jones is returning to Elkins, W. Va., very soon.

Rev. D. P. Yeager, who retired on account of his health, writes that when he reached Porterville, Miss., he found that they had been left without a preacher and he has filled in as best he could. The people have been grand to him and he writes that he is happy in his little home among his old friends and relatives.

Mrs. J. W. Chambers, whose late husband was an honored member of the Mississippi Conference, writes us that her son, Morris, who lives in Shreveport and is an employee of the Telephone Company, had an accident near Baton Rouge, La., recently and that he has been confined at home for some time with a few broken ribs.

Rev. C. B. Krumnow, pastor at Elton, La., Raymond charge, writes that Dr. Guy Hicks has accepted the invitation of the Raymond charge to serve as host to the coming session of the Lake Charles District Conference. Bro. Krumnow refers to the fact that Raymond charge is the type of field on which American Methodism had its start.

Mrs. L. M. Wright says that she was appointed leader of a group to put the Advocate in all the homes of her church, Sallis, Miss. It is a Youth Fellowship group, and while they have not reached their goal they have done splendidly in the number of subscriptions turned in. With her letter were ten subscriptions, which is a substantial increase over anything that her church has had for a long time.

Rev. J. B. McCann, Pineville, La., writes that Mr. J. Rubin Starling, the son of John Starling, was reared at Martinsville, Miss., and is the last of a family of fourteen children. He remembers affectionately the ministry of the late Rev. M. L. Burton, one of the Alfords, and Rev. H. A. Gatlin. He would be interested to hear from Bro. Gatlin and Bro. Alford. His address is Pineville, La., Route 1, Box 128.

ALEXANDRIA MONROE DISTRICT SCHOOL OF EVANGELISM

Forty-one pastors of the Alexandria and Monroe districts, with as many laymen, conducted a School of Evangelism in the Alexandria District March 4-6, inclusive. During the three nights' work 609 interviews were made. As a result of this work there were 113 first commitments for Christ, and 160 persons agreed to have church certificates transferred to the local churches where they resided.

Dr. Dana Dawson, pastor of First Church Shreveport, was chief instructor of the school. Pastors of the churches where visitation work was done gave instruction for the work of each night. Record of the various churches is as follows:

	First Com.	Certificates
First Church, Alexandria......	15	50
Trinity	3	28
Pineville	16	19
Palestine	13	21
Bunkie	28	19
Jena	19	16
Glenmora	19	7

R. R. BRANTON, D. S.

CORRECTION
Assembly Dates April 29-May 2

The second assembly of the Woman's Division of Christian Service will be held from April 29 to May 2, instead of from April 20, as previously announced. Headquarters will be in Memorial Hall and sessions will be open to the public, according to Mrs. J. D. Bragg, president, and Mrs. Fred A. Lamb, secretary. Bishops, missionaries, deaconesses, officers of the Woman's Division and other distinguished guests will be included in the program, the details of which will be announced later.

As outlined in the official call to the assembly, the purpose of the meeting will be: "To provide opportunity whereby Methodist women from all areas of the church may achieve unity in worship and in the sharing of information, plans, and methods of work. This will be the second opportunity since the organization of the Woman's Society of Christian Service for Methodist women to participate in a great, worldwide meeting."

The Woman's Society of the Ohio Conference, of which Mrs. E. F. Andree, Wilmington, Ohio, is president, is the official hostess for the Assembly, and Mrs. J. A. White, Columbus, is local chairman of arrangements.

FELLOWSHIP OF SUFFERING AND SERVICE

It will be recalled that just prior to the launching of the financial phase of the Crusade for Christ, much was said through the church press about that most important agency, the Fellowship of Suffering and Service. This movement is directed toward

LUZIANNE
COFFEE
100% GOOD

the support of (1) Camp Activities, (2) the Methodist Commission on Chaplains, and (3) the Committee on Overseas Relief. The offerings received on Communion Sundays helped to provide the means of support for this three-fold program.

For obvious reasons the promotion of this agency gave way to the wartime necessity of raising $25,000,000 for the Crusade.

With the financial phase of the Crusade now almost completed, the Church is reminded that the Fellowship of Suffering and Service is still functioning and the three-fold program it supports is still in the greatest need. What more appropriate time could there be for this reminder than at the Lenten season! Beginning next Communion Sunday, and continuing monthly thereafter, the Bishops of the Methodist Church prayerfully petition pastors and people to give deserved and renewed emphasis to this Good Samaritan service in order that everything possible may be done to help meet the appalling needs of a broken world.

HERBERT WELCH
W. W. PEELE,
Committee for the Council of
Bishops of the Methodist Church.

NEWS FROM THE JACKSON DISTRICT

The Jackson District is off to a good beginning in the year of Evangelism. The Jackson School of Evangelism, emphasizing the program of Visitation Evangelism, has just been concluded. This program was directed by Rev. Eugene Ulmer, Conference Director of Evangelism, and was highly successful. Capitol Street, Grace, Leavell Woods, Millsaps Memorial, and West Park co-operated on this program. (Galloway Memorial will put on the program March 24-28). This School of Evangelism resulted in bringing two hundred and twelve people into the co-operating churches. Fifty-six of this number was on profession of faith. One of the outstanding features of this program was the fact that the pastors of the co-operating churches put on the program with their laymen, and laymen won most of the decisions. The new members won for Christ and the church through this program will mean much to Jackson Methodism, but not the least of the benefits resulting from the effort was the development that came to those who partipicated.

One new church has been organized this year through the efforts of Dr. Otto Porter, district superintendent. This new church has been organized at Van Winkle, nearby sub-division, with ninety-six charter members. This church has been added to the Clinton charge, as an afternoon appointment. Rev. Marshall Burnett is the pastor. The new church is worshipping in the Baptist church at present, but plans are rapidly developing for the erection of a house of worship of their own.

The Rev. Marshall Burnett, pastor at Clinton, suffered the loss of his good wife by death this week. Mrs. Burnett passed away in a hospital at Meridian, where she had been taken for medical treatment about thirty days before. A large number of ministers and friends from the Jackson District attended funeral services at Fifth Street Methodist Church March 7th. Bro. Burnett's friends will remember him in this hour of his great sorrow.

Contract is being let this week for the construction of a Church School annex at West Park Methodist Church in Jackson. This church was organized less than two years ago and is rapidly growing. Seventy-eight new members have been received since annual Conference. The writer is serving his first year as pastor.

A city-wide training school has just been closed at Galloway Memorial in which more than seventy-five people were enrolled in three classes. More than fifty took credit and the school was an outstanding success. Miss Mildred Clegg served as dean, and Mr. C. S. Hudspeth served as registrar. Instructors were Rev. Thomas Carruth, pastor, Main Street, Biloxi; Dr. N. B. Fleming, of Millsaps College, and Mrs. Rauchenberger of Atlanta.

Bishop U. V. W. Darlington visited the city of Jackson during the week. He held a Cabinet meeting here on Thursday. While in the city he called upon Mrs. J. L. Decell, and expressed his sympathy in the tragic loss suffered by the untimely passing of the late Bishop Decell. Bishop Darlington left on Friday for the North Mississippi Cabinet meeting to be held at Grenada, and to speak in an Evangelistic Rally at Oxford, in the North Mississippi Conference. The Bishop seemed unusually well and in good spirits.

Friends of Dr. Otto Porter, the popular district superintendent of the Jackson District, will be sorry to learn that his mother has recently suffered a heart attack and is ill at her home in Rose Hill, Miss. Despite her years the many friends of the family will be praying for a speedy recovery.

W. S. CAMERON,
District Reporter.

MILLSAPS DAY

On April 9 Founder's Day will be held and Dr. Wharton Green of the class of '98 will be our guest speaker. Millsaps conferred upon Dr. Green the Doctor of Science last year. He is a great architect and is completing his work on the Idlewild Airport in New York City.

Clay Wells, a Millsaps man, the son of Rev. and Mrs. J. A. Wells, has recently received his M.D. degree from the Louisiana State Medical School of New Orleans.

Recently the student body elected their Master Major and Miss Millsaps for the year. Master Major is Charles Allen, a senior, of Hazlehurst. Miss Millsaps is Miss Myra Nichols of Jackson.

Recently W. L. Robinson, pastor of the First Methodist Church of Corinth, was our Religious Emphasis speaker. He spoke every morning from Monday through Friday and every evening at vespers. He did the college community a great service.

High School Day will be observed this year on Saturday, April 27. This high school day has become a tradition at Millsaps. At that time we invite the superintendents of schools and pastors of churches to pick out two or three of their high school seniors and bring them to Millsaps to compete for a scholarship. On high school day we give away thirteen cash scholarships.

Our summer sessions will open on May 30. We are expecting to have a full faculty and a large student body.

We have two excellent chapel services coming up for the last two Wednesdays of March. On the 20th Major P. K. Lutken, Jr., the son of the president of the Lamar Life Insurance Company, is to speak on his experiences during the recent war among the Kachins of Burma. On the 27th Rev. W. R. Richerson of Jonestown, a Millsaps man and a chaplain in World War II, will speak to our students.

ON A WIDE CIRCUIT

by W. W. Reid

TOO HIGH A PRICE?

"If you want to plant a conviction indelibly into a society, plant it in hearts of children," is a truth that has been used for evil as well as for good.

Today we are reaping what was planted in children's hearts yesterday. And we are not looking too optimistically toward the fruit of what we planted in young hearts during the war years. We are now, wisely, stressing the need of rebuilding and revitalizing the Sunday School, our major Protestant channel for influencing youth.

But the fact remains that even at its best the Sunday School never reached more than half the youth of the nation. We have tried Vacation Bible Schools and released-time weekday classes; and, despite the labors of statisticians ("36 of the states" have this or that), only a small fraction of the children are instructed, instruction is limited, and its effects are dehydrated in the dry non-Christian atmosphere of the rest of the week.

We are paying too high a price for what we consider "religious freedom" or "the separation of church and state." The price is spiritual bankruptcy, if not spiritual suicide. FBI Chief Hoover tells us the price in juvenile delinquency. Chaplains are almost unanimous in saying that Protestant boys "do not know what they believe—if they believe anything." And the reading of almost any newspaper today is a re-visit to the sordidness and viciousness of "Vanity Fair."

Yet Education Commissioner Studebaker says, "The religious freedom guaranteed us by the constitution was not intended to promote religious indifference. Rather it was meant to guarantee our rights as individuals to achieve a personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs."

There is a growing belief among leaders of all faiths that some basic religious teachings—acceptable to all—must be found and taught in the public schools if moral chaos is to be avoided. Since Catholicism and Protestantism stem from Judaism, that should not be impossible. Perhaps Dr. Studebaker, in another connection, gives the hint of such teaching: "Three unifying elements in our common citizenship are the belief in a loving Heavenly Father, in the intrinsic worth of human beings, and in the imperative of moral duty."

Among the proponents of such education is Dr. George A. Buttrick of New York, who says that "by silence in our days schools we are gradually building up the idea that God doesn't exist and that Jesus Christ doesn't matter."

Dr. Buttrick is also one of those who propose a common "Protestant catechism," so that Protestants may know what they believe and why they believe it!

Nominated for a place among the unsung heroes of the war is the enlisted sailor who served as a basketball referee in a game in which one player was an officer. The sailor blew his whistle, stopped the game, and told the officer: "One more foul like that last one of yours, and I'll throw you out of the game—sir."—Watchman-Examiner.

PERSONAL NOTES AND INCIDENTS

Mrs. Ethel Sandel, who is moving from Many, La., to 906½ South Jones Street, Ruston, La., has our thanks for a good word concerning the Advocate. We hope that it may long continue to be a blessing to her and her home.

Rev. Floyd O. Lewis writes that Laymen's Day has been observed at each church on the Bassfield, Miss., charge. Mr. D. S. Dorris, charge lay leader, had the program and was assisted by Mr. G. W. Holloway and Mr. Virgil Thurman.

Rev. J. E. J. Ferguson writes that he has closed a great revival at Bonds, Miss., with 33 additions to the church. Rev. Charles Asaaf did the preaching. Bro. Ferguson reports progress along all lines and in all churches of the charge.

Albert S. Lutz, Jr., son of the late Dr. Albert S. Lutz, of the Louisiana Conference, announces the opening of his law office at 808 Ardis Building, Shreveport, La. Many friends in Louisiana will be sincerely interested in Bro. Lutz and his progress in his chosen profession.

Rev. E. S. Lewis, pastor at Arcola, Miss., sends us a list of subscriptions from his charge which brings his total of new and renewal subscriptions for the year beyond 20, which is a good list from that little town. Bro. Lewis reports everything going well in his work.

Bishop Darlington, who succeeds the late Bishop Decell in charge of the two Mississippi Conferences, has been on an official visit to his field recently. He was present at the joint meeting of the Corinth and Sardis districts, held at Crawford, and is reported to have brought a great message.

Rev. E. R. Smoot and Rev. K. E. Clark are both on their fields of labor, Ripley and Baldwyn, Miss., following recent hospital experiences, according to news received at the Advocate office. We had already noted the return of Bro. Clark to his post.

Rev. E. E. Price writes us that he is now out of the Army and is serving the Pineapple charge in Alabama. He says that he desires to continue his subscription to the New Orleans Christian Advocate even though he is in Alabama, and he expresses his appreciation of what it meant to him while in the service.

REV. W. B. BAKER IN HOSPITAL

Our district superintendent, Rev. W. B. Baker, was operated on in the Methodist Hospital, Memphis, Friday. Dr. J. A. Crisler was the surgeon. Gall bladder removed. The report yesterday was that Brother Baker is doing well.

Rev. N. J. Golding, at the request of Millsaps College, that the college be allowed to render service, is here in the district today on the Nettleton Circuit. Bro. Golding will make most of the second round for Bro. Baker. The people and pastors of the district appreciate this service renderd by Bro. Golding for Millsaps College. Bro. Golding was for five years superintendent of the Aberdeen District. We are glad to have him pinch hit for us. Few men any place are in higher favor than Rev. W. B. Baker is with the ministers and people of this district.

J. E. STEPHENS.

CHANGE IN DATE OF CORINTH DISTRICT CONFERENCE

Dr. L. P. Wasson, district superintendent, announces that it has become necessary to change the date for the meeting of the Corinth District Conference from May 23 to May 16. The place, New Albany, remains the same. Those interested are requested to note the change of date.

SPECIAL ISSUE NEXT WEEK

The issue of the Advocate for next week will be a special Crusade number. The special number will be entitled "Victory Unto Victory," and will feature special items regarding the Crusade for Christ campaign. It is to be part of a united publicity campaign by the entire Methodist press of the nation.

HEAR YE! HEAR YE!

Half of the world is hungry, cold, homeless, or helpless. Want to help? HERE'S HOW!

1. Money for Methodist or general relief, for any country, should be sent to the Methodist Committee for Overseas Relief, 150 Fifth avenue, New York 11, N. Y.

2. FOOD OR CLOTHING should be forwarded by parcel post or express prepaid, to one of the following centers: Address, **United Church Service Center**, at New Windsor, Md., 46 Cornhill street, Boston; 101 Pine St., Dayton, Ohio; or 18 Warren St., New York City. Centers are also being established at St. Louis, Los Angeles, and Seattle. Donors are requested, wherever possible, to send to the Center with each package, a processing and shipping charge of 10 cents a pound. Supplies intended especially for Methodists should be marked clearly **"For Methodist Relief"**. All others will be distributed by joint Protestant agencies on the field.

3. Those who wish to send supplies directly to individuals or families can secure suitable names in Italy, Poland, Czecho-Slovakia, Norway or Belgium, on request to the Methodist Committee for Overseas Relief.

4. No individual packages can yet be sent to Germany or Japan. But approximately 400 tons of clothing and food can now be sent monthly to Germany through the Church Committee on Overseas Relief and Reconstruction, in which we participate.

5. **Supplies most needed:** powdered milk and eggs, cereals, tinned meats, fruits, or vegetables; summer or winter clothing, cloth by the yard, underwear, shoes, blankets, soaps, vitamins.

"He gives twice who gives quickly."

HOMER, LA., REPORTS ON EVANGELISM

We have just closed our School of Evangelism here. Our Fellowship of Evangelism, composed of twelve selected laymen, has done a fine service for the Kingdom. Each evening at 6, March 4-7, we met for supper at the church and then after a period of instruction called in the homes of our prospects. The results were gratifying. We had 108 prospects; 87 interviews were made, with 53 additions to the church. Twenty-eight of these come by profession of faith and 25 by transfer of letter.

The W. S. C. S. conducted our Friendly Community Survey, 60 women working faithfully at the task. The society also prepared and served the fine meals we had each evening during the School.

Here is the encouraging thing: our laymen who participated are enthusiastic for continuing this kind of effort and have agreed to go out one night in each month in lay-visitation. We are adding 8 more to our Fellowship.

While the total number of persons won for Christ and to the church membership is 53, by Sunday we expect more additions. So far this year we have had 86 additions.

We had a fine service last Sunday morning, when Dr. Joe J. Mickle spoke to our congregation. Mrs. Mickle gave a most interesting talk on "Japan" to the adult division during the Church School hour.

We are looking forward to our meeting with Dr. L. N. Stuckey in the near future.

Cordially yours,

CARL F. LUEG.

WORLD SERVICE CONTRIBUTIONS INCREASE

Aided by the impetus given to missionary interest through the Crusade for Christ, World Service contributions totaled $3,726,546 for the first nine months of the fiscal year, an increase of $357,494, or 10.6 per cent, over the same period of last year, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Total receipts for February amounted to $456,716, a decrease of $$2,083 as compared with the same month of last year, Dr. Lugg reported.

"If the pastors and lay leaders of Methodism will inform their members of the vital constructive work of the 11 World Service boards and agencies, each of the three remaining months in this fiscal year closing May 31 will show an increase," Dr. Lugg commented. "The concern for world relief and reconstruction which expressed itself in the outpouring of Crusade funds needs now to be channeled into World Service. The next three months will test Methodism's awareness of the opportunity to strengthen the Christian community in the United States and the world."

Twenty-five of the 33 areas in Methodism have reported a gain in World Service giving for February. Annual Conferences noting an increase in contributions number 76.

Crusade for Christ relief and reconstruction fund receipts totaled $25,426,650 as of February 28. Contributions to the Fellowship of Suffering and Service amounted to $339,541 during the nine-month period.

CHURCH FAMILIES "ADOPT" WESLEY FOUNDATIONERS

Friday night, March 8, was a happy occasion for the Methodist students in Northwestern State College, Natchitoches, La. At that time they were "adopted" by church families. In order to bring these new parents and daughters together Mrs. C. V. Cocke, the secretary of student work in the W. S. C. S., planned a supper at the church at which these "new families" [illegible] ment each other. Small tables were [illegible] so that each family group could sit together and become acquainted. Decorations were in green and white in keeping with the St. Patrick Day motif.

After the supper the students had a program of jokes, stories and music to entertain their new fathers and mothers. After the program everyone enjoyed singing folk songs together.

The purpose of this project is to give the students some home life while away at college and to let them know that the church people are really interestd in them. It will make them feel more at home in the church.

We students are grateful to all these families for their co-operation and especially to Mrs. Cocke, Mrs. D. B. Raulins, Mrs. H. L. Barr, Mrs. A. M. Hopper and Miss Lucille Pierce.

FRANKIE JONES,
Publicity Chairman.

WORLDWIDE BIBLE FELLOWSHIP FORMED

The Board of Managers of the American Bible Society announced on March 9 that local committees to foster its work are to be formed in churches and communities throughout the world. The idea for such committees, to be known as the American Bible Society Committee, came as an outgrowth of the unprecedented interest in Bible reading that has swept this country, largely as a result of the second Bible Reading program, from Thanksgiving to Christmas last year, which was conducted by the Bible Society. Nineteen other countries participated in the reading program.

Dr. J. Chapman Bradley, a secretary of the American Bible Society, reported a plan for increasing Bible reading on a worldwide scale received from former Chaplain Henry O. Theiss, now in this country, following months of service aboard where he has seen first-hand results of Bible reading among service men. Chaplain Theiss's plan, together with one originated by Dr. Bradley and implemented by the Society's district and field secretaries, has resulted in the program for the formation of the American Bible Society Committees.

This program is the logical answer to the many inquiries received from pastors who have asked for concrete suggestions to promote Bible reading. A special leaflet, just off the press, "The American Bible Society Committee", is now available to anyone interested in this project. The pastor may wish to work through a committee which he has appointed and which will be under his direction. However, the committee is not limited to the church and may begin with the work of an interested individual or can be developed as a community project.

Various plans are suggested, urging the daily reading of the Bible, new and effective means of distributing the Scriptures and plans for helping to spread information on the society's program of furnishing Scriptures to all men in the language needed.

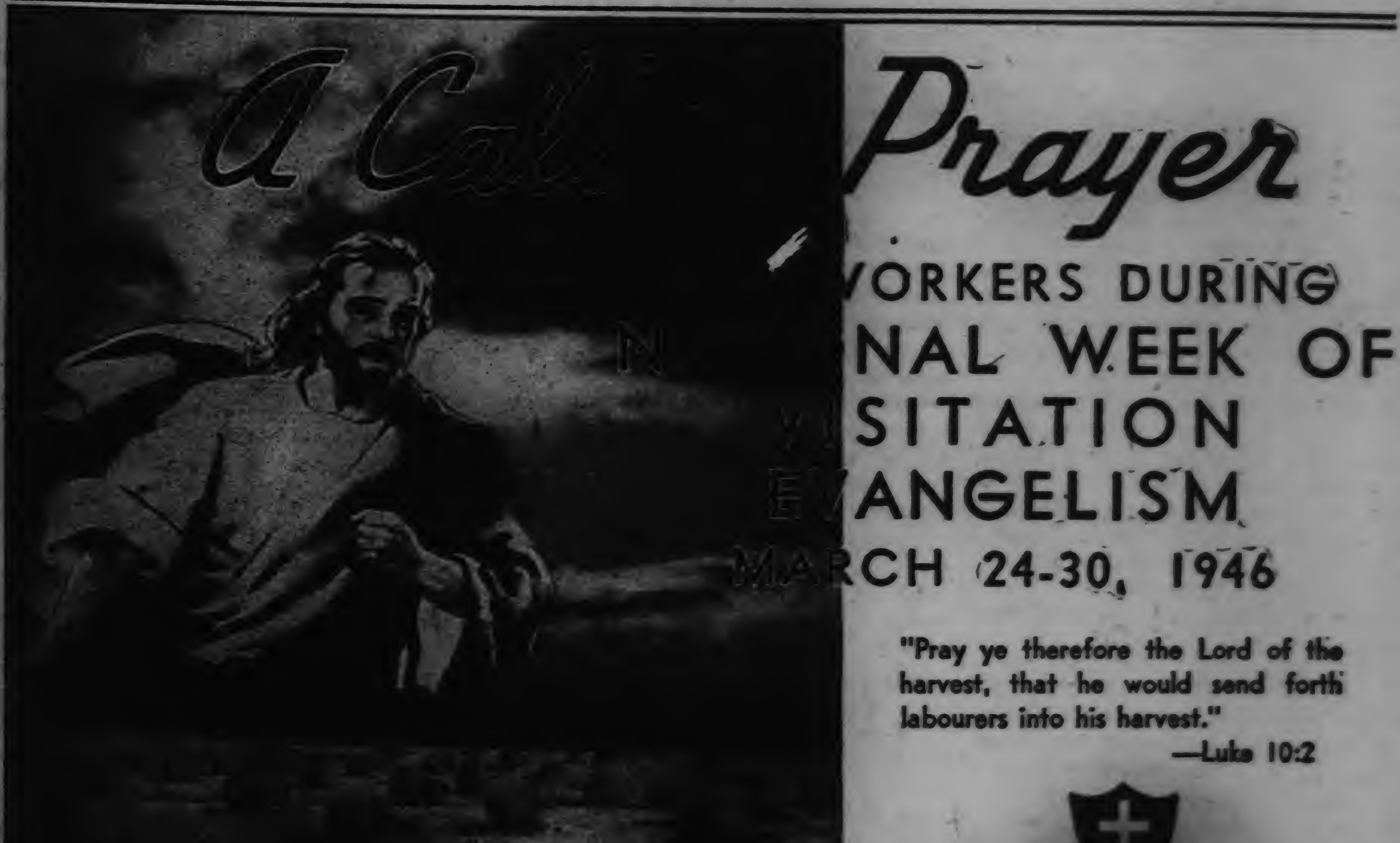
Many signs point to an increasing recognition of the need for the Bible at the center of life. Interested laymen who have come to know and believe in the Bible can do much to further its use. Local committees will be developed by the eighteen district, division and field offices of the American Bible Society, and by co-operating state and city Bible societies in this country and the foreign agencies of the American Bible Society abroad.

ATTENTION, ALL PASTORS

We are making request of all pastors that they send us an account of any outstanding example of sacrificial giving, or instance of particular interest in the Crusade for Christ giving and solicitation. We desire this material for the "Victory Unto Victory" issues of the Advocate which we plan for next week. We have some material but we need more. Write us about your experiences today. You may omit names if you like, but tell us about any unusual incident which came under your observation.

We have the largest church membership in history, and yet we have the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in our history. These are only external manifestations of a deep derangement of our spiritual life. The war experience has left us worse than it found us spiritually and morally. There has been an increasing secularization of life. Nor are the churches to be absolved from their share of blame for this state of affairs. The religion of parents and grandparents is no longer a vital force in us their decendants. Our worst enemy is not outspoken secularism, but a subtle spiritual sterility within our churches.

—Dr. E. G. Homrighausen.



"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."
—Luke 10:2

CRUSADE for CHRIST

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Plans are being completed for the annual meeting of the Mississippi Conference Woman's Society of Christian Service, to be held in the Capitol Street Methodist Church, Jackson, March 26-28.

The opening session will begin at 1:30 the afternoon of the 26th and the meeting will close at noon on the 28th.

Each society in the conference is allowed one delegate. Visitors are welcome, but only one person from a society is a voting delegate.

Zone leaders officially represent their zones and each Guild is allowed one delegate.

As stated last week, delegates are responsible for their own hotel reservation.

On Wednesday the 27th, lunch will be served by the women of the Capitol Street Church at 75c a plate. This is being done as a convenience for the delegated body. Tickets will be available.

Tuesday evening, members of the Guild will be special guests; Wednesday evening, the youth and students. Dr. Hugh C. Stuntz, president of Scarritt College, will be the speaker for both evenings.

Mrs. W. H. Ratliff, president of the Southeastern Jurisdiction W. S. C. S., and Mrs. Paul Arrington of the Woman's Division will be on the program.

Since this is the first annual meeting since 1944, it is hoped there will be a full attendance. Important business and the election of officers will claim the attention of this year's session.

"Africa"

We have just finished the study of "Why Choose Africa" with the young people of our church. We had such an interesting time we want to share it with you.

We found a number of the supplementary books fascinating:

"God's Candlelights," by Mabel Shaw, price $1, is a delightful story of life in a girls' school in Africa—beautifully written.

"Daughter of Africa," by Ruth Isabel Seabury, price 60c, gives an intimate story of the life of Mina Soga, the African girl who represented her country at the Madras Conference.

"More About Africa," by Helen E. Baker, price 50c, is the book to be used with Junior High groups, but we found in it a wealth of material, especially for worship services.

The "Program and Discussion Suggestions for Youth on Africa," by Jennie M. Doidge, price 25c, is worth many times that amount.

We used 12 of the Eagle Books.

Our youth group made the study in four sessions.

First Session

In the first session we looked at Africa, using enlarged reproductions of the maps in "This Is Africa". We planned our trip, selected transportation men, diplomats, interpreters, historians, doctors, traders, guides, etc.

Second Session

We flew from New York to Monrovia, Liberia, there we visited the College of West Africa and saw the beautiful memorial window to Melville Cox. We also saw the governor's mansion and heard about the celebration being planned for 1947 when Liberia will be 100 years old. We talked with Bishop King about the Methodist situation. We visited the cemetery where so many of those first missionaries who lived only a few months are buried. We found some Presbyterian missionaries among them.

In station wagons we drove the length of the country on the new highway, visiting Kakata, Barclayville and Cape Palmas. We had to go in jeeps out to Ganta. There we found some friends—the Bonnie Cofields, for Mrs. Cofield is the sister of Mrs. M. L. Smith of Millsaps College.

Each person found a story to tell the church at home and a souvenir.

In the September, 1940, **World Outlook** we found the story of Melville Cox; on the back of the February, 1942, **World Outlook** we found in colors a picture of the memorial window at the College of West Africa, with a description on page 5; in the picture section of October, 1945, **World Outlook**, the picture of the college; in the January, 1946, **Highroad**, Bishop King's statement; in the picture section of June, 1945, **World Outlook** the work at Ganta.

Third Session

We flew from Monrovia, Liberia, to Loanda, Angola, stopping for a rest period at Lagos, Nigeria. We flew low over the Gold Coast so we could see Achimota College, for we had read about James E. Kwegyir Aggrey.

We also flew low enough over Lamberene, French Equatorial Africa, to hear the strains of music from Albert Schweitzer's organ. There was a real thrill as we flew over the 10-mile mouth of the Congo!

In Liberia and in Nigeria we could speak English and have no difficulty, but when we got to Loanda, Angola, we needed our diplomats and our interpreters!

We found the Blackburns, from North Carolina, in Loanda, so felt at home. They are busy in the four-fold program. With the Dodges and the Klebsattels an extended program of rural schools with native teachers was inspected and we found a printing plant where material in the Kimbundu dialect is printed. Our young people decided they would give an offering for literature.

At Malange we were told that Christianity has increased 124 per cent in Angola in four years, here many native workers are trained.

At Quessua we found all types of work—we were particularly interested in the hospital buildings with their floors of sandstone. The Girls' School reminded us of "God's Candlelights".

We found pictures of the Gold Coast in the **Highroad**, February, 1946; other pictures in January, 1946, **Highroad**; the story of Albert Schweitzer in April, 1944, **Highroad**; a picture of twin girls in December, 1942, **World Outlook**, page 23; etc.

Session Four

We flew from Loanda, Angola, to Capetown, South Africa, then took the train to follow part of the trail of David Livingstone. We then had to fly from station to station of the Methodist Church in Southern Rhodesia, Mozambique and the Belgian Congo. We met so many people whom we know it was almost like "old home week," and we saw and heard many things to tell the church back home. We made the return trip by air from Leopoldville.

There is more material concerning these stations than any other in the **World Outlook** for 1944 and 1945. Also in the December, 1942, picture section, July, 1942, etc.

Wesleyan Service Guild Corner

Each Wesleyan Service Guild is allowed one delegate to the annual meeting of the Mississippi Conference W. S. C. S., to be held in Capitol Street Church, Jackson, March 26-28.

There will be a Guild supper (dutch) the evening of the 26th at which time the Guild delegate to the Assembly of the Woman's Division will be selected. Plans will be made for the week-end Guild conference to be held in Biloxi, June 15-16.

All members of the Guild may attend this supper.

DR. HAWLEY NAMED PASTOR IN CHURCH MERGER

Dr. John W. Hawley, for twenty-three years pastor of the First Methodist Protestant Church, Pittsburgh, Pa., has been named pastor of the recently merged Christ Methodist Church and the First Methodist Church in Pittsburgh, now to be known as The First Methodist Church. The merger, effected on March 3 in appropriate ceremony in charge of Bishop James H. Straughn, of the Pittsburgh Area, represents a union of two of Pittsburgh's oldest Methodist Episcopal and Methodist Protestant Churches, with a total membership of approximately 1,400 and assets valued at about $2,000,000. Dr. Lucius H. Bugbee has been acting pastor of Christ Church since the resignation of Dr. Mark Depp last October to accept a pastorate in Winston-Salem, N. C. The Christ church buiding will be used as a house of worship, while the Methodist church building, a few blocks away, will become an activity center for Methodist students attending school in Pittsburgh.

CLIMBING

On the grave of a Swiss guide was this eloquent epitaph: "He died climbing."

Make us Thy mountaineers;
We would not linger on the lower slope,
Fill us afresh with hope, O God of Hope,
That undefeated we may climb the hill
As seeing Him who is invisible.

Let us die climbing. When this little while
Lies far behind us, and the last defile
Is all alight, and in that light we see
Our Leader and our Lord, what will it be?

Amy Carmichael, in the Pentecostal Evangel.

People seldom improve when they have no better model than themselves to copy after.—Chapin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

CONFERENCE TO MEET IN BATON ROUGE

Meeting to Convene First Church, Tuesday

The Fifth Annual Meeting of the Woman's Society of Christian Service of the Louisiana Conference will convene in Baton Rouge Tuesday, March 19th, at 2 p. m. Mrs. John B. Pollard, Conference president, will preside.

The meeting will open with a Scripture reading and prayer by Mrs. Hance Wilson, president of the Baton Rouge District.

Mrs. John F. Ward, president of the First Church Woman's Society, will give the address of welcome, with Mrs. Clarence Shaffer responding on behalf of the guests.

During the short business session Mrs. G. W. Dameron will present the program for conference, highlighting the special features of the meeting.

Following the report of the recording secretary, Mrs. Glenn Laskey, Mrs. S. J. Fairchild, vice-president, and Mrs. L. B. Kilpatrick, treasurer, will give reports of their respective offices. With the report of registration and committee appointments the session will adjourn for the meeting of the planning committees.

Following "The Crusade for Christ" dinner on Tuesday evening a service will be held at the church. The Scripture reading and prayer will be offered by Mrs. Paul M. Martin, wife of Bishop Martin. A special feature of the session, preceding the address of the evening by Dr. Kenneth Pope, will be the "Message of the President," by Mrs. John B. Pollard.

At 8:30 Wednesday morning the church will be open for prayer, with the Organ Meditation being played by Mrs. Frank Collins. Mrs. E. A. Sartor will give the Scripture reading and prayer.

The regular session will convene at 9 a. m. Included among the items of business will be the report of the research committee by Mrs. D. C. Metcalf, chairman, the election of officers and a report of the executive committee.

Mrs. D. M. Campbell and the district secretaries will present the work of the districts.

Following a Literature and Publications demonstration by Mrs. J. J. Davidson, Jr., Mrs. G. W. Dameron will bring a report from the meeting of the South Central Jurisdiction Woman's Society.

"Where Cross the Crowded Ways of Life" will be the title for the talks by Mrs. William Owens of St. Mark's Community Center, Mrs. C. W. Carter of the People's Community Center, and Mrs. Mary Freeman of Business Girls' Inn.

Mrs. Arthur J. Moore will lead the noonday worship service.

Opening the afternoon session will be the Memorial Service conducted by Mrs. Ed. Conger.

A special feature of the afternoon will be the address by Dr. J. J. Mickle, president of Centenary College.

The Conference Officers' Panel will be under the leadership of Mrs. Glenn Laskey. Officers participating will be Mrs. E. A. Sartor, Miss Grace Lawson, Mrs. Ed. Conger, Mrs. C. I. Jones, Mrs. C. H. Shaffer and Mrs. G. W. Dameron.

Concluding the afternoon program will be the Pledge Service conducted by Mrs. L. B. Kilpatrick.

At 6 p. m. the conference will gather for a "Special Membership Dinner," with Mrs. S. J. Fairchild presiding.

Following the dinner the group will adjourn to the church auditorium for the evening service. Dr. L. A. Stuckey, pastor of First Church will give the Scripture reading and prayer. The address of the evening will be presented by Bishop Paul E. Martin. The service will conclude with Holy Communion, with Rev. V. D. Morris in charge.

A quiet hour will be observed on Thursday morning at 8:30, with Mrs. Frank Collins at the organ. Mrs. Goldthwait will lead the brief worship service.

During the morning session Mrs. Lamar Aycock will present our Student Workers, with Miss Faye Barr of Louisiana Tech as the speaker.

The Christian Social Relations Hour, with Mrs. G. W. Pomeroy presiding, will bring an address by Mrs. Roger P. Sharpe. The subject of her talk will be "Women Building Public Opinion."

Phases of our Conference work will be presented by Miss Ella K. Hooper of MacDonnell French Mission School, Miss Rosie Ann Cobb of Sager Brown, and Miss Eva Crenshaw, rural worker.

Mrs. George Sexton, Jr., will conduct the installation service for new officers.

The Conference will come to a close at noon with a worship service led by Mrs. Arthur J. Moore.

Mrs. David Tarver, former Spiritual Life Leader of the Louisiana Conference, will serve as geust song leader for the sessions.

BRAZIL ELECTS THREE BISHOPS

Two new bishops of the Methodist Church of Brazil were elected, asd Bishop Cesar Dacorso was re-elected, at the recent session of the General Conference of Brazil's daughter of North American Methodism. Each election is for four years, Bishop Darco's being for the fourth consecutive four-year period.

The new bishops are Dr. Cyrus Bassett Dawsey, a veteran missionary, and the Rev. Isaias Sucasas, son of Spanish immigrants to Brazil.

The General Conference also re-elected Dr. James E. Ellis as general secretary of the Board of Christian Education, and Dr. Augusto Schwab as general secretary of the Board of Missions, and chose Rev. Charles W. Clay, a missionary, as general secretary of the Board of Social Action in succession to the veteran missionary, Dr. Hugh C. Tucker.

The bishops and the secretaries constitute the General Cabinet of the Methodist Church of Brazil.

Dr. W. H. Moore was re-elected president of the School of Theology in Juiz de Fora. He is a former president of Granbery College, Brazil.

Bishop Dawsey has been a tireless pioneer in extending Methodism in the northwestern part of the State of Sao Paulo, and has been called "the Asbury of Brazil." A native of South Carolina, educated at Wofford College, he has been in missionary service in Brazil since 1914. In Sao Paulo he has kept in advance of the rapidly expanding frontier, has gathered people—from many varied backgrounds—into churches, and has led them in the erection of scores of church buildings. The territory he served was only a few years ago marked on maps, "Unknown—inhabited by Indians".

Mrs. Dawsey is also a native of South Carolina. They have three daughters, all missionaries in Brazil: Mrs. Albert W. Ream of Sao Paulo; Miss Sarah Dawsey of the faculty of Bennett College, Rio de Janeiro, and Mrs. William F. Rogers of Sao Paulo.

Bishop Isaias Sucasas is the son of Spanish-born immigrants to Brazil. For twelve years he studied at Granbery College, Sao Paulo, working his way by manual labor. In 1925 he was graduated from the School of Theology and entered the Methodist ministry. For several years he served on large circuits in the interior of the State of Minas. Ten for four years he was pastor of the Central Methodist Church in Juiz de Fora, where he greatly increased the membership and established eleven Sunday schools in nearby communities. At the Central Church in Belo Horizonte, he erected one of the best equipped churches in all Brazil. He was pastor of the Catete Church in Rio de Janeiro when elected to the episcopacy.

Bishop Ducorso has been in the Brazil episcopacy since 1934. His father was an immigrant from Italy; his mother was a Brazilian, partly of Indian descent. Under his guidance the church has made rapid growth during these twelve years.

General Secretary Charles Wesley Clay succeeds "the grand old man of Brazil evangelical church" in heading the Board of Social Action. Dr. Tucker has made this board a powerful instrument for social welfare in the republic's life.

Mr. Clay went to Brazil from the United States at the age of five, his parents being early Methodist missionaries. Later he returned to the United States and was educated at Rutherford College and Duke University. For three years he was a pastor in the Western North Carolina Conference, and then returned to Brazil as a missionary. Most of his service has been in connection with Granbery College.

Dr. Ellis has been at the helm of the Board of Christian Education since 1924. The Rev. Augusto Schwab, re-elected to head the Board of Missions, was born in Czechoslovakia, but emigrated to Brazil early in life.

The Methodist Church of Brazil was established in 1930 from three missionary conferences established by the former Methodist Episcopal Church, South. It has about 20,000 members.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

METHODIST WOMEN MEET

Mrs. E. M. Sharp, New Albany, Miss., president of North Mississippi Conference Woman's Society of Christian Service of the Methodist Church, announces that the sixth annual meeting of the Conference will be held at Wood Junior college, Mathiston, Miss., March 27, 28, 29.

Committee meetings will be held Wednesday afternoon. The Conference officially opens at 7:30 o'clock Wednesday evening.

Delegates from each of the two hundred forty-two local societies and the thirty-five Wesleyan Service Guilds will represent more than seven thousand members from all parts of North Mississippi.

The officers of the Conference are: Mrs. E. M. Sharp, New Albany, president; Mrs. W. R. McCormack, Corinth, vice-president; Mrs. R. M. Boyd, Aberdeen, recording secretary; Mrs. N. N. Maxey, Senatobia, secretary, organization and promotion; Mrs. D. H. Hall, New Albany, treasurer; Mrs. Walter Odom, Durant, secretary, missionary education; Mrs. J. W. Hollandsworth, Booneville, secretary, Christian Social Relation; Miss Susia Parker, Mathiston, secretary, Wesleyan Service Guild; Miss Sue McCormack, Tupelo, secretary student work; Mrs. C. W. Hall, New Albany, secretary, youth work; Mrs. C. A. Parks, Sardis, secretary, children's work; Miss Mamie Jones, Hernando, secretary, literature; Mrs. L. K. Carlton, New Albany, secretary supplies; Mrs. D. W .Whitaker, Sardis, secretary, Spiritual Life; Mrs. E. E. McKiethen, Skene, Status of Women; Mrs. J. R. Priest, Houston, secretary Aberdeen District; Mrs. Ralph Bryan, West Point, Columbus District secretary; Mrs. J. Harry Boyd, Walnut, secretary, Corinth District; Mrs. Jim Dunn, Alligator, secretary, Greenville District; Mrs. Dan G. Comfort, Durant, secretary, Greenwood District; Mrs. W. G. Gaines, Hernando, secretary Sardis District; Mrs. M. E. Armstrong, Ruleville, editor, Woman's Page in Advocate; Mrs. W. P. Bailey, Durant, secretary, Scarritt Associates; Mrs. E. L. Jernigan, Itta Bena, Life Members; Mrs. R. P. Neblett, Shelby, Counselor Leadership School; Miss Cora Lee Glenn, Caledonia, Rural Worker.

The theme of the Conference will be "Paths of Peace". Special guests who will address the Conference are Mrs. W. H. Ratliff, Sherard, Miss., president of the Southeastern Jurisdiction, Woman's Society of Christian Service; Mrs. W. M. Alexander, Nashville, Tenn., chairman, Spiritual Life Committee of the Woman's Division of Christian Service; Miss Elizabeth Newlin Scarritt College; Dr. Virginia Howard, Mississippi State Board of Health, Jackson, Miss.; Rev. Walter Russell, president, Wood Junior College, Mathiston, Miss.; Rev. N. J. Golding, vice-president, Millsaps College; Jackson, Miss.; Dr. V. C. Curtis, Columbus, Miss.; Rev. J. H. Morrow, superintendent, Methodist Home, Jackson, Miss.; Miss Lena Martin, director of Social Work, Methodist Home, Jackson, Miss.; Miss Cora Lee Glenn, deaconess, North Mississippi; Miss Ruth Heflin, deaconess, Wood College, Mathiston, Miss.; Miss Julia Wasson, Ethel, Miss., missionary from China; Mrs. H. L. Talbert, Clarksdale, former secretary, Foreign Work, Southeastern Jurisdiction.

Special features of the Conference will include: Wednesday evening, an address, "Evangelism—A Path of Peace," by Mrs. W. M. Alexander, and a Spiritual Life Retreat; Youth night on Thursday, when Miss Elizabeth Newlin, who will be commissioned a deaconess in June, will speak on "My Choice for My Life's Work".

Mrs. W. R. Ratliff, newly-elected president of the Southeastern Jurisdiction, will be honored with a tea on Thursday from 4 to 5 in the home of President and Mrs. Walter Russell. Others in the receiving line with Mrs. Russell and Mrs. Ratliff will be Mrs. W. M. Alexander, Mrs. C. A. Eallis, Mrs. W. R. McCormack and Mrs. E. M. Sharp.

Reports to the Conference will show that the organization in 1945 sent to Missions $45,484; sent to Methodist Home in Jackson $2,261; spent on Christian Social Relation and Local Church activities $21,502.81; had an increase in number of members; increase in number of organizations; and maintained more college scholarships than in many years.

All delegates are asked to be present at the Work Conference period at 4 o'clock on Wednesday afternoon. During that period all new plans of work for 1946 will be discussed.

All Wesleyan Service Guild delegates are invited to a special fellowship dinner at 6 o'clock on Thursday.

All delegates are urged to send name to Mrs. Walter Russell, Wood College, Mathiston, Miss., giving her the time of their arrival.

The Conference will be a full one but full of inspiration and information, I trust. Officers will be elected for the next two years. The installation service will be the last thing on the program before adjournment at noon on Friday. I trust that all who attend the conference will stay until the close, so that the installation service will be the high service of consecration for all.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
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The church must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the church must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution that is needed.

—Bishop Oxnam.

THINGS YOU READ ABOUT

We are told that within a decade we will have clothes the like of which the richest person in the world could not buy today; clothes that can be worn in the rain or crammed into a traveling bag without spoiling their keen press; shirts and socks of virgin wool that will wash without shrinking; warm winter clothes no heavier than today's summer tropics; fabrics that won't burn, or mildew, or grow shiny with wear; and a complete wardrobe fully moth-proofed.

Haiti is the smallest of the American Republics, as well as the most densely populated, with 275 persons per square mile.

In Bermuda there are neither lakes nor rivers.

Great numbers of enormous mammals once roamed over the western region of the United States.

Many houses in the Arctic region are built partly underground as protection against sub-zero weather.

Exact mathematical calculations which indicated that the uranium atom could be broken down and employed for the atom bomb was made by Lise Meitner, a Jewess of Germany. She was banished to the United States by the Nazi anti-Semitic laws.

A new air-conditioned system that can be run forward and backward, furnishing either warm or cold air, has been devised.

Near Webster, Mass., is a sizeable lake with the sizeable name of Chargoggagoggmanchauggagoggchaubunagungamaugg. Natives call it Chaubunagungamaugg for short.

The name of Deity, God, is spelled with four letters in several languages, as follows: Latin, Deus; Greek, Zeus; Hebrew, Adon; Syrian, Adad; Arabian, Alla; Persian, Syra; Tartarian, Idga; Egyptian, Aumn or Zent East Indian, Esig or Zeul; Japanese, Zain; Turkish, Addi; German, Gott.

A department store in New York is looking ahead to high-flying business by building roof-top landing fields for customers' planes.

"Fido funerals" may be common soon. A California pet cemetery makes arrangements for pet burials, including casket, grave, and obituary notice, for $50 up.

A glamorous item appears in the latest catalog of a Chicago mail-order house—a 3½ carat emerald-cut diamond, set in a palledium mounting, and priced at only $4,900! —From Sunshine Magazine.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, MARCH 24, 1946

FORCES THAT UNIFY A NATION

Scripture Lesson: I Samuel, Chapters 1 to 7, (Printed I Samuel 7:1-8, 13-15).

Golden Text: Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. Jeremiah 7:23.

The books of Samuel, like Judges and Kings, do not relate a story in chronological sequence, but they are made up of a group of essays upon moral principles—the relation between God and his people. For the maintenance of those theses, the editor or the editors appear to have taken extracts from documentary sources and to have woven them into a connected narrative. The purpose is not to record events as they happened, but to establish a great religious principle by bringing together incidents without reference to their chronological sequence. The separate essays of the books are designed to show, by the incidents of Hebrew history, how God's discipline of his people inclines them to his purpose and secures for them the larger things which God has in mind for them.

In the background of our lesson today is the picture of the aged and weak Eli yielding to the presumptions of his unworthy sons to the undoing of Israel and the loss of its most sacred treasure—the Ark. It is a review of the history which shows how Jehovah co-operated for the defeat of the enemies of his people and for the building of disconnected and nomad tribes into a nation with a central ideal and purpose. The first episode in the accomplishment of that design has to do with the early life and ministry of Samuel and his Judgeship. This is continued in the story of the establishment of the monarchy under Saul, and Saul's first campaign against the Philistines.

The Return of the Ark

It appears that the loss of the Ark at the time of the utter defeat of Phinehas and Hophni, who had carried the Ark into battle as a means for turning the tide of battle in their favor, had resulted in the complete breakdown of Hebrew religion. In the years which followed, whether twenty or forty, the Hebrews were completely demoralized and they turned to the worship of the foreign deities—the deities worshipped by the native races of Canaan. They even descended to the worship of Ashtaroth and to the licentiousness which her worship involved. So when the Ark was placed on the cart and the cattle drawing it brought it back into the possession of those to whom it belonged, the people were unworthy of the sacred trust and they suffered even as the Philistines had. In the house of Abinadab, the Ark found a resting place and proper recognition with Eleazar as its sanctified keeper. There it is said to have remained for twenty years.

Israel Repents

After what appears to have been a long period of secret organization against their Philistine oppressors, Samuel demanded of the whole house of Israel complete repentance, the abandonment of the altars of foreign gods and a whole-hearted return to Jehovah, as the price of deliverance from the enemy. Samuel, the child of prayer and the man of prayer, called all the people to assemble at Mizpah for a season of national prayer, and it was there that the people rededicated themselves to the worship and service of God. In the place of prayer hearts which had quaked with fear were made strong to resist by the assurance that they should have the help of a merciful God. In token of their absolute dedication and their will to resist to the end, they drew water from a deep well and poured it upon the ground. Thus through repentance, prayer, and fasting they experienced the renewing of their inner life and were made strong for whatever might come to them.

The Philistines Move to Crush the Revolt

The Philistine officer and the garrison at Mizpah were quick to sense trouble in the national prayer-meeting and they made ready to crush the revolt. To their surprise they found that a great change had already been effected in the people. They were no longer cowering and fearful of their oppressors. What the Philistines did not know was that they were emboldened by the assurance that their God would intervene in their behalf. The Israelites knew the terror of the sword, but they had a new confidence as they reached up and grasped the hand of the invincible God. The Israelites were afraid, but they besought Samuel to continue in intercessory prayer for them and holding on to Jehovah, they met the enemy.

Israel Delivered

At the moment when Samuel was offering the whole burnt offering and receiving Jehovah's answer, the Philistines drew near to battle. In the moment of their confident onslaught they were smitten and fled in utter rout. The men of the Mizpah prayer-meeting rushed out and pursued them and they smote the fleeing enemy. It was at that same place that the Israelites had been defeated in the days of Eli. Now in the second battle of Ebenezer the fortunes of battle were reversed and the erstwhile place of mourning was turned into a shrine of devotion to God—Samuel "called the name of it Ebenezer". Philistia was beaten and the Amorites sued for peace.

Emphasizes Importance of a Revival

Whatever else may be involved in this lesson, its teaching as the need and the importance of a revival of religion is inescapable. It was no superficial commitment which was demanded of Israel, but it was an out-and-out return to God in penitence, prayer, and absolute faith. In no other way may the church expect a return of strength and power sufficient for the conquest of self or others. In no other way may we hope to escape the contaminations of the evil with which we are in daily contact. Only through cleansed lives and the recovery of the sense of the presence and favor of God shall we be refreshed and renewed by the spirit of the living God. With such a personal experience, reforms in life will be effected and the ends of the kingdom will be served and advanced.

PRAISES COURAGE OF BISHOP KAUNG

Praise for the leadership of Bishop Z. T. Kaung, Methodist bishop who remained in North China during the war years and led all Protestant forces, is sounded by the Rev. E. J. Aeschliman, now in Peking, and previously a secretary in the office of the Methodist Committee on Overseas Relief. Writing to Bishop Herbert Welch, Mr. Aeschliman said:

"It was providential that Bishop Kaung was appointed here during these critical years. He has been a remarkable leader—fearless and uncompromising in his principles. His courage and good judgment have made it possible for the churches to pass through this crisis in a wonderful way. All groups have turned to him for leadership. One of the bankers said the other day that Bishop Kaung and three or four other Christian workers really led not only the churches but the people of Peking through the crisis. Bishop Kaung told me that his conviction was that the Church should not be led but should lead. He surely is a dynamic personality. Bishop Kaung is very anxious that the churches should not begin to rely on relief funds too much, but should continue to do all they can locally on self-support.

"In the Theological Seminary the faculty members are getting only what the preachers are getting. The students are living in the most primitive way. The rooms are cold, their food consists of two small meals of millet which they prepare themselves.

"One of the very needy areas at present is our Lanshien section. Besides being stripped of everything by the Japanese and looted by the English Route Army (Communist group), they have had a severe earthquake which destroyed many villages and caused great damage and suffering. The Communist groups—from all reports that come in—certainly have played havoc throughout the country. Many of them are just bandit bands."

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THE CHRISTIAN FIRESIDE

SARAH AND THE ZOO

By Vivian T. Pomeroy

This is a story about a little girl I used to know, named Sarah. She was called by that name, and not Sally, even when she was a baby. One day, when the weather was not cold and when Sarah was eight years old, she went to the Zoo. With her to take care of her were two Aunts, Father and Mother, also Grandma. At least, they said they must go to look after Sarah; but Sarah was always a very good little girl and never could have needed so much care. So perhaps after all the two Aunts, Father and Mother, also Grandma, wanted to go to the Zoo themselves. You never can quite tell what is in the minds of grownup people. But it was very exciting to Sarah.

They drove up to the great gates of the Zoo and went through the Porter's Lodge. The Porter sat in his Lodge as if he owned the Zoo. By his side was a perfectly enormous Cat. She got up and purred at Sarah; then she walked outside, came back and jumped on the Porter's shoulder and blinked at everybody. And then they went into the Zoo.

It was an enchanting place. The monkeys were so funny. One with a blue head winked at Father. Sarah laughed and asked to have a monkey for her next birthday. Mother said, "We'll see," which, as even the most dull child knows, really means, "No, indeed. A monkey! Certainly not." And Sarah, who was far from dull, knew that a monkey she would never have.

Then they saw the great leopard pacing, his yellow eyes restless. They saw the lions crouching in their great cages; the tiger prowling and dreaming of his far-away jungle; the giraffe, who, Sarah said, was like a gentleman who sat in front of her in church. Father laughed, but Mother said that she must never say those things even if she thought them. And the birds. And the huge rhinoceros who was asleep in a pond. And the hippopotamus, who, Sarah said, looked like a great potato; and since anybody is allowed to say things about hippopotami (that's the plural) and potatoes, everybody laughed.

They spent hours and hours in the Zoo. They fed the climbing bears, and Sarah rode on the camel and the elephant. It was so hard to come away. Only the thought of ice cream could have helped Sarah to endure coming away.

When they got home, Grandma said: "What did you like best of all—of all the animals, Sarah?"

Sarah did not wait a moment. "The Cat," she said.

Nobody could think what she meant. Did she mean the leopard? No. Lioness? No. The wildcats? No. She meant the Cat in the Porter's Lodge. The Cat who was free, who was not caught and caged or held by locks and bars. The Cat who stayed and purred and ran and jumped. She stayed because she wanted to, because the Porter's shoulder was where she would rather be.

"How odd!" said the aunts.

"How like Sarah!" said Father.

"How funny!" said Grandma.

"But how very wise of Sarah," said Mother. "She knows that one of the best ways to be happy is to be free to stay where you are."—Reprinted by special permission of the author and the Christian Leader.

THE INDISPENSABLES

I know of three homes where, as I write, "Mother" is laid up with influenza. The family in each case is, of course, doing its best, as families always do—the little girls stay away from school occasionally to "see to things," the boys chop wood and bring in the coal, father cooks the breakfast and supper, and the neighbors do the shopping and odd bits of washing. But what a host of problems arise when something happens to "Mother!" Mostly she goes on from year to year, often in indifferent health and mostly tired, without anybody taking very much notice. Suddenly, however, there comes an illness which even she cannot "work off," and the household is bewildered and disorganized. And yet women still say that running a home is a dull job, and not to be compared with a business or professional career in importance or prestige. I wonder how many business or professional women are as indispensable as the humblest housewife in the smallest home? In the world outside the home there is always somebody to fill a vacant place; indispensability as applied to persons is a word that has lost its meaning in public life. There is only one department of life where it continues to apply and that is in connection with the home and the housewife. How then can such work fall below any other in importance? It is we women ourselves, I fear, who relegate housekeeping to an inferior position by grumbling at its dullness, its lack of opportunity and its monotony. And may that attitude not have an effect upon potential domestic workers? If housewives find running their own homes such a dreary occupation (they might well say), surely we cannot be expected to relish doing such work for choice. We work best when we are aware of some high purpose in our labour. It is time that women realized the high purpose attainable to them in the daily running of their homes, a purpose, let me add, that is achieved by thousands of them—but they don't know it!—Jane Sheldon in Christian World.

READ THE BIBLE—SHARE THE BIBLE

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is the challenging slogan, "Marching Orders for a New Day", which typifies the program of greatly enlarged Scripture distribution the Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare. Sheets of Bible Seals are being supplied at $1 each.

Assistant Secretary Joseph C. Grew and Chancellor Arthur H. Compton, of Washington University, St. Louis, are sponsoring the society's campaign and have addressed strong messages to the nearly 700,000 of their fellow Americans who are included in this year's mailings.

"From every land where the blight of war has been felt there come pleas for the Christian Scriptures to aid in the search for that sheet-anchor and a better way of life," Mr. Grew has written. "Shall we withhold from these hungry souls the peace to be found in the 23rd Psalm and the firm support and helpful guidance of the Sermon on the Mount?

"Only American Christians can fill those needs now, for only America has the paper and the presses and the resources to provide the books. A Christian may well feel that he can give to no more important cause than for the distribution of the Scriptures through the American Bible Society."

Dr. Compton, prominent scientist and one of those principally concerned with the "Manhattan project," has said: "Most highly valued of the sources of vision and courage that the world has found is the Bible. Here in the Bible is health and strength to the crushed and bewildered peoples of the earth, and for the victors, humility, patience and goodwill.

"Bombs have stopped a tragic war. International agreements may prevent the early recurrence of a war of unparalled destructiveness. But the lasting peace the world is seeking can come only as men learn to live in the knowledge of the truths of the spirit.

"The responsibility lies heavy upon America to give to peoples throughout the world the opportunity to find the good life that is the proper heritage of mankind."

Each year the Bible Society has made many new friends through the promotion of its attractive Bible Seals.

Once more, as in the war years, when the society was supplying millions of Testaments to the armed forces, the assembly lines at the printing plant are rolling off thousands of copies of the Scriptures a day, that will be used for the undergirding of a world at peace.

For the furtherance of this program the Bible Seals supply a considerable support.

Prosecutor—Now tell the court how you came to take the car.

Defendant—It was parked near a cemetery—so I assumed the owner was dead.

—Christian Union Herald.

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MUSTEROLE

A TEACHING MINISTRY

Charles O. Ransford

There is scarcely a week in the experience of the average pastor that he does not meet in the homes of his people and by appointment in his own home persons who are spiritually and mentally disquieted. We talk much about spiritual psychiatry and mental theraphy. We say the people are in frustration. Books are being written for preachers about psychiatry.. Theological schools have courses in psychiatry. There are churches and preachers that advertise themselves as faith healers and psychiatrists. Many are the small and spurious sects.

The Church has a ministry of education to teach the ways of God. God "has a "highway and a way and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein." Wayfaring men and fools are not necessarily wicked and evil-minded persons. We should not think of them "as the horse, or the mule, which have no understanding." The words are generally descriptive of untaught and unthinking persons.

As we take up our Bibles and read, it seems very apparent that God treated all mankind as simple minded and unknowing. That is an explanation of the extensive symbolism throughout the historical books, particularly the Pentateuch. The prophets spoke to the people out of the history and traditions of the fathers. The later prophets spoke of the experiences of the nation and of individuals. Jesus using symbolical forms spoke by parables.

Our experiences and observations with all our perplexities and the baffling of our wills and purposes should compel us to sit in quietness to learn something new. This distressed and distracted world needs teaching. Simple and quiet, tender and helpful teaching. Should a troubled person seek his minister asking his help, he cannot say, Let me prepare a sermon and preach to you. That would be ridiculous. He can sit down beside the troubled one and in tenderness seek to learn what ails the sick soul and then graciously seek to guide into the right ways of God.

There is no richer nor more meaningful ministry. It is like Christ to heal the brokenhearted, to deliver the captive souls, and to bring spiritual light to darkened eyes. There is much in a preacher's manner and kindliness.

Our hearts know not our own sorrows and bitterness. Sometimes there are wrongs that must be confessed. Sometimes there have been misunderstandings. Often there has been neglect to seek God. Very few persons even in normal conditions really know how to pray. Troubled souls too often pray in the wrong way. They have no knowledge of the spiritual approach or understanding of the goodness and love of God. Troubled and distressesd they take no blame on themselves. They charge their friends with neglect and God with indifference. The tragedies of the world's ignorance and unbelief are appalling.

Beginning a new epoch in Israel's history, the prophet Isaiah appeared, saying,' 'Comfort ye, comfort ye my people, saith your God". These gracious and tender words brought a new revelation of God to men. After many years of teaching, he spoke other words of comfort, saying, "As one whom his mother comforteth, so will I comfort you; and we shall be comforted in Jerusalem."

Nearing the last days of his ministry, Jesus said, "I will not leave you comfortless: I will come to you. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever."

Comforter is a rich and meaningful word. Paraclete, the Greek word Jesus used in richer and more meaningful. What he said, and what he really meant was the Paraclete, sent from the Father, one with the Father and the Son will stand by—Stand-by or Advocate is the meaning of the word—your side forever speaking your thoughts in prayer to God, and guiding you into all the truth of God. He will stand by you as your strength and shield and underneath you will be the everlasting arms of God.

THE PRISON CAMPS OF SIN

By Julian C. McPheeters
Glide Memorial Church, San Francisco, Calif.

Sin breaks the fellowship between man and God. Sin makes man its servant. All the evil that we see in the world springs out of this thing called sin, which in its essence is rejection of God and His Son, Jesus Christ. When that step is taken, anything can happen to nations, to civilizations, and to persons.

We have the example on a colossal scale of nations rejecting God. Had America been walking with God, had Jesus Christ been exalted and uplifted in our nation as he should have been, we would not have had those ten years of folly preceding Pearl Harbor. We would have been in a state of sanity instead of living in a lunatic asylum. France sowed the wind and reaped the whirlwind in her downfall in the recent war. Germany sowed the follies of Nazism and reaped, for a time, temporary success; now she has reaped a terrible harvest, unspeakable and unthinkable. Thus we might enumerate the sowing and the reaping of many other nations. Anything may happen when nations turn away from God.

Anything may happen in your home when you build that home upon any other than the foundation of Jesus Christ. The saddest stories that a pastor is called upon to hear are the stories of broken homes. And in almost every instance the breaks have their origin in failure to build upon Jesus Christ, the solid rock. It is a fearful risk for any home to be run without Christ. If your home is not a Christian home, I would not be a faithful minister if I did not warn you that there is danger ahead, when sin will bring your home into bondage, to disappointment, to slavery, and even to disintegration.

You stick your neck into a noose when you engage in any habit or practice that is contrary to the will of God. Sooner or later the devil will draw the noose. He may not do it immediately. To deceive you, he may give a little time. He may let you think for a time that you are getting by. But, sooner or later, the noose will be drawn, and you will find yourself in the grip of bondage.

It is dangerous to neglect any of God's commands or exhortations. The neglect of any of them also brings one to a stage of bondage. You may neglect worship and attending the house of God. You may neglect the place of prayer until you reach the point where you desire other things more than you desire God's house. You may become just an occasional attendant at church until you are in bondage to other things besides his worship. You may neglect prayer until you get to tho place where you do not care to pray. You may neglect the Bible until you prefer other books to God's word. The violation of any one of the Ten Commandments will bring you to a state of bondage and slavery.

Some months age in Denver I saw an enslaved woman. She was a victim of drink. She had arrived so intoxicated that the matron of the Traveler's Aid had to summon a taxi. The traveler was going to visit her daughter and her two grandchildren. She was so enslaved by drink that she pleaded with the taxi driver to stop and let her get another drink before she reached her daughter's house. That woman was going in an intoxicated condition, as a mother and grandmother, to visit her daughter and grandchildren.

Oh, what slavery and what bondage drink will bring! It is the height of folly to tamper with it in any form. Alcohol holds multiplied thousands in abject bondage, in a slavery that is more pitiful and pathetic than the slavery of those who eked out a miserable existence in the prison camps of World War II.

The violation of the seventh commandment, which is fornication, brings slavery and bondage. It brings the bondage of shame and disrespect for self. It brings the bondage of disease, shortening the span of life, and sending thousands of victims to premature graves.

The worship of any other thing or person besides the true God, sends men into bondage and slavery. The first commandment reads, "Thou shalt have no other Gods before me." Many people have fallen into the mistaken belief that this commandment refers only to graven images. Indeed it does refer to graven images, but it means more. It means anything that comes before God in your life. You have no right to allow any person to stand between you and God.

This includes even the dear ones. I have talked to married couples who have said they were satisfied with each other. They wanted to be let alone. They had no time for God. Of course, couples should put God first for the sake of each other and for the sake of their home.

They will not always live together. They cannot always have each other. Separation must come. Storms will break in every home. Sickness will come. In the evil day they will be without support and help. They

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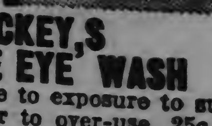

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will find at last that they are in a state of bondage.

No thing or interest should come before God, whether that thing or interest is recreation, pleasure, business, money, achievement, or success. You will become a slave to anything that you allow to stand between you and God. Business is the slave master of thousands. Pleasure, in one form or another, is the slave master of multitudes. In the lives of others some form of recreation holds the slave-driver's whip and scourges the victims on in a Christless bondage.

Deliverance was long delayed in the prison camps of the recent war. Dear ones kept anxious vigil for long years. Prayers went up by day and night for deliverance. Oh, what joy when the deliverance came.

Deliverance is now at hand from the prison camps of sin. There is no need for further delay. There is a deliverer, mightier than the sins which have captured and bound the souls of men. This great Deliverer came to grips with Satan on the Mount of Temptation and came forth triumphant. This Deliverer came to grips with sin in his sacrificial death for the sins of the whole human race. He took them to himself. He bore them out of that grave as a conqueror over death and hell. There is no bondage that he cannot break, no sin that he cannot cancel. The prophet Isaiah saw the day of this Deliverer and said: "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool."

At a recent prayer service in my church a man in Navy uniform requested the privilege of giving his testimony. "A miracle has happened to day," he said. "It has happened in my life. I was in a great state of unrest. For two nights I have hardly slept. I was impressed today to see the pastor of this church. He prayed with me and pointed me to Christ, the great Deliverer. I have peace and rest. I have found the way of victory. A miracle has happened."

The Deliverer is the great miracle worker who can transform lives, who can make new creatures out of the sinful, who can give victory to the defeated, who can give comfort to the sorrowing, who can give peace to the disconsolate, who can give eternal life to those that are dead in trespasses and in sin. It is this Deliverer who offers victory to every soul.

This victory is offered now. Christ stands at the door and knocks. Will you open the door and let him come into your life? The promise in God's word is: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

You ask, "How can I make this promise real in my life?" Surrender your life now to Christ. Make no delay. He is now ready. He anxiously awaits your decision. The moment you surrender all and yield your life to him he will break the power of sin and set your captive soul free. The joy of deliverance will come to your life and you will be able to witness like one of old: "One thing I know, that, whereas I was blind, now I see;" "Whereas I was lost, now I am found;" "Whereas my feet were in the miry clay, now they are upon the rock."

REV. C. F. SHEPPARD

Rev. Claude Frederick Sheppard was born in Calhoun, La., November 3, 1884, and died January 14, 1946. He was licensed as a local preacher July 6, 1907, at Rayville. At the Annual Conference which met in the city of Alexandria in 1909 he was admitted on trial in the Louisiana Conference. In 1911 he was received into full connection as an elder in the Methodist Church. Because of ill health he was given the superannuate relation in 1942, having been in the active ministry for over thirty years.

While pastor of Keener Memorial Methodist Church, Baton Rouge, he was united in marriage to Miss Jessie Mae Selser, a member of his church. To this union were born two children, Claudia and Benjamin Sheppard, who, together with their mother, survive him.

Such are the dates and events in the life of this good man and faithful preacher of the Gospel. But to say that a man was born in a certain year and that he died in a certain year does not tell the full story of his life. It is what lies in between these dates—of love and loyalty and service—that determines the quality of his life and the measure of his usefulness. Judged by this standard, Claude Sheppard lived well, and in death had the confidence and respect of his fellowmen.

Many of his appointments were considered as rather choice, but he gave to each of these places the full measure of his devotion. He was a modest man and never thought of claiming for himself unusual gifts or ability, but in humility of spirit he went about his task of being a faithful pastor to those to whom he was privileged to minister.

He was born and reared in a Methodist parsonage. Early in life he evidenced strength of character and devotion to his religion. When he answered the call to preach like Isaiah of old he said, "Here am I, Lord, send me." He carried the Gospel swiftly and surely and with great sincerity, and was well loved by the people to whom he preached.

Brother Sheppard was buried in the Nolly Memorial cemetery at Jena, La. Rev. S. A. Seegers conducted the servic, assisted by Rev. R. R. Branton, Rev. J. H. Sewell and Rev. W. F. Roberts. A good man and faithful minister has gone to his reward.

(Note: Several changes have been made in this memoir at the request of Mrs. Sheppard and with the consent of Dr. Freeman. —Editor.)

EMORY UNIVERSITY

In spite of the unprecedented demands made by a record postwar student body, Dr. J. Harris Purks, Jr., acting dean of the Graduate School of Emory University, announced this week that Emory will continue her policy of granting scholarships, lectureships, and assistantships to outstanding students to encourage original research and graduate study.

"Emory now has more students than at any other time in her history," Purks said. "We have had to turn down some applicants for admission and may have to turn down more—men who are perfectly able and willing to pay all their own expenses."

"We feel, however, that it is Emory's mission, regardless of these facts, to continue to offer an opportunity to promising students to do research and study on an advanced plane."

Five types of graduate appointments are being made available by Emory for the academic year beginning next fall.

1. Research Fellowships, valued at $1,000. At present, one such fellowship is available in the Department of Chemistry and will be awarded to an applicant who has demonstrated "marked promise or proficiency" in research.

2. University Fellowships, valued at $500 to $750, are available in the fields of biology, chemistry, economics, English, geology, history, journalism, mathematics, physics-electronics, political science, psychology, and Romance languages.

3. University Scholarships, valued at $300, covering tuition for the academic year are available in the same fields as the University Fellowships.

4. Graduate Assistantships, valued at upwards of $900, are being offered in the fields listed above. Holders of these assistantships will devote no more than half time to teaching and may expect a longer period of residence for completion of requirements for an advanced degree.

5. Scholarships in Religious Education, worth $300. Six tuition scholarships have been made available for students who want graduate professional training in the specialized field of religious education. In addition to these $300 scholarships, twelve other scholarships have been announced, covering $50 tuition for the first term of the Summer Quarter.

In revealing the list of grants to be made, Dr. Purks said that applications for fellowships and scholarships for 1946-47 should be made not later than April 15. Awards will be announced May 1.

Students who are named for the fellowship and scholarship grants, Purks declared, will not be required to carry any departmental duties. The purpose of the awards is to give the student time for intense study and research. Full-time graduate work may be carried.

METHODIST NURSE HEADS JAPAN NURSING AFFAIRS

Major Elizabeth Grace Alt, Army nurse from Baltimore, Md., is the first woman in the Pacific to be assigned to the military government as chief of nursing affairs at General Headquarters, SCAP, Public Health and Welfare Section for Japan and Korea. One of Major Alt's duties is the survey of nursing conditions and the planning of the curriculum in the training schools. Major Alt spent three years in Korea prior to the war training nurses. She joined the U. S. Army Nurse Corps in 1941 and returned to the Pacific with an army evacuation hospital. She is on leave of absence from the Foreign Department of the Methodist Woman's Society of Christian Service, under whose auspices she worked in Korea as a registered nurse.

EXPLOSION REVEALS ILLICIT STILL

An extensive illicit distilling establishment was revealed recently, in a suburb of Philadelphia, according to a news item in the **Philadelphia Record**, when a large boiler, of 40 horse power capacity, exploded, throwing the boiler into a street a quarter of a mile from its original location. Buildings in the immediate vicinity were wrecked, and numerous others were damaged. Officers found a 500 gallon still, four 750-ton vats filled with mash, a large truck loaded with several tons of sugar, and other valuable material and equipment. This, it should be noted, was not under prohibition, but under repeal.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Many of us don't worship; we only have a good sing. And we don't pray; we only follow the dictionary-meaning of the minister's words. Therefore we are tired, when we ought to be seizing our grandest opportunity, and startling the exhausted world with our humanly inexplicable vitality.

THE PRAYER-ROOM TODAY

Forgive me, Lord, for the share
have had in Thy sorrow. Forgive
e that I have passed by Thy open
oor, nor taken Thy freely offered
ifts. Yet now would I ask of Thee,
t me not stop short of what Thou
illest for me. Take from my heart
e hardness that will not listen to
y word, the unbelief or the de-
air that tells me it is not for me.
ouse me from this deadly apathy
at would still postpone my sur-
der of obedience. Let me no
ger answer Thy "To-day" with
y "To-morrow." Be it unto me
en now according to Thy word.
en.

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EW ORLEANS 12, LA.,
ESDAY, MARCH 28, 1946

SPECIAL ISSUE

VICTORY UNTO VICTORY

DR. T. OTTO NALL

(Earl H. MacLeod Photo)

BISHOP RALPH A. WARD

WALLET OF THE WEEK

DR. N. M. YLVISAKER, president of the Chaplains' Association of the Army and Navy of the United States, is quoted as saying that the low class of entertainment provided for the army in Europe has resulted in an almost complete breakdown of the morality of the army. He described it as "bawdy entertainment" and as causing the army chaplains grave concern. One wonders if our Government is permitting utter licentiousness and the lowest moral depravity to be added to the curse of drink among the men under arms.

* * * * * *

KANGAROOS, known for their short forelegs, their strong tails, and their jumping, are said to be strong swimmers also, and some of them are skillful climbers and spend much of their time up in trees like monkeys. Some of the more than a hundred varieties are six feet tall and weigh two hundred pounds, but some of the smaller varieties are no larger than rabbits. Baby kangaroos at their birth are only about an inch long, and in proportion to the size of their parents are the smallest known fur-bearing animal at their birth. They appear to be shy and timid, but they are sometimes vicious fighters.

* * * * * *

CRIME IN BRITAIN, according to **Prophetic News**, London, has increased one hundred per cent since 1939, and is today increasing at the rate of ten thousand cases per month. Murder, robbery, hold-up, theft, housebreaking, fraud—all kinds of crime are becoming widespread. The statement is also made that there are twenty thousand British and Allied deserters at large, many of them armed and with no legal means of existence. Such is the safety and security which war brings to the peoples of the nations. After all, nothing seems to be settled by the sword either at home or abroad.

* * * * * *

THE SOVIET REPUBLIC has a number of imposing monuments which date back to the fourteenth century and the time of Tamerlane. At Samarkand is the gorgeous tomb of Tamerlane the Great, there is the Mosque built by Tamerlane, and another built by his grandson. Before the restoration program now in progress these ancient structures were quite dilapidated, but even in ruins they had withstood the ravages of time to such extent as to retain their structural beauty, and the enameled tiles with their turquoise blue were eloquent symbols of the ancient grandeur of that period.

* * * *

A NEWER EFFORT AT CHURCH UNION seems to be having hard sledding. Of the proposed union of the Protestant Episcopal Church with the Presbyterian Church, U. S. A., the bishop of Western Michigan recently expressed the hope that the whole matter would be dropped. He says that the House of Bishops should have been given the opportunity to discuss the matter freely. If the two churches cannot get together upon a basis of real union, then it were probably much better that the matter should be dropped. The interests of the Kingdom cannot be served by an organization torn with dissension and strife.

NETZAHUALCOTI, the Aztec king whose people worshipped humming-birds and herons, is said to have founded a school of aviation for his people. He is said to have had the habit of gliding from Mexican mountain heights down to the valleys by means of equipment invented by a man of his time. The gliders were called "crirs," and the achievements of these ancient Aztec airmen are referred to in an old history of Mexico by a Franciscan missionary, and have also been confirmed by recent archaeological finds in Mexico.

* * * *

SCHOOL SYSTEMS in one hundred and forty-four cities of more than twenty-five thousand population are operated as part of the municipal government and the budget is controlled by the city council. Often the mayor appoints the school board. In two hundred and fifty-three schools in cities of that size, the schools are operated by separate boards elected by the people and the school budget is separate from the city budget. This difference in administration doubtless accounts for much of the difference in school efficiency and progress.

* * * *

DURING THE OCCUPATION OF HOLLAND by the Germans, the Dutch published and circulated eighty thousand copies of the Scriptures. They produced an edition of the whole Bible in Frisian right under the nose of the enemy. They also published a revision of the Dutch Psalms, a revised New Testament for Java, and the first complete New Testament for the people of Sangir, an island of the East Indies. They exhausted their supply of paper and binding materials during the war and the American Bible Society is now providing new supplies for the Dutch publishers.

* * * *

UNION THEOLOGICAL SEMINARY, New York City, is reported to have a student enrollment of four hundred and fifty-three. Of these men now preparing for the ministry, one hundred and twenty are veterans who have been discharged from the Armed Forces. This number is but a small fraction of the army of men who, under the furor of World War, vowed to give themselves to the Christian ministry at the war's end. Having experienced the hollowness of war, they now turn to the way and the service of the Prince of Peace. All communions will share in the army of volunteers for ministerial service.

* * * * *

DR. HEWLETT JOHNSON, Dean of Canterbury, is quoted as saying that by a "hangover from the past," a clergyman in Russia speaking to church schools is limited to five children at a time. He is not limited as to the number of groups which he may address. It is not clear whether the regulation was made by the Church or by the State, but it seems to reflect the hostility which once existed between the Church and the State. It has been suggested that the limitation of the clergyman to five persons instead of a large congregation might have the effect of keeping the minister on his toes, since a small group is more difficult to handle than a larger one.

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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

VICTORY UNTO VICTORY

In keeping with the plan of the Methodist press, we make this issue of **The Advocate** a Special Crusade for Christ number. We share in the tribute to those who, by united effort and concerted resolution, organized and carried out in the period of two years a plan which brought more than twenty-five million dollars into the treasury of the Church for causes of relief and reconstruction. This amount was raised in addition to the regular offerings for World Service. Large as the sum seems to most of us, it can do little more than make possible a token relief to a world in ruin. Small as the help may be, it will at least be a heartening gesture to peoples who have lost all in war, and the Methodists, having met the initial challenge, will find in their victory the courage and the inspiration to face the harder tasks ahead.

The evangelism which now holds the interest of the Methodists is the second phase of the Crusade for Christ. Already the enlistments reported give promise of a great victory, and we confidently expect that all thought of goals will be lost in the resolution to do the spade work necessary to make a permanent contribution to the power and the prestige of the Methodist Church. We should seek and expect a revival of religion in every corner of the land, and no less may we expect the re-establishment of Methodism as a definite and positive Christian influence in both town and country.

From this in due course we will turn with confidence to the period of Stewardship and the complete dedication of our militant host to the building of the kingdom of God. In that way we will meet our responsibility and discharge our duty toward those who will be our successors tomorrow. Let us leave to them a church a-throb with divine energy and alive to every responsibility of the civilization and the problem of their day. Let us go on from victory unto victory with only the thought of doing the will of God for a world to which little but hope is left.

WE OPPOSE BUREAUCRACY AND MILITARISM

With a diplomatic corps increasingly dominated by military men and with a pressure group of top military figures seeking an indefinite extension of the Conscription Act, it is not surprising that the American people should become victims of a war psychology, nor that they should think of everything in terms of war techniques. We frankly admit that we desire above everything else that our country shall get out of the war business and stay out, but we do not think that any such thing can be accomplished as long as our public policy is inspired by a war psychology. The inevitable tendency of such is to develop in our country that which we fought to destroy in Germany. Nothing could be more obvious than that world government based upon military victory is off to a bad start.

Even our benevolence takes on a militaristic cast, as Governor Lehman's suggestion of a renewal of food rationing as a necessity to meet the famine situation in Europe and Asia shows. We are in thorough accord with the end which Governor Lehman has in view, but we are just as positive in our disagreement with the method which he suggests. The rationing proposal, regardless of the world situation, is but another step toward the development of a goose-stepping civilization for our country. The war should be over and the public response to famine appeals must be voluntary if our benevolence is to have any ethical value for the individual who must make such sacrifice as may be necessary in the present situation. We are one hundred per cent for the sacrifice, but we are unalterably opposed to the ration book method.

We are opposed to the reimposition of rationing for the further reasons that it would mean the retention of an army of bureaucrats as an unwholesome element in our political life, and it would continue a system already unpopular for its inequities and its shameless evasions. We cannot be stampeded into forgetting the war practices of those who are today howling for the immediate removal of all controls. The people most affected by compulsory rationing of food are the poor and those who are law-abiding. During the war many people, workers and people of modest incomes, were forced to eat inferior meat or omit that necessary item of diet. Sugar and rubber were available in sufficient quantity to enable beer trucks to dominate traffic, but plenty of homes went without both. Disclosures just made by the health authorities of this city indicate that some dairies were allowed to disgrace our civilization by distributing unwholesome milk watered fifty per cent. Food rationing as a war measure was necessary, and we favor retaining limited controls until things are adjusted. We are convinced that a return to rationing is not the way to meet our obligations to the world, nor is it the way to the restoration of our American way of life.

We are out and out for sharing what we have with the famine stricken, but not by a new rationing bureaucracy.

Editorial Miscellany

By Dr. H. T. Carley

OUT OF THE WHOLE CLOTH

Not long ago I found an egg about as big as my thumb in one of the nests. Isaiah, the colored man, who was working about the place that day, said it was a sign that the hen had laid her 'clutch" of eggs and would want to go to sitting (except he said "settin' ") within a few days.

Sure enough, in two or three days I heard one of the hens clucking; and then I found her staying on one of the nests all the time, evidently determined to go through with the motions of hatching out a brood, eggs or no eggs. She protested mightily when I picked her up and tossed her bodily out of the house.

I remembered hearing that a setting hen can be cured by shutting her up in a coop for three days. Not having a coop, I started out to make one. With some scrap lumber and a convenient piece of poultry wire, I made a very nice coop—if I do say so myself.

In the meantime, the hen had gone back to the nest, where I found her complacently settled for a long spell. I took her by force and put her into the coop, which I had placed conveniently near the henhouse. She raised considerable rukus, so much so that she attracted the attention of most of the other chickens, who gathered around to try to figure out the cause of her discomfiture.

At first it seemed that the imprisoned hen figured it out that she was in disgrace, being punished for her misdoings. The others, too, seemed to take the same view of the matter, peering at her through the bars of her coop with a look of mingled pity and contempt. I could plainly see that she was greatly perturbed by the untoward turn of events and by the changed attitude of her friends.

Then something happened. Later in the day when I walked out to see how the prisoner was getting along, I found her sitting complacently, cheerfully indeed, upon the roost I had placed in the coop. If she had been a man, I would have said that she was reared back, smoking a cigar. In fact, I thought I did catch a whiff of tobacco smoke. She was a changed chicken. And the other hens, that had previously looked upon her with pity and contempt, were now standing around, gazing enviously at her.

And then it dawned upon me. What at first she had taken to be punishment and disgrace, she now interpreted as a signal honor and unique distinction. And she evidently had succeeded in getting this impression across to the other chickens. Instead of pitying her, they were envying her.

The next morning when I went out to the chicken house, six other hens were clucking vociferously and refusing to budge from their nests!

Most ills have an adequate remedy.

THE BIBLE

B. P. Brooks

The Bible continues to be the Number One best seller. It has been ridiculed, criticized, scoffed at; attempts have been made to destroy it, to curtail its circulation, to bring it into disrepute. It remains the most remarkably influential publication ever printed. It has become, not a luxury, but one of the necessities of life. Of any good book it can be said that it is not like a dead city of stones, yearly crumbling, and needing repair; but like a spiritual tree. There it stands and yields its precious fruit from year to year and from age to age. This is particularly true of the Book of books—the Bible. The book that records the incarnation of divine love is God's best gift to man. Dr. Watts once said, "There are many silver books and a few golden books; but I have one book worth more than all, called the Bible, and that is a book full of bank notes."

In times like these through which mankind is passing, when billows of woe sweep over our souls, men turn instinctively to Holy Writ. In 1942, a Gallup poll showed that 59 per cent of the people of the United States were reading the Bible and four million people were reading it more than they ever had before. A second poll, made in 1943, indicated that the number of Bible readerss had increased to 64 per cent. One person in every ten was reading it daily. It was a prized possession of nearly every man in the service and was carried during the war to the uttermost parts of the earth.

Quote, March 17, 1946, says this: "And then came the atom bomb, with its percussion in the hearts of two Japanese cities and its repercussions in the hearts of men everywhere. The war was over, and a new world order had irrevocably begun. Subdued and chastened at thought of the tremendous power at last placed in the hands of man, men everywhere prayed with Biblical fervor for wisdom and strength to use this power aright. With spirits molded for centuries by the Bible, the English-speaking race, guardians of the new power, entered the Atomic Age."

Atomic power, controlled by men of prayer and Godly vision and imbued with the Biblical teaching of 'Peace on Earth and good will to men", will bring an era of happiness and prosperity to the human race never dreamed of or imagined before and this great nation of ours will stamp its imperishable imprint on the pages of history. Atomic power in the hands of unscrupulous and selfishly designing men will destroy the human race.

Thank God for a book that is a lamp unto our feet and a guide unto our pathway and thrice thankful are we that men are turning more and more to that blessed book whose teachings must eventually determine the destiny of our civilization. B. P. B.

Let your Sabbath go, and with it will go your Bible, and after that your liberty. I would like to see the much-scoffed-at old Puritan Sabbath come back again.

—Talmadge.

FISHER FOLK DEVOTION

On a quota for the Morgan City, La., charge, including the Bayous Mission, of $999, we received $1760 in cash and pledges on March 4, 1945. To date we have paid $2139.65 in cash.

Three of these donors, living in camp boats, gave $100 each.

To me the most unusual case is that of Hines LaCoste and his wife and seven children, ages ranging from one to twenty years. Mr. LaCoste and family are loyal members of our Bayous Mission and live in a camp boat the year round. He fishes during the spring and summer and traps during the winter, taking the entire family in their camp boat with him. Mr. LaCoste pledged and paid $100 to the Crusade for Christ Fund.

D. B. BODDIE, Pastor.

A JEWISH CONTRIBUTION

Dear Dr. Duren: Last year we gave all the publicity we could to the Crusade for Christ campaign through the local press and one day I had a call from Mr. Ralph Davis, a Jew, asking that I come by to see him when I was uptown. I went, not having any idea what he wanted. I entered his furniture store and he invited me back into his office and told me he had heard something of our campaign and if I would accept it he would like to make a contribution to our Crusade for Christ fund. I assured him we would not only accept, but would greatly appreciate it. He gave me a check for fifty dollars.

Another thing in connection with it that, to me, was remarkable: We had a number of pledges made and not a single one went unpaid. There was not a failure because of death or any other reason. There was some paid that had not been pledged, but the pledges, all paid in full, was to me a good record, as they ran across a whole year.

New Iberia, La.

R. H. STAPLES, Pastor.

AN EVANGELISTIC EXPERIENCE

The following happened at Valley Park a few weeks ago:

A young man (Henry Sanderson) whom we had received into the church on profession of faith about a year ago came to me just before evening service and said he wanted me to talk to some boys abuut accepting Christ. After the conclusion of the Young People's program he brought two youngsters out for me to talk to. We talked together as we stood on the front porch of the church and; as I remember, had a short prayer before going in to begin the preaching service. At the conclusion of the service I gave the invitation; these two boys came forward and with them a fine girl, accepting Christ as their Savior. As we walked out the church that night the father of one of these boys came to me and asked my prayers for the other son who was a little younger. I went straight to this boy with his father. We talked and prayed, and this boy accepted Christ. So on the following preaching morning I received into the church on profession of faith and baptism James Russell, Calvin Turberville, C. A. Turberville, and Ethel Hough.

This was a great experience for me and a good example of what can be done through personal work. "And they brought them to Jesus" is the opportunity of the day.

EARL C. PRESLEY.

STORIES BEHIND STATISTICS

By the Advocate Staff

"The sooner we raise the total amount of our pledges and forget the money and pass on to the next phases of the Crusade," writes a layman from Charlotte, N. C., "the more chance we have that those phases will be successful." But, before we pass on, let us look at some of the stories behind the statistics that have brought so much satifaction to the people called Methodists.

Here, for instance, is the story of Rev. James A. Anderson, eighty-seven-year-old retired minister in the Northt Arkansas Conference. "The Crusade is the greatest thing the Church has done in my lifetime," he said, when plans were being laid. "I want a part in it before I pass to the Church Triumphant."

An infection in his foot developed gangrene poisoning. Part of the foot had to be cut away, and then the doctors ordered amputation of the leg just below the knee. While waiting for the ambulance this veteran of fifty-five years of ministerial service asked: "Preacher, when do you plan to take up the collection for the Crusade?" The date was given. Immediately this response came from the old man: "Put me down for $100. I'd like to give $500, but my illness is draining my resources."

The pastor at Conway didn't "put down" Brother Anderson for anything. For a time it seemed that he would not live to see this "greatest thing the Church has done" fairly started. But, on the morning of the district rally the Anderson granddaughter appeared at the parsonage door with a check for $100. And when the gift was announced another superannuated minister gave another $100. The retired men and widows of ministers placed $625 on the altar before the general offering was taken.

The story of Rev. L. B. Headley, pastor of the Daleville Circuit in the Alabama Conference, is another account of heroic giving. "When I saw his check for $100 I could hardly believe my eyes," reports the district superintendent, "and he seemed embarrassed when I called attention to it. His salary was only $800, and, as I learned a few days later, he had only $20 left in the bank when he had made his Crusade gift. But, when I asked him about it, he replied, 'God always provides for me.'" Incidentally, the quota for Dalesville Circuit was $480 and $500 was sent before any other charge had reported its cash or subscriptions.

The Rev. H. J. Magonigal, who is sightless, has been serving the Clearville Circuit in the Central Pennsylvania Conference since November 1, when he followed a part-time student supply pastor, who had become ill. Despite his handicap, which kept him from driving a car over the six-point circuit, and also despite a blizzard on the December Sunday set apart for the campaign, Brother Magonigal and his laymen collected pledges for more than the quota of $498. To date they have paid $727.

It is true that massive gates sometimes swing on small hinges, as everyone knows who attended a servcie at Garrett Memorial Church in Paris, Tex., just before the Crusade was launched. Captain Mark L. Hodges, an artillery officer who had returned home for hospitalization after being severely wounded at Salerno, spoke. He told of the landing, with shells bursting all around the raft that brought him from the ship, and meeting a young soldier who looked him straight in the eye and said, "Captain, all the world is dying for—love." With unabashed tears the captain told the congregation that the Crusade had come to mean a chance to express the love which along could keep the world from dying. The quota of $2500 was easily raised, and contributions from Garrett Memorial Church now total $2788.

Last April the Green Valley Church on the Denton Circuit, North Texas Conference, was destroyed by fire. There was only $1500 insurance on $4000 worth of property. But the student pastor, Rev. George Beebe, and his people were not to be beaten in their purpose to do their best on the Crusade. On Friday after the fire on Tuesday the young pastor went into the community and by Sunday the quota had been raised. The following week, at a meeting in the schoolhouse, plans were made for a new church building.

Without a pastor, Flat Rock Circuit in the North Alabama Conference had a charge-wide meeting and pledged the full quota of $300. Before the year ended there was a pastor and a total of $512 had been paid in cash.

Solomon's Island, a three-point circuit on Chesapeake Bay, was given a Crusade quota of $1250, but paid $2700. The total budget, including support, current expenses and World Service, was only $2850. But the district superintendent reports: "Their interest in World Service and now in missions was a brand new discovery, and their ability to give startled them. Now they are in the process of raising $15,000 in cash for a new parsonage."

Although Rev. Wright Spears, pastor at Trinity Church, Charleston, S. C., asked that no one present his subscription before Pledge Sunday, service men in the South Pacific did not know about this arrangement. They sent their pledges and these were announced. Many people in the congregation determined to give a month's pay to the Crusade. Total gifts amounted to $14,200. The church budget was revamped, with all items such as salaries and World Service increased twenty-five per cent.

Potatoes helped pay Crusade pledges on the Easton-Easton Center-Mars Hill Charge of Maine's famed Aroostook County. The Rev. Victor P. Musk suggested that any young Methodist who wished might give one penny for every barrel of potatoes they picked. Some picked as many as 750 barrels; other smaller children, like the minister's son, Gautrey John, picked 200 to 400 barrels. In all, potato-picking brought in $153 from the young people, and $1508 more was raised on Thanksgiving Sunday. Gifts added since bring the total to $1710, or $1090 over the quota. And this charge was the first in the Boston Area to reach its quota.

Gathering pecans on shares, chopping and picking cotton, quilting and collecting "missionary eggs" were some of the methods used by Methodists of the Indian Mission in raising money for Crusade gifts. In Salt Creek Church, with a membership of only 102 and twenty-six of these in the armed forces, subscriptions totaled $800, eight times the amount the church pays its pastor. The thirteen charges of one district subscribed $6691 on a quota of $1967.

At his ninety-ninth birthday celebration Hunting Horse, who was converted when he was fifty, acknowledged the gifts of friends and added:

"I hear that my church has a Crusade for Christ. I hear there is great suffering

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

The editor appreciates a generous word of commendation and appreciation received from our long-time friend, Mr. S. M. Cockrell of Macon, Miss. The church has fewer choicer spirits than he.

Florence, Miss., Rev. E. H. Blumer, pastor, sent a list of thirty-nine subscriptions a few days ago. This is a splendid record for that church and is a credit to both pastor and people.

Mrs. C. L. Griffith, Ashland, Miss., renews her own subscription and that of Mrs. Mattie Abel, Hickory Flat, Miss. We appreciate her word of encouragement and the assurance of her personal interest.

Rev. W. R. Lott, pastor at Greenwood. Miss., has a credit of ninety-two subscriptions in the campaign to date. First Church, Greenwood, is sending the **Advocate** to all new members and this list tells a double story.

The editor regrets to have missed a visit with Rev. J. L. Neill, District Superintendent at Gulfport, last week. Usually we take Wednesday at home. We trust that Bro. Neill will share his time with us again when he comes to the city another time.

Rev. W. H. Giles reports good progress in the work at Lafayette, La., where he had the assistance of the pastors of the area to help his laymen in his campaign of visitation evangelism on Monday and Tuesday of this week.

Rev. H. P. Wall, president, reports one hundred and forty-one present at the twentieth anniversary celebration service of the Men's Bible Class of Carrollton Avenue Church, New Orleans, on the morning of March 17. Charter members, officers and teachers were presented, and a short memorial service held for these who have entered the class triumphant during the twenty years of its history.

MINUTES LOUISIANA CONFERENCE RECEIVED

The Minutes of the 1945 session of the Louisiana Conference reached our desk on last Thursday and should be in the hands of all pastors probably before this issue of the paper is received. We have received a number of inquiries as to when the Minutes were coming out, but we were unable to give an answer. The Journal is a book of 231 pages, most of it tabulation work and in these difficult times of getting printing done this of itself will be a sufficient explanation of the delay in getting it out. We have not had time to examine the volume, but it has every appearance of being up to the high standard set by Dr. Harper in the past.

HON. ALBERT S. LUTZ, JR.

Mr. Albert S. Lutz, Jr., son of Mrs. Albert S. Lutz, Sr., of Greenwood, and the late Rev. Albert S. Lutz, Sr., of the Louisiana Methodist Conference, has returned from the United States Army and is practicing law in Shreveport. He makes his home with his mother in Greenwood and is making a fine contribution to the church. Mr. Lutz was the main speaker on the Laymen's Day program at Greenwood and Bethany. He also took an active part in the Crusade Visitation Campaign.

Thank you.

Yours truly,
REV. THURMON SPINKS.

METHODIST RADIO HOUR — AN EXPLANATION

Dear Bro. Holmes:

Your letter regarding the Methodist Radio Hour has been received. Bishop Moore is now in the Orient on a special mission under orders of the Council of Bishops, but I think I can answer your question or throw a little light on the subject. The Baptist kindly gave one Sunday morning broadcast to the Methodists more or less as a trial program so that when they take over for their turn in May and June it will not be too new and strange. That accounts for the Methodist appearing only once at this time.

I trust this answers your question.

Sincerely yours,
ELINOR REES,
Secretary to Bishop Moore.

PASTOR'S SPIRITUAL RETREAT VICKSBURG DISTRICT

The pastors of the Vicksburg District came together at the Fayette Methodist Church March 12 at 10 a.m. Under the leader- of the District Superintendent, Rev. O. S. Lewis, it was made a time for discussion of prayer, goals, and methods of accomplishing our work.

The discussion on Prayer was led by Bro. Lewis. After lunch, served by the W. S. C. S. in the Fayette Methodist Church, Rev. E. E. Samples spoke on the subject, "Counseling With Youth", and Rev. M. L. McCormick, the pastor of Yazoo City, spoke on "Family Evangelism".

Goals were set for each church in the evangelistic work of the year. The entire district is trying to have 844 additions to the churches on profession of faith alone. This was divided among the various charges as follows: Anguilla, 25; Centerville, 44; Eden, 40; Edwards, 23; Fayette, 25; Gloster, 45; Lorman, 20; Louise and Holly Bluff, 15; Maersville, 20; Natchez, 75; Oak Ridge, 20; Port Gibson, 30; Rolling Fork, 21; Roxie, 15; Satartia, 15; Silver City, 14; Crawford Street, 110; Gibson Memorial, 100; Washington, 40; Woodville, 45; Yazoo City, 75, and Hermanville, 27.

ATTENTION, DEANS AND VACATION SCHOOL LEADERS

The summer assemblies, camps and vacation schools to be held this summer for our youth and children offer great opportunity to teach "The Evils of Alcohol". Few other subjects of greater moral value can be offered. We hope the leaders in every camp and school for Methodist children and youth will provide the opportunity for such a study this summer. Special courses will be offered; but we hope every boy and girl in every group will be given opportunity to study and receive instruction on this subject. If possible, this should be done at general assembly hours. Materials suited to every age group are available from our Methodist Publishing House, or from the Louisiana Moral and Civic League, 351 Florida street, Baton Rouge 6, La. Charts, leaflets and some of them free, can be had for the asking. Let's make the most of our opportunity this summer, to really do something about helping our children and youth to know "the evils of alcohol".

W. H. GILES, Chairman,
La. Conference Board
Temperance and Soc.
Serv.

CHURCH RALLY AT FOREST HILL

The Forest Hill Methodists held a Church Rally in the Forest Hill School Auditorium on Wednesday evening, March 13, at 7:30 o'clock, to raise funds to build the new

LUZIANNE
COFFEE
100% Good

proposed church. The stage was beautifully decorated with camellias and spring flowers by Mrs. Clifton McGowan and Mrs. J. T. Morgan.

Rev. Gilbert L. Oliver, pastor of the Forest Hill Methodist Church, gave the invocation. Mr. Merle Mann, master of ceremonies, gave the history of the church.

The Capitol Street Methodist choir, with Mr. Alvin King directing, sang beautiful hymns. Mr. J. B. Thompson and Mr. Chapman sang a duet.

Mrs. F. B. Lee, Mrs. E. O. Squire, Mrs. T. A. Stanford and Mrs. O. W. Holmes served as clerks to receive donations. $17,500 of the $27,500 goal was raised.

A delicious supper was served in the school cafeteria by Mrs. F. K. Hawkins, Mrs. H. B. McCluer, Mrs. H. D. Fuller, Mrs. J. M. Corley, Mrs. W. L. Dixon, Misses Ann Alexander, Una Gene Mayfield, Gwendolyn Owens, Marjorie Storment and Jo Ann Hopkins.

Building committee of the new church are: David O. White, T. A. Stanford, J. C. Rickman, Mrs. H. W. Alexander and Mrs. H. B. McClure. Finance committee are: Mrs. E. O. Squire, Mrs. F. B. Lee and Mr. F. B. Lee. Trustees are: T. A. Stanford, D. O. White and Floyd K. Hawkins.

The new church will cost approximately $27,500.

REV. GEORGE GILMORE YEAGER

Rev. G. G. Yeager, a retired member of the Mississippi Conference, passed out of this world on February 12, 1946. He was working as a guard in the shipyard in Pascagoula, Miss. After his day's work, he came home, had his supper, and went to bed as usual and took up the daily paper to look over the news, had a heart attack and died before the doctor could get to him. He was buried in the Coalville cemetery, with the funeral conducted by the writer, Rev. J. L. Neill, Rev. T. R. Holt and the following other Conference brethren assisting: Rev. G. R. Broadus, Rev. E. W. Scott, Rev. Murray Cox, Rev. T. A. Carruth and Rev. R. F. Harrell.

He leaves his wife, who was Nannie Harrington of Kemper county; three children, Mrs. F. A. Russell of Chunkey, Miss.; Prentiss Watkins Yeager, Biloxi, Miss., and Mouzon Malachi Yeager, Gulfport, Miss. One son, George Graham Yeager, died in 1901. There are nine grandchildren.

He joined the Mississippi Conference in 1909 and was retired because of ill health in 1939. He was sixty-six years old last April. He served some of our most difficult appointments and came through with honor.

J. F. CAMPBELL.

MISSISSIPPI CONFERENCE M Y F FELLOWSHIP TEAMS

The organization of five fellowship teams and a substitute team in the Mississippi Conference has proved quite successful. Four of the teams have gone out and all four have come back with amazing reports. Teams that have gone out are Team No. 1, Mrs. J. K. Ellis, counselor, to Pamopokresa Sub-District, Kreole, Miss.

Team No. 2, Mrs. L. G. Head, counselor, to Wesley Methodist Church, Meridian.

Team No. 3, Mr. Charles Hudspeth, counselor, to Bolton Methodist Church, Bolton.

Team No. 4, Miss Mary Thornton Lindsey, counselor, to Madison Methodist Church, Madison.

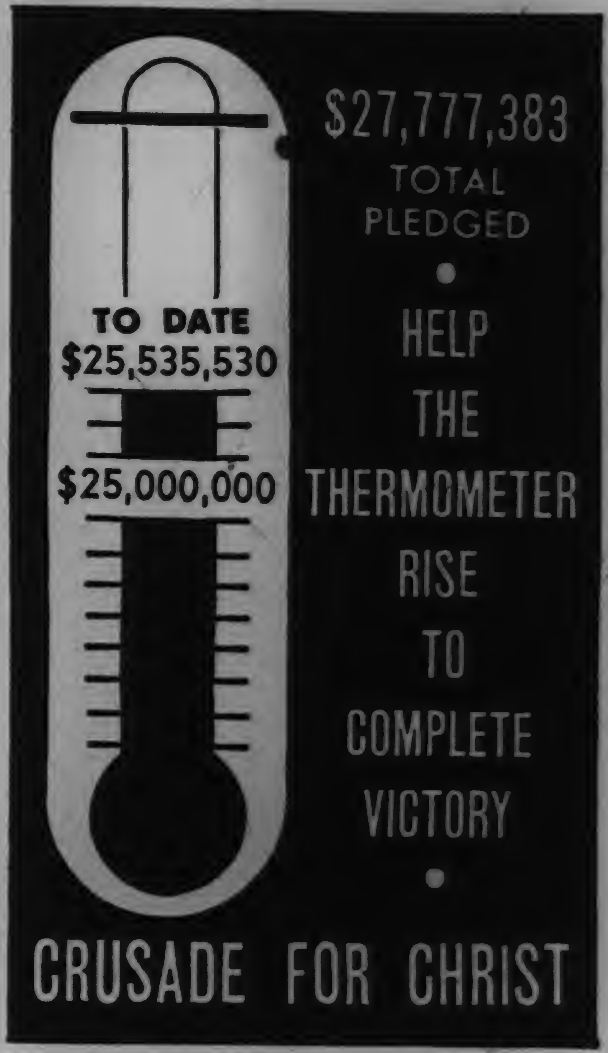
All of the teams are under the able direction of Miss Mary Thornton Lindsey, Conference Director of Youth Work. Teams are made up of four young people and an adult counselor.

Team members are:

Colleen Gilmore, Hattiesburg; Susan Carmichael, Laurel; Mary Margaret Coman, Hazlehurst; Laura Parker, Bolton; Roderick Entrekin, Meridian; Lillian Taylor, Bobbie Gillis, both from Decatur; Aubert Knight, Jack Marsalis, Mary Ruth Murphy, Elizabeth Ann Lampton, Bowman Clarke, Joyce Adair Hall, Nellie Ray Rogers, David McIntosh, Ida Fae Emmerich, Nell Shader, Ina Mae Quattlebaum, all from Millsaps College, Jackson; Merle Knowles, Belhaven College, Jackson, and Bennie Youngblood, Meadville.

Substitutes are: Laura Mae Godbold, Sarah Francis Clark, Mary Ridgeway, Mary Ethel Nay and Mary Nell Sells, all from Millsaps College, Jackson.

Counselors are: Mrs. J. K. Ellis, Bucatunna; Mrs. L. G. Head, Miss Mary Thornton Lindsey, Miss Mildred Clegg, Mrs. Charles Hudspeth, Jackson, and Mr. A. H. Nall, Meridian.



Any church who would like to have a youth fellowship team to visit their church, please write to Youth Fellowship Team, Box 2355, West Jackson, Miss., and ask for information regarding this.

Mississippi Conference Loses Youth Director

Miss Mary Thornton Lindsey, who has been serving as Conference Director of Youth work in the Mississippi Conference is leaving this conference to take the job as Director of Religious Education at the First Methodist Church, in Gadsden, Ala. Miss Lindsey is admired and loved by all the youth in the Mississippi Conference who know her and her work. She takes over her new work April 1. Miss Lindsey is asking for the prayers of all the youth and adults in the conference for her in her new work.

AUBERT KNIGHT,
Publicity Superintendent.

ON A WIDE CIRCUIT

by W. W. Reid

THE FREE CHURCH

The place of the Christian church—the village church and the worldwide church—in our day and in the chaos of society, was emphasized by Bishop G. Bromley Oxnam at the recent meeting of the Federal Council of the Churches of Christ in America. He said in part:

"There are some who assume there is decadence in the little village church, with its simple service, where policies are determined democratically by a free clergy and a free laity, where God's Word can be read by intelligent men. I assure you democracy lives there.

"There are 216,336 Protestant churches in this nation. There are many denominations, although the fact that 82 per cent of all church members belong to but thirteen churches, and that 97.4 per cent of all church members belong to but 55, indicates far greater unity than is realized when someone states there are 256 religious bodies in the United States. There are great values in variety, and the fact that men are free in the United States to worship according to their consciences is reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved.

"There are those who would mobilize the church in a holy war against communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth. . . .

"The church must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the church must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution that is needed.

"We refuse to identify the Christian Gospel with an economic order, whether it be capitalist, communist, or socialist. There may be more of Christianity in a synthesis in which the creative initiative that has flowed from individualism is conserved, and the benefits that lie in collective action are appropriated, than in either of them. We shall be called communists by unthinking capitalists, and capitalists by dogmatic communists. We are uninterested in these appellations. We seek to be Christians, and in the spirit of our Lord will endeavor to discover the means to translate His ideal into the realities of the common life. . . .

"The church is more like its Christ, and far more powerful, when it stands for its Gospel rather than when it is attacking other faiths."

Worship is not simply an altitude from which one sees life in wide horizons or the inner secret of spiritual liberation. It is one of the great sources of moral transformation. Worship is the deliberate exposure of one's life to the highest that one knows. All day long we are exposing our lives to other things, the profane, the vulgar, the secular, the commonplace. All day long we take the pictures and catch the impress of the low. It is an unconscious process of the soul. Worship is the deliberate use of this amazing and influential power. It is the conscious exposure of the heart to the highest that we know.—Exchange.

HAVE YOU SEEN THIS BOY?

Robert Jackson DeVaughn, 16 years old; height, 5 feet 9 inches; weight, 138 pounds; eyes, blue; hair, brown; eyebrows, black; complexion, fair; artificial front tooth; reads all spare time; very quiet spoken; likes to discuss international affairs; possibly working as electrician or operating movie projector. Will attend Methodist or Christian Sunday school.

Pleasy notify Rev. K. E. Clark, Box 125, Baldwyn, Miss.

LAYMAN'S DAY ON RIENZI CIRCUIT

Rienzi Circuit observed Layman's Day at Rienzi Sunday night, March 17. Pisgah and Rienzi choirs joined together with some fine singing for the opening. Sunday School Superintendent's S. W. Downs of Rienzi and R. B. Maracle of Pisgah ecah made a splendid five-minute talk on the Sunday school. Principal speaker for the evening W. R. McCormick, District Lay Leader from Corinth, who presented a wonderful message. We had a large crowd present, and the program was enjoyed by all. M. A. Hudson, charge lay leader, was in charge.

REV. M. NASH HAMILL.

REV. CHAS. H. STRAIT GRANTED RETIREMENT

Rev. C. H. Strait, who was assigned to Long Beach at the last session of the Mississippi Conference, has found it necessary to resign his work and request retirement. Bro. Strait had an attack which involved his heart two or three years ago and he has been ill since before Christmas. As soon as he is able, he will go to the home of a married daughter in Gloster, Miss., where he will make his home. Rev. Featherstun Vaughan has been appointed to the work at Long Beach.

FITLER CHURCH TO BE DEDICATED

Rev. Earl C. Presley, pastor, announces that a new Methodist Church at Fitler, Miss., will be dedicated on Sunday, March 31, with Rev. O. S. Lewis, district superintendent, officiating. All former pastors of the Mayersville charge and friends are cordially invited to be present for the dedication. The building has been erected during the past four years at a cost of $8,000. During the same time the membership has increased from 26 to 77, and the contributions have increased over 100 per cent. The pastor and his people express their deep appreciation to everyone who has assistd in any way in the building of the sanctuary of worship.

METHODIST INFORMATION

The two hundred Methodist leaders commissioned by the General Conference of 1944 to carry through this quadrennium the challenging four-year plan of the denomination, spent two crowded days at Hotel Dennis, Atlantic City, reviewing the accomplishments of the Crusade for Christ and passing judgment upon plans for the future.

Bishop J. Ralph Magee, chairman and director of the Crusade; Dr. J. Manning Potts, associate director, and the secretaries of the several administrative boards related to the five Crusade projects, combined to tell a story that aroused pride in what has been accomplished and confidence in the full attainment of current and future objectives.

$25,100,000 in Cash

While it had already been given to the church press, the news of victory in the full cash payment of the $25,000,000 goal for post-war relief and reconstruction came for the first time to many of the Committee when Dr. Thomas Lugg, treasurer, reported that one hundred thousand dollars more than this amount had been received in his Chicago office. The next financial victory to be won is the collection of $2,757,718, the oversubscription to the fund yet to be paid. It is hoped that most, if not all, of this will be given by Easter. Almost incredible to professional money raisers who do not sense the effectiveness of Methodism's connectional organization is the fact that the expense of the Crusade for Christ headquarters promotion, as of December 31, 1947, was but $449,896. Area promotion added $140,250 to this, making the total $590,417. This is approximately two per cent. So far as is known the raising of so large a sum in so short a time for a comparable purpose has never before been accomplished by any religious body. Bishop Magee and Dr. Potts, in their reports, spread the credit widely. Literature, of course, played a large part, 42,025,536 pieces having been produced and distributed. All of this was sent out on order.

Where Is the Money Going?

Approximately one-fifth of the first 25 million has now been disbursed. There is neither space nor need here to itemize since the church press has and will continue to report its uses. Many leaves of a 130-page report to the Committee of 200 was devoted to tabulations of projects aided and to be aided by the several boards and agencies through which distribution is being made. There have been delays in some cases, as would be expected, due to unavoidable post-war conditions.

Church School Decline Broken

Each of the five spearpoints of the Crusade were represented. The word from Dr. John Q. Schisler, executive secretary of the Division of the Local Church, was that the tide of declining church school enrollment and attendance has been turned. During 1945 there were advances of 96,685 in enrollment and 93,386 in average attendance. The methods which have brought these cheering results will continue to be used through the quadrennium, Dr. Walter Towner, associate secretary, told the group.

Dr. Schisler's report pointed out the ways in which the church schools were contributing to the other phases of the Crusade: promotion of the offerings, evangelism (151,379 of the new members received last year were from the church schools), stewardship training, and support of the New World Order program.

The Year of Evangelism

Dr. Harry Denman, executive secretary of the Board of Evangelism, summarized for the committee the clinics and training centers, the retreats, the literature, the visual-education slides and the audio-educational materials that have been the working tools and methods of the board in preparation for its effort to lead the church in winning a million. Particular concern was expressed for the 1,318,227 inactive non-resident members and the success of efforts to find many of them through the exchange of information.

"Virtually every pastor has been trained to be an evangelistic leader," Dr. Denman said. Great hope lies in the evangelistic use of the coming Lenten period, he said, particularly the week of March 24, when it is expected that churches throughout the nation will simultaneously use laymen, teachers and young people for visitation evangelism.

Area-wide programs in which the New Life movement is radiating its inspiration from center to center, were described. Dr. Denman made the closing address of the meeting, leaving committee members inspired by a strong appeal to invest their personal powers in the persuasion of others to join them in the Christian life.

Crusade for a New World Order

Preceding other phases of the Crusade but constituted as part of it by the General Conference, was the Crusade for a New World Order. This movement, in which the bishops aroused church-wide support for the principles which later were embodied in the charter for the United Nations, should not be regarded as having been completed, despite the evidence that the opinion of Methodists registered in Washington was an influential factor. Bishop Oxnam, chairman of this phase, related the series of pronouncements in the international field by the Council of Bishops and indicated that the Crusade for a New World Order is standing by, ready to alert the church whenever the ideals of Christian democracy may be threatened. Such matters as difficulties in trusteeships of colonial areas or diplomatic representation at the Vatican or compulsory peacetime military service would bring the New World Order leadership into immediate action.

STORIES BEHIND STATISTICS

(Continued from page 5)

across the waters. I hear millions are being killed. I hear millions are starving to death. I hear churches are being destroyed. I hear our own boys are suffering and dying. I hear the heathen needs the Gospel that saves us from sin and makes us free. I want to help them. I want to play the Good Samaritan to a robbed and wounded world and bind up its wounds."

He put his money down on a Bible and said, "Now, if anybody desires to help me come along and help my church pay its quota of $150." That was a year ago. The church far overpaid the amount asked.

The stories behind the statistics, as well as the encouraging figures themselves, prove that Methodists are on the point of achieving victory in the financial phase of the Crusade. The next phase, emphasizing evangelism, will bring its statistics. too; and there will be heartening stories of victory in soul-winning. We shall be going from victory unto victory.

The layman quoted at the beginning summed it up this way: "The effort that has been put in the Crusade for Christ so far has revitalized the churches in this area, put new values and meanings into our church efforts, and has benefited every department of the church."

When nothing seems to help, I go and look at a stonecutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred and first blow it will split in two, and I know it was not that blow that did it, but all that had gone before.—Jacob A. Riis

SCENES FROM THE MEETING OF THE CRUSADE FOR CHRIST COMMITTEE OF TWO HUNDRED, AT ATLANTIC CITY, FEBRUARY 19 AND 20, 1946

(1)—Dr. J. Manning Potts, Associate Director, makes his report to the Committee. Bishop J. Ralph Magee, Director, is in the chair, with Dr. Albert P. Shirkey, Secretary, and Miss Etta M. Thomas of the Crusade office.

(2)—Dr. Ralph E. Diffendorfer, Executive Secretary, Division of Foreign Missions of the Board of Missions and Church Extension, who reported on Relief and Reconstruction, is shown with Dr. Karl P. Meister, Executive Secretary of the Board of Hospitals and Homes.

(3)—Dr. Harry N. Holmes, who made the report for the Methodist Committee on Overseas Relief, is shown with Mr. Walter Towner of the Board of Education.

(4)—Mrs. J. D. Bragg, President, who reported for the Woman's Division of Christian Service.

(5)—Miss Thelma Stevens, Executive Secretary, Department of Christian Social Relations and Local Church Activities, presents her report.

(6)—The Committee of Two Hundred.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Reports!

Reports for the first quarter of 1946 must be in the hands of the conference officers by April 15th—or at least postmarked on that date, and remember the postmaster changes the date at midnight on the 5th.

We quote from the Guide, "How to Make Reports":

"The Corresponding Secretary should secure the **Record and Report Book** (35c from Literature Headquarters). This book contains blanks for the quarterly reports and the annual report of all the secretaries in the W. S. C. S.

"The most satisfactory and accurate reports will be obtained by holding an executive meeting by the first day of April, July, October and January, at which time all the officers can make out and compare their reports, thereby assuring uniformity in figures. All reports should be mailed on or before the **fifth** day of the new quarter by the secretaries whose blanks are contained in the Record and Report Book.

"If an officer feels that she has nothing worthwhile to report, it would help if she would write a note on the report blank stating the situation in her society.

"The goal before the Woman's Society of Christian Service then is—**Use of Reports as a measure of progress; quarterly reports sent to district officers on time.**

"Upon the Corresponding Secretary rests the responsibility for its attainment."

Reports are to be sent to:

Treasurer: Mrs. C. E. Mullins, Brookhaven, Miss.

Missionary Education and Service: Mrs. E. E. Deen, 206 32nd avenue, Hattiesburg, Miss.

C. S. R. and L. C. A.: Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss. (Blanks to be sent to the district secretary have been mailed to local secretaries—they are green.)

Spiritual Life: Mrs. E. E. McKeithen, New Augusta, Miss.

Literature and Publications: Mrs. H. E. Hamrick, Collinsville, Miss.

Supplies: Mrs. R. E. Rollings, 617 Main street, Hattiesburg, Miss.

Student: Mrs. C. C. Clark, 714 North Rankin street, Natchez, Miss.

Youth: Mrs. E. W. Ulmer, 240 Clairmont, Jackson, Miss.

Children: Mrs. J. B. Cain, Columbia, Miss.

The corresponding secretary of each society reports to the secretary of her own district:

Brookhaven: Mrs. R. C. Tolbert, Hazelhurst, Miss.

Hattiesburg: Mrs. Wm. Weathersby, 200 32nd avenue, Hattiesburg, Miss.

Jackson: Mrs. W. B. Fazakerly, 636 Porter street, Jackson, Miss.

Meridian: Mrs. J. C. Porter, 2806 Valley street, Meridian, Miss.

Seashore: Mrs. C. L. Nelson, Escatawpa, Miss.

Vicksburg, Mrs. P. E. Cunningham, 1628 Chambers street, Vicksburg, Miss.

A Conference Project

The Conference Study and Action Committee has outlined a project to result from the study, "The Fatherhood of God", and the following letter has gone to each society:

"By this time your society has completed the study, 'The Fatherhood of God' and is ready to put into action what has been learned.

"We have been asked to make a survey of our community to determine the areas where everyone does not have an equal opportunity.

"For the first time we are going to attempt a conference project along this line, each county becoming a unit, and we need your help to make it a success.

"This is what we are asking your society to do: Visit the Negro school in your community, or the one nearest you, and take a kodak picture of the building, then make the following record:

1. How was this building secured for a school?
2. Is it on a good road?
3. How near is the next school?
4. The longest distance any pupil must walk to reach this school.
5. List and describe the equipment, as follows: (a) Desks; (b) Blackboards; (c) Lighting (windows); (d) Heating; (e) Drinking water; (f) Toilet facilities; (g) Library.
6. Give number of teachers: (a) Their qualifications; (b) Their salaries.
7. Length of school term
8. Number of grades taught.
9. Number of pupils and average attendance.

"In each county the Study and Action Committee of a society in the county seat is being asked to receive these pictures and records. You will be notified to whom yours are to be sent. Your county's book will be displayed at the annual meeting of the Mississippi Conference Woman's Society of Christian Service next spring (1947) so help us to make it complete and attractive.

"When the 43 county books have been completed we will have a very valuable record, one which will speak louder than anything we can say.

"We hope you will cooperate in this project."

Pastors' School

The Mississippi Conference Pastors' School will be held at the Seashore Methodist Assembly grounds in Biloxi, June 17-21, 1946, with the Woman's Society of Christian Service co-operating.

Dr. Frank Hickman of Duke University will be the platform speaker.

The Conference Board of Education will offer three courses:

1. "Christian Evangelism," with Rev. T. A. Carruth, of Biloxi, instructor.
2. "The Stewardship of Life," with Dr. Waights G. Henry of Atlanta instructor.
3. "The Pastor as a Teacher," with Rev. George Dameron of New Orleans instructor.

The Woman's Society of Christian Service will offer two courses:

1. "India," with Miss Katheryne Bieri, Field Secretary from New York, instructor. Miss Bieri has lived in India, is young and enthusiastic and will give information from her own experiences in India.
2. "Stewardship," with Mrs. George Dameron, Secretary of Missionary Education and Service of the Louisiana Conference W. S. C. S., instructor. Mrs. Dameron has recently completed a course in "Stewardship" in Chicago. This course will be different from the one offered by the Board of Education.

On Tuesday, Wednesday and Thursday afternoons there will be seminars for the women of the W. S. C. S.

Room and meals at Keller Lodge at $2.75 a day will be available; cottages may be available from Miss Lessie Rowan and at Deluxe Tourist tCourt. Rooms at the Edgewater Gulf Hotel at $2 and $2.50 a day per person; at the White House at $2.50 to $3. Reservations should be made early.

Other announcements will be made later.

The Mississippi Conference Wesleyan Service Guild will hold a week-end conference June 15-16 at the Seashore Camp Grounds, Biloxi. Mrs. Jesse Graham, Conference Secretary, will make announcements concerning this meeting immediately after the annual meeting in Jackson.

Miss Lindsey Leaves

Miss Mary Thornton Lindsey has resigned as Director of Youth Work in the Mississippi Conference Board of Education to accept the position of Director of Religious Education at the First Methodist Church, Gadsden, Ala.

The women of the Mississippi Conference have had a deep interest in Mary Thornton for years and wish for her much happiness in her new work.

Vacation Church Schools

On our list of activities for the month of June we find: "Assist with vacation church school, also help the Negro church to have one."

Miss Jennie Youngblood is reminding us that materials should be ordered now, since we know how often we are delayed because of waiting until "the last minute" to order.

The courses being recommended are: Kindergarten, "The World About Us"; Primary, "Outdoors in Palestine"; Junior, "Praise Ye the Lord"; Intermediates, "Becoming a Person". Your pastor has the catalogue from the Methodist Publishing House—help him to remember to order the material early. Then, **you help with the school.** When you have finished, pass on the material and go help the Negro children to have a vacation church school.

There are those who would mobilize the church in a holy war against communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth.—Bishop Oxnam.

It was a Jew who brought the gospel to Rome, a Roman who took it to France, a Frenchman who took it to Scandinavia, a Scandinavian who took it to Scotland, a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.—S. S. Times.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

PROGRAM, THE SIXTH ANNUAL MEETING WOMAN'S SOCIETY OF CHRISTIAN SERVICE

North Mississippi Conference, Wood Junior College, Mathiston, Miss., March 27, 28, 29

Wednesday Afternoon, March 27

"Lead us, O Father, in the Paths of Peace"
—Burleigh

2:30-4:00 o'clock.— Executive Committee Meeting.

4:00-5:30—Work Conferences: Study and Action Committee; Organization and Promotion; Wesleyan Service Guild. (Each delegate is expected to attend a Work Conference; visitors are welcomed.)

Wednesday Evening

"The church must demonstrate to the world a new depth of spiritual power. So let us begin by examining our own hearts." —Bettie S. Brittingham.

7:30—Organ Prelude, "I Waited For the Lord," Mendelsohn—Miss Marion Kerns.

Hymn 510, "Come, Peace of God."

Worshisp, Dr. V. C. Curtis.

Solo, "I Know That My Redeemer Liveth," Handel—Miss Marion Kerns.

President's Message, Mrs. E. M. Sharp.

"Evangelism—A Path of Peace," Mrs. W. M. Alexander.

Spiritual Life Retreat.

Benediction, Rev. R. E. Wasson.

Thursday Morning, March 28

"Let us now come together and take heed of the task that is before us as servants of the Lord Jesus Christ."—Earl R. Brown.

7:00-7:30—Service of Sharing, Mrs. W. M. Alexander.

9:00—Organ Prelude, "Largo," Handel—Miss Marion Kerns.

Service of Remembrance, Mrs. W. G. Games.

Trio "The Eternal Life," Howe—Misses Marion Kerns, Inez Burns, Ka Murcta.

Prayer, Dr. H. G. Williamson.

Organization.

Report of Recording Secretary, Mrs. R. M. Boyd.

Report of Vice-President, Mrs. W. R. McCormack.

Christian Stewardship, A Path of Peace, Mrs. D. H. Hall.

Organization and Promotion, Mrs. N. N. Maxey; Aberdeen District, Mrs. J. R. Priest; Columbus District, Mrs. Ralph Bryan; Corinth District, Mrs. J. Harry Boyd; Greenville District, Mrs. Jim Dunn; Greenwood District, Mrs. Dan G. Comfort; Sardis District, Mrs. W. G. Gaines.

Report of Research Committee, Mrs. R. A. Tucker.

Election of Officers.

Hymn 279, "God of Grace and God of Glory."

11:15—Noon Meditation, Mrs. W M. Alexander.

Thursday Afternoon

"Father of men, in whom are one
All humankind beneath Thy sun
Stablish our work in Thee begun."
—Elizabeth Watson.

1:30—Organ Prelude, "Prelude Religioso," Diggle—Miss Marion Kerns.

Hymn 381, "The Church's One Foundation."

Prayer, Mrs. C. A. Sallis.

"Children in Paths for Peace," Mrs. C. A. Parks.

Study and Action Committee Reports: Spiritual Life, Mrs. W. D. Whitaker; Christian Social Relation and Local Church Activities, Mrs. J. W. Hollandsworth; Message, Dr. Virginia Howard; Rust College, Mrs. W. H. Ratliff; Methodist Home, Miss Lena Martin, Rev. J. H. Morrow; Representative Methodist Home Board, Mrs. Martha Hall.

Missionary Education and Service, Mrs. Walter Odom; Wood Junior College, Rev. Walter L. Russell; Millsaps College, Rev. N. J. Golding; Scarritt College, Mrs. W. P. Bailey.

Hymn 507, "In Christ There Is No East or West."

Paths in Rural Work," Miss Cora Lee Glenn.

Report of Malvina Center, Mrs. Earnest Moore.

Benediction, Miss Ruth Heflin.

4:30-5:30—Fellowship Period—Tea in the home of President and Mrs. W. L. Russell.

6:00 o'clock—Wesleyan Service Guild Fellowship Dinner.

Thursday Evening

"We heed, O Lord, Thy Summons,
And answer: Here are we!
Send us upon Thine errands.
Let us Thy servants be."—Warren.

7:30—Organ Prelude, "O Thou Sublime," Wagner—Miss Marion Kerns.

Hymn 266, "O Young and Fearless Prophet."

Worship, Mrs. H. L. Talbert.

Prayer, Miss Julia Wasson.

Hymn 268, "Are Ye Able, Said the Master."

"Paths of Christian Students," Miss Sue McCormack.

Methodist Youth Fellowship, Mrs. C. W. Hall.

"Employed Women in Paths of Peace," Miss Susie Parker.

Laborers for Peace, Mrs. E. M. Sharp.

"Here Am I, Send Me," Miss Elizabeth Nowlin.

Benediction, Dr. Jasper Weber.

Friday Morning, March 29

"Lord, we come with hearts aflame,
Seeking service in Thy name;
All our strength is thine."—Warren.

7:15—Morning Prayer, Mrs. D. W. Whitaker.

8:30—Prelude, Melody of Hymns, Miss Marion Kerns.

Hymn 479, "Jesus Shall Reign."

Worship, Mrs. W. M. Alexander.

Christian Literature, Miss Mamie Jones.

Advocate, Mrs. M. E. Armstrong.

Life Membership, Mrs. E. L. Jernigan.

Women Trustees of the Future, Mrs. E. E. McKiethen, Jr.

Leadership School Mississippi Industrial College, Mrs. R. P. Neblett.

Supplies, Mrs. L. K. Carlton.

Historian, Mrs. N. N. Maxey.

Business.

Election of Delegates to Assembly.

Committee Reports.

Solo—"The Lord's Prayer," Mallotte—Miss Marion Kerns.

Installation of Officers, Mrs. W. H. Ratliff.

Benediction, Mrs. W. M. Alexander.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The advent of spring brings us not only well toward the middle of our Conference year, but far into the period set for intensive efforts in the Crusade of Evangelism. Much has been accomplished, but if there was ever need for devoted commitment of every member of the Church of Christ to personal concern and evangelistic effort, it is now; and certainly Methodism has never had a greater challenge to its laity than in this period of the Crusade for Christ. We of this Episcopal Area have already had our faith quickened and our interest aroused by the tireless zeal and unselfish devotion of a great leader, our beloved Bishop J. Lloyd Decell, whose untimely passing has so recently deprived us of his bodily presence but not of the influence of his challenging plea for deeper consecration for the tasks that belong to enlarging opportunities and immediate responsibilities.

Now, through the providence of God and the action of the Church, we have with us another great leader, Bishop U. V. W. Darlington, of large experience, evangelistic zeal, and an acquaintance with our membership which will grow to bless all who come under the influence of his ministry. To every call of the Church within our borders under his leadership let us respond with unquestioned loyalty.

Reports indicate that Laymen's Day has been observed very generally and with spiritual value, and appreciation of the splendid outline and discussion of the topic prepared by Dr. Harry N. Holmes. It will be greatly appreciated if pastors will notify their district lay leaders of any churches in which the Laymen's Day service has not been held, and plan for its observance as soon as possible. It is an official part of the plan for this year of Evangelism emphasis.

I give you herewith a report on the Benevolences for payments made in the Con-

(Continued on page 12)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Glenn Laskey

South Central Jurisdiction Conference, St. Louis, Missouri

Historic St. John's Church in St. Louis welcomed the many officers, delegates and visitors to the fifth annual meeting of the South Central Jurisdiction.

Louisiana was well represented at the meeting, first by the charming and capable president, Mrs. George Sexton, Jr., who ably presided at all sessions, and Mrs. W. M. Ledbetter, member of the Board of Missions and Church Extension. Delegates to the conference were Mrs. J. B. Pollard, Conference president, and five members of the executive committee, i. e., Mrs. L. B. Kilpatrick, Mrs. G. W. Dameron, Mrs. D. M. Campbell, Mrs. G. W. Pomeroy and Mrs. Glenn Laskey. Deaconesses Grace Gatewood and Willie May Porter, and two missionaries, home on leave, Patricia McHugh and Lucy Jim Webb, also attended the conference.

Each speaker used as a keynote for their message, the theme of the Conference—"Look on the Fields—Send Forth Laborers." Mrs. Sexton gave a survey of the past two years' work in her message, "Glimpses of Green Fields". She spoke of the advances made, but emphasized the tremendous task ahead to work for a Christian world—to work for a peaceful world. "Green fields can be glimpsed," she said, "but it will take earnest Christians to change brown earth to green fields."

Officers' Reports

Each of the jurisdiction officers gave reports of her work, showing the advances made along many lines. Among the many interesting reports given, particular interest centered about those of the treasurer and secretary of supplies. The treasurer reported that every one of the nineteen conferences had overpaid its pledge. Louisiana overpaying theirs $15,000.00. Louisiana has the distinction of having the highest per capita giving in the conference—giving $6.41. The secretary of supplies reported that supply giving for foreign work was 54 per cent over that of the previous year, while the increase for home work showed a gain of 28 per cent. Louisiana ranked first in per capita giving, $1.49—while Nebraska and Louisiana almost tied for the lead in giving to home supply work, each had well over $8,000.

Outstanding Program

A splendid program with inspirational and informative speakers captivated the delegates and visitors. Among the outstanding numbers offered was the panel discussion on, "Employed Women Face the Future", led by Miss Eleanor Neff, and composed of representatives of domestic, industrial and office workers. A demonstration of the Laubach Method of "Each One Teach One" was another feature number.

Thrilling messages were brought from foreign fields by missionaries from India, China, Brazil, and the Philippines, and reports of advancement of work done in America were given by deaconesses and missionaries from the home departments.

Bishop Ivan Lee Holt led the two noonday devotionals, speaking on "The Church in This New Day", first as the Body of Christ, second as a Colony of Heaven.

Feature Addresses

A stirring address on "New Trends in Missions" was given by Miss Sallie Lou MacKinnon, Executive Secretary for Africa and Europe, on the first evening. She has just returned from an extended trip to the mission fields in Africa, and recounted many of her experiences. She spoke of the new work begun at Çambini and at the conclusion of her address Dr. Macy Shannon made an appeal for this new work, and a collection was taken. (The following day it was reported that $417 was given for this project.)

Following Miss MacKinnon's address, Mrs. W. C. Hanson, vice-president of the jurisdiction, presented a colorful pageant on the World Federation of Methodist Women. Thirty one women of many races and colors, dressed in beautiful authentic costumes of the various countries which they represented, marched to the platform and stood while the missionaries came and stood before them, garbed in the native dress of the country in which they served. There were young missionaries with eager faces and those grown old and beautiful in the service.

On the second evening, Dr. Hugh Stuntz, president of Scarritt tCollege, gave a stirring address, choosing as his subject, "Go Ye". He told of the great needs of the world, and made a strong appeal for workers. Large numbers of young people were present for his address.

Pledge Service

During the pledge service the president of each Conference in the jurisdiction, and their Conference treasurer, stood about the altar, then came forward by twos and made their pledge for the coming year. A total of $589,103.00 was pledged. Since our field is the world, the money is needed, but the need for workers is even greater.

Running as a theme throughout the Conference, entering into reports, informal talks, addresses, and messages from the home and foreign fields was the plea for more Christian workers. Never has the need been so great, never the cause as urgent as now.

Election of Officers

The Louisiana Conference is delighted that two of its best qualified and best loved members were elected to office. Mrs. George Sexton, Jr., was re-elected president of the Jurisdiction, and Mrs. J. B. Pollard to the new office of secretary of missionary personnel.

Mrs. J. D. Bragg installed the newly elected officers, challenging them to endeavor in this Atomic Age. Following the installation service the meeting closed with Communion.

Those elected to serve for the next quadrennium are:

President—Mrs. George Sexton, Jr., Louisiana Conference.

Vice-President—Mrs. William C. Hanson, Kansas Conference.

Treasurer—Mrs. H. E. Werner, Kansas Conference.

Recording Secretary—Mrs. C. T. Schaedel, Texas Conference.

Secretary of Organization and Promotion—Mrs. John W. Eckwall, Nebraska Conference.

Secretary of Missionary Education and Service—Mrs. Peter Kittel, North Arkansas Conference.

Secretary of Foreign Work — Dr. Mary Shannon, Kansas Conference.

Secretary of Home Work — Mrs. Joe T. Rogers, Central Kansas Conference.

Secretary of Christian Social Relations and Local Church Activities — Mrs. Mell Pallette, Southwest Missouri Conference.

Secretary of Literature and Publications—Mrs. R. E. Cole, Little Rock Conference.

Secretary of Children's Work—Mrs. B. B. Wedemeyer, Central Texas Conference.

Secretary of Youth Work—Mrs. L. E. Hoover, Nebraska Conference.

Wesleyan Service Guild—Mrs. George L. Dismuke, West Oklahoma Conference.

Secretary of Student Work—Mrs. J. N. R. Score, Central Texas Conference.

Secretary of Supplies—Mrs. Clyde Barton, New Mexico Conference.

Secretary of Spiritual Life—Mrs. John Leonard, East Oklahoma Conference.

Secretary Status of Women—Mrs. Virgil Walker, North Texas Conference.

Secretary Missionary Personnel—Mrs. J. B. Pollard, Louisiana Conference.

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A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

(Continued from page 11)

ference treasurer up to March 4th, 1946.

Brookhaven District

Bassfield, $250; Crystal Springs, $500; McComb, Centenary, $400; McComb, La-Branch Street, $262.50; McComb, Pearl River Avenue, $325; Meadville and Bude, $71.54; Monticello, $55.25; Osyka and Fernwood, $65; Prentiss, $300; Sartinsville, $2.50; Scotland, $215.48; Summit and Felder, $87.48; Utica, $25. Total, $2,559.75.

Meridian District

Andrew Chapel, $69; Chunky, $46.02; Collinsville, $8; Decatur, $50; DeSoto, $41.69; Enterprise, $400; Matherville, $36.97; Meridian, Central, $600; Meridian, Fifth Street, $700; Meridian, Hawkins Memorial, $200; Meridian, Wesley, $120.75; Newton, $213; Pachuta, $75; Philadelphia, $207.48; Ro Hill, $55.95; Scooba, $57.80; Shubuta, [illegible] Union, $137.51. Total, $3,251.17.

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 31, 1946

By W. C. Newman

A PEOPLE'S RESPONSIBILITY FOR ITS GOVERNMENT

Lesson Text: I Samuel 8:10-22.

Golden Text: "Live like free men, only do not make your freedom a pretext for misconduct; live like servants of God.' I Peter 2:16.

W. C. Newman

I have written each of these weekly commentaries from a particular viewpoint—the viewpoint that my readers are Christians and that they are seeking Christian interpretation of the subject of our lesson; that the word Christian when used as an adjective qualifies and changes the meaning of any word which it is made to modify.

It would be quite possible to write a splendid article on the general subject of a people's responsibility for its government without ever using the word Christian or even enunciating any especially important Christian doctrine. Once we have assumed, however, that the article is being written for Christians who want to know what is a Christian people's responsibility for its government, our whole line of thinking must be changed.

Indeed this is a basic doctrine of Christianity—that a Christian must be different. If a Christian is not different from other people, then there is no point in Christianity. It is safe therefore to begin with the flat statement that Christian citizenship means something other and better than mere citizenship. Forms of government, political theories, organized political machines, have nothing to do with it. Christianity has lived under every known form of government, but the Christian himself must assume an entirely different attitude toward his government from the attitude assumed by other citizens.

It seems to me that is the point that Samuel was trying so desperately to get over to the people of Israel, though he was speaking long before Christ and Christianity. Paul said it in a very much better way in writing to the Philippians. Philippi was a Roman colony. It was established by Julius Caesar in commemoration of his victory over Pompey. Afterwards it was enlarged by Augustus Caesar in honor of his triumph over Brutus and Cassius. Its citizens were extremely patriotic and proud of their Roman citizenship. There Paul established one of his churches. Writing to them some years afterwards he reminds them that they are not only citizens of Rome, but Christians as well. Then he says to them "Our citizenship is in heaven".

What did he mean? That we have no responsibilities for earthly governments whatever? That we are not to be concerned with this world at all, but only with the other world? I do not believe so. Let us try to see in what way Christian citizenship differs from ordinary citizenship.

Christian Citizenship Universal, Not Provincial

"My country! May she ever be right! But right or wrong, my country!" We are all familiar with that statement which to many people represents the peak of loyalty and patriotism. But this is not only poor patriotism, it is poor Christianity and poor thinking. This is the kind of patriotism that gave rise to the last Ku Klux Klan which was but a perversion of the original Klan. This is the kind of patriotism taught and practiced by the Hitlers and the Mussolinis. Its avowed purpose is the domination of other people through ruthless aggression. Christian patriotism must rise above and go beyond such narrow Nationalism.

Christian patriotism must first of all give unstinted allegiance to our country, serving it even unto death. But allegiance to our country must not lead us into the dark and terrible pit of hatred toward other people, which would consign our world to endless wars. Christian patriotism will recognize the rights of other people, will wish for all worthy nations the same blessings and prosperity which our nation enjoys, and will be ready to accord to all the nations of the earth the right to work out some noble destiny for themselves.

Patriotism in Peace

Christian citizenship also recognizes the fact that patriotism is as necessary in times of peace as in time of war, and that patriotism is not limited to soldiers, but must be manifested by every citizen. It is quite natural that when war threatens our country everyone of us is stirred to the very utmost of our ability in her defense. But our enemies are not only the aggressive and unrighteous nations of the world. Our country has enemies in her own house and among her own people. The habitual lawbreakers, the corrupt politicians, the man who sells his vote, the grafter, the man who is constantly swayed by sectional prejudices, and the citizen who is indifferent to the responsibilities of his citizenship, particularly to the sacredness of the ballot and to the preciousness of civil liberties, are all enemies of our country.

Indeed I am more afraid of these enemies in our own land than I am of any foreign nation. Our nation is in as great danger from them as it is from our foes. The Christian citizen must manifest his patriotism in times of peace with the same heroism and sacrifice and vigor with which we fought the German aggressor in the days of our war.

Government for the People—Not People for the Government

The world has tried every conceivable form of government; theocracy, monarcy, dictatorship, communism, fascism, democracy. The trouble with all of them is that as they grow in power they forget the people for whom they were established. Almost everyone of them began as champions of the people, almost everyone of them ended by crushing the people.

Some have imagined that the fate of Christianity is dependent upon democracy. Let it be remembered that Christianity wrote some of her noblest chapters under vicious tyranny. Christianity is not dependent upon democracy; but the fate of democracy is dependent upon Christianity. Democracy is dependent upon the character of the people who operate it and Christianity alone has the power to mold the ideals and the moral standards that can keep democracy from being destroyed by the corruption of its leaders. Christianity demands that the rulers of the nation shall exercise their power honestly, justly and beneficently for the good of all the people rather than for their own selfish desires.

The Highest Citizenship

Finally Christian patriots realize that our first loyalty is to God and to the Right. We are citizens of America, but first of all we must be citizens of the Kingdom of God. A great many people are frightened at this idea; but those who are most frightened are the corrupt politicians, demagogues, and gangsters who recognize the fact that such loyalty to God and the Right would soon put them out of business. They feel that a man who earnestly tries to serve God first will some day put loyalty to God ahead of winning a political campaign. The Christian must live for his country. It seems to me there is no other basis for stable citizenship and stable home-making and no other medium for great service to our fellow man. But our love of our country must be tempered and purified by our love for God. The Christian's citizenship is in heaven.

Men have from time to time proposed the axiom, "No work, no bread!" But no man has ever dared to threaten the calamity of "No thought, no talk!"

—William Lawrence Sullivan.

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THE CHRISTIAN FIRESIDE

PRACTICAL JOKER

By Myrtle S. Norde

The practical joker is usually the fellow with a sharp wit and sometimes a not very charming sense of humor and is, therefore, seldom appreciated by his contemporaries.

Even in the animal kingdom, there is the practical joker. The little pack rat holds the distinction, and his pranks, too, are deprecated. His jokes on mankind are sometimes anything but funny. However, despite his reputation, his mental capacity is a credit to the mouse and rat family.

This brownish gray creature loves to sneak into people's houses, trade the family jewels for dried twigs and cause endless confusion. Records show that a pair of these rats, in one night, diligently swapped thirty-seven ears of corn for thirty-seven small stones.

In western mining towns, the tale of the pack rat and "Cappy" Rodigruz is told to every discouraged prospector who has discovered that "pay dirt" often doesn't pay.

Old Cappy, after sinking his fortune in a mine shaft and failing to find gold, was about to relinquish his beloved drift and cabin to the pack rats. By chance, he had spilled the last bits of flour on the table where he left the remains of his hardtack and cheese before he retired that final evening.

Next morning, the cheese had disappeared. In its place lay a gold nugget. Cappy was speechless with joy over this sudden change in fortune. The rats had left a visible white flour trail which led directly to the deposit of gold. His years of hard work had been repaid and his life savings were many times doubled. Cappy Rodigruz had only the pack rats to thank.

Whether the story has any basis of fact is questionable, but it is a good illustration of a pack rat's prank. Seldom does this creature take anything without leaving something in its place. Bright objects fascinate it and the animal will work tirelessly to obtain them.

Its body is eight or nine inches long; its round bushy tail about six. Known also as the wood or mountain rat, it prefers the shelter of an old building to nest in, although if necessary it will build its den among rocks. Its house is two or three feet high, made of twigs, leaves, bark and grasses, lined with bright bits of string, clothing or other soft material. Usually classed as a nuisance by mankind, it is really harmless unless attacked. Its only truly offensive quality is its musky odor.

Nocturnal is habit, the pack rat is difficult to observe. However, his absurd doings, so evident in the daylight, could not be mistaken by anyone even slightly acquainted with the amusing pranks of this practical joker.—Our Dumb Animals.

THE REAL PROBLEM

The real problem of the excessive use of alcohol is not physical disease; it is drunkenness. The important feature of drunkenness is not so much physical as sociological: the drunken driver, the drunken husband, the drunken father, the drunken son or daughter. Occasional drunkenness is not a medical matter; it is a matter of social mores. It belongs to public opinion and so long as that opinion places no absolute taboo on drunkenness, but finds the drunk mildly amusing, there will be drunkenness.

—Howard W. Haggard, M.D., Editorial,
Quart, Jr. Al. Studies, June, '45.

Good musicians do not have the concert first and then tune their instruments. So a Christian will begin the day by tuning the heart of the Word of God and prayer to bring the life, first of all, into harmony with him.—Truth.

BUDGET COMMITTEE, CRUSADE FOR CHRIST

(Earle H. MacLeod Photo)

"From Victory Unto Victory" was the theme which ran through all the deliberations of the Committee of Two Hundred when it met in Atlantic City, February 19 and 20. The report of financial success in achieving $25,000,000 in cash was but an incentive to go on to further victories in the Crusade. Complete victory, which means the raising of the subscriptions in full, is the goal for the financial effort. A million accessions to the Church was envisioned for the Year of Evangelism. A challenge of 2,280,000 new enrollees during the quadrennium is the aim of the Church Schools. The emphasis on stewardship envisions the consecration of the time, talents,, and possessions of all Methodists. The Committee looks forward with faith to victory in each of the phases of the Crusade.

THE CHINESE CHURCH STARTS A NEW CHAPTER

An interview with Bishop Ralph A. Ward

By T. Otto Nall

"My prison camp experiences are like the chapters of a book that one has read and dislikes. He pushes the volume back on the shelf to gather dust through the years."

Bishop Ralph A. Ward, underfed and tortured by the Japanese using brutalities that have been described before, and some that cannot be written about, would say little more than that in recalling his 1,020 days in a civilian war prisoners' camp in Shanghai and later at Feng Tai near Peking. He flew from China to the United States for the Council of Bishops meeting in Atlantic City.

"I didn't want to come home with a prison camp background," he told me. "I am interested in the bright future, not the black past."

Despite his reticence about experiences that were strangely like those of the Christian heroes in the years of the worst persecution, it was possible to piece together the outlines of the story.

The Central China Conference was meeting in the Methodist hospital buildings at Wuhu when the Japanese attacked Pearl Harbor. Bishop Ward and some other leaders were at breakfast when the radio announcement came. Even though they had known for some time that war was imminent, they were shocked and fell to discussing what the Japanese declaration would mean for Methodist work in the Far East.

In the midst of the conversation someone looked out of the window and discovered that the building was being surrounded by Japanese guards. They were armed with fixed bayonets.

"We went to the work of the Conference and finished it in good order," Bishop Ward said. "I suppose that an Annual Conference never completed its business with more dispatch and so little debate."

For three months the bishop and some other American members of the Conference were kept prisoners in the Methodist hospital buildings, with their ample facilities and grounds. Then Bishop Ward was taken to Shanghai, where he was given the same freedom as other allied nationals in the foreign concessions of Shanghai. They were permitted to go and come with certain restrictions.

At dawn on November 5, 1942, each one of the 363 Americans, British, Dutch and Greek enemy aliens was visited by two Japanese gendarmes carrying orders that commanded them to take Bishop Ward and the others away "for their own protection." Their rooms were sealed and later searched. Books and papers and other things were removed. Remaining personal belongings were given to their friends.

In the prison camp near Shanghai Bishop Ward maintained fairly good health for some eight months, until midsummer of 1943. When the Gripsholm came to carry several hundred of the enemy aliens back to their native lands, he was so wasted by poor food, privation and persecution through the third-degree methods of his guards that he could not leave. In December he entered the prison camp hospital, soon was taken to the Municipal Police Hospital, where other seriously sick allied prisoners were kept under guard for treatment. He was there for five months, able to secure good supplementary food through the help of friends on the outside who managed to get money and food to him.

He was again returned to the prison camp in June of 1944. Prison rations had been further reduced. His weakened body would not stand the strain. In six months he was weaker than before. He was in bed all of the time during the last six months of the war, and he was required to remain there a month after the war was concluded.

"I was immobilized for weeks and weeks," he told me, "lying flat on my back, unable to stir out of bed. I was so weak that I could not even stand the strain of a hot bath."

"What was the purpose of the torture to which the Japanese subjected yoc?" I asked. "Were they seeking revenge?"

"No, they were after information. They knew that I had passed back and forth between the Chinese and Japanese lines ever since the incident that was Japan's excuse for the invasion of China. I had gone deep into Japanese-occupied territory. Up to 1941 I had conducted all the Annual Conferences except the three of the Foochow area. I had helped with the evacuation of missionaries out of the occupied parts of China, and I had tried to protect our Chinese Christians and our property. I had gone 600 miles up the Yangtze to Kiukiang.

"So far as I know, I never violated the privileges of my American passport, with its Japanese Vise. But when the Japanese declared war on the United States, they assumed that every American in the Far East became, potentially at least, an American spy. They thought of Japanese citizens abroad as possible spies for their own government, and they imagined that Americans followed the same methods. So, they tried, by torture, to get me to admit that my missionary work was really only a front for espionage.

"They had another, and related purpose. They knew that every American missionary was a center of developing friendship between China and the United States, a source of information about the American way of life. And the Japanese were determined to cut off China, finally and completely, from the influence of the West.

"Through more than forty years of missionary activity my ties with the Chinese had become strong and intimate. In the early stages of Japanese aggression I had spoken against the distorted Far Eastern Co-prosperity idea. I had opposed the seizure of Manchuria. I had stood for the integrity of China and had championed Chinese dreams for a future as a democratic nation.

"A European who acted as my go-between with the Japanese on an important matter after the war was declared told me: 'The Japanese military respect you, but they say you have many black spots on your record with them!' And I answered: 'Tell them I am proud of everyone of those black spots.'"

"Were the Chinese Christians persecuted?" I inquired.

"The Chinese suffered a great deal, and in some ways their ordeal was more severe than ours," Bishop Ward replied. "Many of their churches and parsonages were destroyed. Their church workers had to flee for their lives from many communities. They were beaten and bound. Yet, I know of not one case of disloyalty on the part of any Chinese leader.

"I think of one Chinese pastor with whom the Japanese came to live. The officers came and took over the lower floor of his house. But he merely moved upstairs. He and his family were crowded there, under most disagreeable and dangerous conditions, but they did not run away. The pastor went back and forth, ministering to the needs of his people, holding group meetings in their homes.

"One day the Japanese military moved out and the Chinese military moved in. The pastor is reported to have commented that he had not been afraid of Japanese soldiers for eight years, and he thought that he would manage with the Chinese soldiers, who were really his fellow countrymen."

"I hear that there has been widespread destruction of church property in China," I put in.

"In some cases it was exceedingly heavy," Bishop Ward said, "due to the merciless bombings and deliberate demolition. But fortunately, most of the missions property built within the last twenty-five years was well constructed. It was so well built that the Japanese were inclined to spare it, so that they could use it for their own purposes. Residences, churches, schools and hospitals suffered this fate. It meant that the furniture and equipment were removed, but most structures themselves were safe. Even the hospitals were stripped of their equipment.

"Where the property was destroyed, we may well regard that it had served its purpose in the development of the Christian community. That is quite enough. The growth of the faith of the Chinese Church—and in all my years in China I have never seen it so strong—is worth all the loss of property, and much more."

"Did the stress and danger of war strengthen the faith of the Chinese?" was my question.

"Yes, they come out of it much stronger than they were before, and the prewar Church in China was no weakling," Bishop Ward declared. "Not a single Chinese leader wavered."

He went on to tell how he and others had worked to prepare the churches for the shock of war. Back in 1940 he began calling together small groups of the pastors and laymen and laid upon them the responsibility of carrying forward the work.

"In the absence of the bishop, you are the bishop," he told them. He arranged for authorities to be set up that would provide funds locally to maintain a skeleton of the work, with promises of missionary funds when they could be sent from America. The Board of Missions has honored and repaid all of these advances. He outlined plans for sending some money through the underground to workers who were most in need.

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11 S. LA SALLE ST., CHICAGO 3, ILL.

"Not a single Chinese betrayed me or the trust," he commented, and there were tears in the eyes of this stolid man who is not given to expressing his emotions. "Yes, the Chinese came through the storm with loyalty and faith. Their devotion is like the blooming of the hyacinths and tulips after the storms of winter, because their roots have been pushing outward and upward in the cold soil."

Bishop Ward told how the Japanese had taken over Moore Memorial church in Shanghai on December 8, 1941. They hoisted the Japanese flag above the Cross. But the Chinese Christians, taking their lives in their hands, asked the conquerers that their flag be lowered to the level of the Cross. The request was granted, and the Japanese lowered their banner with its symbol of the rising sun.

Now the Chinese are back in that church. They have replaced the pews that the Japanese removed when they took over and made the building a naval headquarters. The services on Sunday are crowded to the seating capacity of 1,600 with some 200 persons standing.

"I have seen the ebb and flow of Chinese interest in the Church over thirty-five years," Bishop Ward commented, " and I have never seen so much confidence in the Church as today. This is at once a challenge and a danger for us as Americans.

"It is a challenge to new missionary efforts. In the lower Yangtze Valley there are more than a hundred pieces of missionary property that are empty. We need personnel, and we need equipment. Missionaries must bring with them the tools for the task, whether it is educational, medical or agricultural.

"Then, there is the danger that we may not be ready to draw the bonds of fellowship tighter—fellowship with the Japanese as well as the Chinese, for that matter.

"I shall never forget a meeting I had with Bishop Abe and Bishop Chen at Shanghai shortly after the war was over. The Chinese bishop spoke no Japanese, and the Japanese bishop spoke no Chinese, so we carried on our conversation in English.

"There we were—the representatives of three nations that had been at war but, more important, the representatives of the Christian Church that reaches out beyond the boundaries of warring nations.

"We talked much. We prayed more. And our fellowship was rich. That kind of fellowship must prevail throughout the world, if the human race is to turn its back on its bloody record of war and write new chapters in a book whose theme is peace and good will."

So, there is a book that Bishop Ward would push far back on the shelf where it can gather dust. He cannot forget what is written there, but he would not have his fellow Methodists read. Instead, he takes down another book and says to Christians—American, Chinese and Japanese—Write!

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

(Continued from page 12)

Hattiesburg District

Bonhomie, $71.50; Bucatunna, $45; Clara, $43.75; Collins, $81; Cross Roads, $43.88; Ellisville, $50; Hattiesburg, Broad Street, $458.34; Hattiesburg, Court Street, $510.00! Hattiesburg, Main Street, $531.68; Hattiesburg Circuit, $88.11; Heidelberg, $33.87; Laurel, First Church, $50; Laurel, Kingston, $274; Laurel, West Laurel, $120; Magee, $115; Montrose, $38; Mount Olive, $150; New Augusta, $66.12; Ovette, $28; Petal, $142.25; Sumrall, $77.50; Waynesboro, $291; Waynesboro Circuit, $56.78. Total, $3,345.78.

Seashore District

Bay St. Louis, $98.04; Biloxi, Main Street, $250; Brooklyn-Bond, $25.04; Carriere, $3.41; Coalville, $13.15; Escatawpa, $87.48; Gulfport, Quinn Memorial, $5; Handsboro, $225; Logtown, $26.94; Pascagoula, First Church, $500; Picayune, $450; Saucier, $94.25. Total, $1,778.31.

Jackson District

Benton, $12'; Brandon, $250; Canton, First Church, $900; Carthage, $115; D'Lo and Braxton, $12.95; Florence, $50; Forest, $166.25; Harperville, $107.93; Homewood, $95.53; Jackson, Capitol Street, $2,000; Jackson, Galloway Memorial, $1,500; Jackson, Glendale, $100; Jackson, Grace, $93; Jackson, Millsaps Memorial, $675; Lake, $75; Madison and Pocahontas, $142.06; Pelahatchie-Shiloh, $52.82; Raleigh, $168; Ridgeland, $41; Sharon, $21.50; Terry, $34.45; Vaughan, $30; Walnut Grove $36.10. Total, $6,791.50.

Vicksburg District

Anguilla, $30; Centerville, $727; Fayette, $338.24; Gloster, $423; Louise and Holly Bluff, $50; Mayersville, $48; Oak Ridge, $50; Port Gibson, $250; Satartia, $33; Silver City, $85. Total, $2,034.24.

Grand total, $19,760.84.

You will note that up to the time of this report seventy-six charges had paid nothing on the benevolence.

J. M. SULLIVAN.

from VICTORY unto VICTORY
IN THE CRUSADE FOR CHRIST

● $25,000,000 was paid in cash to the Crusade as of January 31, 1946. The loyalty of Methodists has been demonstrated again. Congratulations!

● $27,777,383 was the total pledged by all. $25,535,530 has been paid.

● Now let every church, district, conference, and area experience the great thrill of complete victory in meeting its subscriptions in full!

●

SUCCESS DEPENDS ON EVERY CONGREGATION

ONE MILESTONE REACHED
•
COMPLETE VICTORY THE GOAL

New Orleans
CHRISTIAN
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Methodist
Crusade
for
Christ

THE LIVING CHURCH

When he places with eager fingers
Brown seed in the still, dark clod,
He's planting a dream of harvest
In partnership with God.
—From "Give a Boy a Garden,"
by Myrtle G. Burger

THE PRAYER-ROOM TODAY

O Lord, how many days of mine have been marked by nothing but failure and futility, just because I have not begun them in Thy presence. Forgive me for the indolence that has so often kept me from the morning watch, and for the restless hurry that has not been content to tarry till Thou goest forth to my work with me. Canst Thou even yet take this disordered life of mine, and teach me how to refashion it according to Thy mind? Make it even yet a life that daily proves so great a Rewarder Thou art of those who seek Thee. Amen.

Vol. 93. No. 14.
NEW ORLEANS 12, LA.,
THURSDAY, APRIL 4, 1946

Walking With Jesus Along Lenten Pathways

By Dr. J. W. Owen

Who may walk with Jesus?—Luke 14:25-35

A humble peasant from Nazareth of Galilee walks slowly southward through Perea. It is his last journey to Jerusalem. "Great multitudes" of people follow him—many doubtless through curiosity. For this man is a miracle worker. He heals the lame, and makes the blind to see. Once he fed the multitude on a few loaves and fishes. Maybe he will do it again. Suddenly the man turns upon the crowd and says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This, of course, we understand to be a strong figure of speech, but the lesson is clear. Our affection for Jesus must be supreme, surpassing all human affection. He alone is worthy. For this humble "peasant" is in reality the infinite Son of God incarnate. He came to earth to die for man's sin. If we would walk with him, we must be willing to die with him.

—Religious Telescope.

WALLET OF THE WEEK

THE FRANCIS E. WILLARD MEMORIAL LIBRARY for Alcohol Research is said to be one of the two largest, if not the largest, of the kind in the world. The library contains some four thousand volumes and a great number of brochures, pamphlets, and numerous old and current temperance publications. The only comparable library is the one in Lausanne, Switzerland, access to which was made impossible to students in other parts of the world on account of the war. Travel conditions and restrictions are such as to make its use difficult still.

* * * *

THE POPULATION OF THE WORLD is estimated to be larger at the present time than ever before. This opinion is based upon the latest population figures for the United States and other countries, and it takes into account the fact that an estimated twenty-five million people have been written off as war dead. The one factor not considered in estimating the population is the great number of men made permanent cripples and otherwise disqualified by which the efficiency of the world manpower has been frightfully reduced.

* * * *

THE ROMAN CATHOLIC CHURCH, according to **Newsweek**, has already dispatched twenty Maryknol Fathers to Japan, and twenty-five more will soon sail for Japan and Korea. The Church is also providing airplanes for missionary use and shallow landing crafts to be used in connection with South American missions. The shallow crafts will be used as floating chapels and are designed to reach the natives in the river jungles in the border section between Peru and Ecuador. Such transportation is a prophecy of the travel of the future and of the need if Christian missions is to keep pace with human progress.

* * * *

THE SACRED FOUNTAIN is a term used by a British story writer to describe the spell of the drink business over British governments and, strangely enough, responsibility for its continuance is laid at the door of the working class who stand to suffer most by the world food shortage. It is pointed out that, despite the desperate food situation, Britain is tolerating a yearly waste of eight hundred thousand tons of grain by the brewers. No observant person is in the least doubt as to the same scandalous situation prevailing in our country along with the hysterical appeals being made to civilians to sacrifice food in the interest of saving a starving world.

* * * *

AMERICAN INDIANS have demonstrated their ability as soldiers and scholars on the battlefields of the recent war and in many fields of learning, but not withstanding this splendid record of progress, they are still the wards of the nation. The saddest side of the Indian picture is that after more than three hundred years of contact with Christian civilization, three-fifths of the Indians in the United States are still unevangelized. Such a fact does not speak well for the consistency or the sense of responsibility of the churches.

GENERAL MACARTHUR is reported to have taken steps to protect the integrity of the Christian schools in Japan. It is understood that the directive requires the restoration of Christian teaching in all places where it has been eliminated. It further requires a survey of damages done to such institutions through acts of war and the fixing of responsibility for such acts. All subversive usurpations in such schools, including replacement of Christian by Japanese teachers for militaristic ends, are to be corrected as inexcusable and unjustifiable.

* * * *

THE NEW JUGOSLAVIA CONSTITUTION provides for the complete separation of church and state, the abolition of church-controlled schools, and compulsory civil marriages. Freedom of conscience and religion is guaranteed along with the right of all religious groups to conduct their own services and administer their own affairs so long as they do not promote religious or racial differences, acts punishable by law. As compared with what has been true in Central Europe, this indicates progress, but it also leaves much open to legal interpretation.

* * * *

THE MALAYS OF MENANGKABUS of Sumatra are said to be the most civilized Malays of the Island. The men have a strong clan and home feeling, but the women are the real rulers. When the women marry they continue to live with and belong to their own family, and the husband either lives there or comes there to visit. The most freakish custom is that the man exercises no authority over his own children, but that is the right and the responsibility of the mother's brother. The father finds his sphere of parental authority in the family of his sister.

* * * *

THE EDUCATION OF THE ARABS is dependent largely upon seven institutions of higher learning. Three of the seven are located in Cairo, Egypt. Farouk I University is in Alexandria. Beirut has two universities, and the State University in Damascus completes the list of seven which seek Arab patronage. Some of the institutions are under the control of the Egyptian Ministry of Public Instruction, some are subsidized by a foreign government and the nonsectarian American University, at Beirut, is privately controlled. Plans for other Arab universities are in the making.

* * * *

THE NEW YORK TIMES is quoted as saying: "Our Sundays are not what they once were. The evening church service has almost disappeared, at least in the cities, and along with it the pleasant social aspects of that occasion. Family worship is so rare as to be virtually nonexistent. Few families gather, as they once did, for the reading of a chapter from the Scriptures—or, for that matter, of any good book. These were once Sunday (and in some homes everyday) customs." This significant statement from a great metropolitan newspaper should cause our church people to think seriously upon that phase of our religious life.

New Orleans
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EDITORIAL

THE PRIMACY OF INDIVIDUAL EXPERIENCE

A generation ago, we talked much and confidently of converting the world in a generation and we hailed as inspired revolution such daring ventures as the Inter-Church World Movement. Now, at the end of the second bloody and brutal war in our generation, there is renewed interest in evangelism, but we still envision the Christian witness in corporate terms, as social and ethical gloss rather than as an intensely personal experience and commitment. In our opinion such a concept of evangelism will not be sufficient foundation for the substantial structure that we need to build.

We find it extremely difficult to turn the spotlight upon ourselves. We do not see that the individual is the mudsill of the social and the ethical concepts of Christianity. Religion becomes creative in the individual soul and its ideals become socially effective through life. Evangelism which begins with the individual is less glamorous and inspirational than a great social crusade, but without a commitment which becomes a personal passion any social or other application will fail because of the artificial tension necessary to sustain it, much as the echo wears itself out against the face of the cliff.

In our evangelism we should never overlook the fact that the community relevance of Christianity is always the projection of its basic personal relevance. The individual must continue to be the first stake in our evangelistic thinking if the church is to be socially effective. For that reason, the painstaking pastor who dares to press the primacy of individual experience and consecration will be a more effective evangelist. It is easy to lose the individual of two hundred years ago in the sweep of the social reforms which followed the Wesleyan Revival.

LIQUOR AND FAMINE RELIEF

Last week we expressed our feeling about the reimposition of food rationing in the present crisis. We did not speak out of the fear of rationing as much as out of the feeling that the political situation is such as to make the suggestion unfair if not hypocritical. In our opinion the present food situation reflects seriously upon the moral sense of the chief sponsors of the move to provide food for the hungry peoples of the world. It seems to us that there is too much grandiose stage play in this gesture of magnanimity.

We have in mind the amazing liberality in the allocation of grain to the liquor business. Sir Ben Smith, according to the **Methodist Recorder of March 7, said on** the floor of the House of Commons, November 29, 1945, that the United Kingdom during "the current harvest" had permitted nine hundred and fifty thousand tons of grain to go to brewers and distillers as against two million and fifty-one thousand tons for food. This gave the liquor manufacturers thirty-one and two-thirds per cent of the choice grain, and more than fourteen per cent of the total grain crop—one of every fourteen bushels for liquor production.

Even more recently the Czechoslovak Minister of Food made an announcement to the effect that the British Government was negotiating a trade agreement with his country for 'beer, hops, and plum gin, in exchange for tea, coffee, and fruit juices". Thus Britain was contributing to the diversion of grain to liquor interests outside its own borders. All this is hard to reconcile with the fact that the shadow of famine hangs more heavily over India than over any other land. Most of us would approve the view that England should cork her liquor jug, or be left to tighten her belt.

But who are we to offer such a stricture? According to the March number of **The Presbyterian Tribune**, Washington, D. C., consumes annually $106 worth of liquor per capita. The country over we consume about $60 worth per capita. The state of Pennsylvania is said to derive about three hundred million dollars from liquor revenues. We hold that as long as Britain and America give 'bourbon" and beer a priority over human life, they are in a poor position to dictate in matters which challenge the souls of benevolent-minded citizens.

The issue of the **Recorder** quoted above carries this illuminating "explanation". In requisitioning Central Hall (Methodist) for the London meeting of UNO, the Ministry of Works assumed the obligation to permit no liquors to be dispensed "in any part of the premises". The government then deliberately violated the agreement by permitting drinks "to be served on request in the members' lounge"—an act which reflects upon both the government and the members of the UNO.

We could point to the fact that on September 22, 1945, Belmont Park race track took in more than five million dollars from pari-mutuel gambling in which scandalous waste the government shared morally and financially. We leave the matter with the statement that governments should clean house before they consent to regiment the individual in his sacrifices. Again let us say that we are for feeding the starving, but we oppose sharing with the liquor business while we are doing it.

THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA

In this quotation we have a touch of Astrology in Genesis and if we know how to look for it we can find plenty of it in the Bible: sorcery, soothsaying, magic, witchcraft and kindred arts. You remember Saul had recourse to the Witch of Endor. Of course in history the most classic famous instance is the old soothsayer who told Julius Caesar to beware of the Ides of March. On the morning of the Ides on his way to the Senate he passed the old crone on the street and twitting her said: "The Ides of March are here"; "Aye," she replied, "but not gone", and in less than thirty minutes he fell at the base of Pompey's statue pierced by 52 wounds.

Dr. A. P. Hamilton

I have been moved to write this by an article in **Time** of this week. The article tells of the enormous increase in the number of Astrologers, and of course their clientele. There was a radio program several years ago in which a famous astrologer told about her work, kept the uninitiated and unwary agog over coming catastrophes and great events. She said that some of her best customers came from the great banks and counting-houses on Wall Street. One of the Astrologers quoted in **Time** said that out of forty-odd inquiries, fourteen of them asked: 'Where can I move to with greatest safety?"

It is all of a piece with this atomic hysteria of which I wrote last week. It all runs true to form. Fear, unreasoning fear, despair, disappointment with life, lack of faith in religion. "God is not in all their thoughts." It is a purely pagan outlook on life. So far as they are concerned Jesus never lived, taught the greatest ethic delivered to man, and died on the cross; but most important of all, rose again.

This is mere witchcraft and soothsaying to such people. So they resort to their own witchcraft as being more real.

It is astonishing that with all our education, with all our progress, with all our scientific attitude which has produced a sophistication beyond any the world has known, there should be such a naive gullibility and superstitious fear of the occult. Perhaps it is a reaction against over-sophistication, a return to primitive animistic belief, where every tree had its spirit, every fountain its sprite. The same scientific age that has all but destroyed faith in the supernatural seems to produce in compensation an overwhelming childish belief in the unknown, the weird, the fantastic.

The people of Jesus' generation kept asking him, for a sign. In other words they wished to make a soothsayer out of Him and He refused to be made one. He said, "There shall no sign be given it, except the sign of the prophet Jonah".

Many still believe they get a God by beating tom-toms, uttering the magic formula, looking at the stars.

We ought to look at them but only to be reminded that, "The heavens declare the glory of God," and "night unto night showeth knowledge."

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

SUNUP AND SUNDOWN

It is hard for me to make up my mind as to what part of the day I like best. Of course I am partial to mealtime—three times a day. Then I like mailtime—about 10 o'clock in the morning—when I go down to the post office to see who else has forgot again to write me, and to pass the time of day with all and sundry who have gathered at this village social center.

And then I like that time soon after dinner (lunch to you city fellers) when I lie down for a little rest and, maybe, a nap. I used to think that only lazy people had the nerve to lie down during the day—and maybe I was right, at that. But I have come to the conclusion that old people and wise people have a right to conserve their energy and build up their physical resources by appropriate rest periods during the day. I began the practice under strict doctor's orders; now, I do it of my own free will and accord.

I also like that time a little later in the afternoon when I brew a cup of coffee, or succeed in finding a bottle of a favorite cold drink. I especially like the coffee in cold weather, and the cold drink in hot—but they are easily interchangeable, when you become accustomed to it. I remember what a forlorn feeling we used to have at Wesley Hall when we failed to have ice cream for Sunday dessert, even when there was snow on the ground.

And I look forward to those periods when the news is broadcast over the radio, and certain favorite programs are presented. It gives me a kind of uncanny feeling to sit here in my room and listen to men speaking in London, Paris, Moscow, New York, Washington, and other far places in the world—but I like it. Who can remember how we did without radios?

But sunup is hard to beat. There ought to be a law requiring every citizen of the U. S. to see the sun rise at least four times a year—spring, summer, autumn, winter. The gradual coming of the light, that glow in the East, the chickens singing in the henhouse, the doves cooing, the mules kicking the boards off their stalls, the cheerful chirp of the sparrows, the urge to start something—what a time of day.

But there is sundown. The day is done. Your work is finished. Quiet reigns. The sun caresses the world with a parting pat as he journeys on into the night (as only Wordsworth could suggest). It is the perfect time of day—if you are at peace with yourself, your fellowman, and God.

REHABILITATION WORK IN HOLLAND

Rehabilitation work in Holland is beset by many difficulties, according to a statement by a member of the Holland Central Committee for Child Welfare. Most of the schools are held in churches or sheds and only the people of the villages know where they are located. Even the Committee is without telephone service, and the sole means of communication is by bicycles without tires. Postal service is wretched. It takes a letter two weeks to reach its destination and that means four weeks for a reply to be delivered.

MY VISIT TO WARSAW

III.

Bishop Paul Neff Garber

Strange as it may sound I found more basic ecumenical spirit among the Polish Protestants than in any European country visited during the past year. In Poland you do not have the ecumenical spirit marred by a superiority complex of any Protestant group based upon state affiliation, size or past history. The fellowship of suffering from 1939 to 1945 has drawn the Polish Protestants into a true brotherhood which may lead to a united Protestantism in Poland.

On my first day in Warsaw, I met with the leaders of the Protestant Council. At this meeting were represented the Lutherans, the Evangelical Christians, the Reformed, the Baptists, the Methodists and the British and Foreign Bible Society. I told them of the plans of the World Council of Churches and of their respective sister denominations in America as to relief and reconstruction assistance. One pastor related the extreme suffering of Polish Protestantism during the war and added: "We are able to smile only because we still have faith in God and in our American brethren."

During my second day in Warsaw the Protestant leaders showed me "evangelical Warsaw" or rather the ruins of our Protestant property. There is not one Protestant church left in Warsaw that can now be used.

I saw the remains of Trinity Lutheran Church which had been the finest Protestant church in Warsaw, having a seating capacity of five thousand. Now only the walls remain and only a few rooms can be used in what was the parochial school, church office and pastor's home. The Reformed Church is the least damaged of all the churches, but no religious services can be held in the winter because of the lack of roof and windows. Ludwig Zauner, pastor of this church in 1939, died in Dachau concentration camp.

It was sad to look upon the ruins of the Lutheran charitable institutions. The Lutheran Hospital that once had nearly three hundred beds and seventy-six deaconesses, is now in ruins. The Evangelical Orphanage which in 1939 cared for one hundred and fifty children is completely ruined. Only the walls remain of the Lutheran Home for the Aged. Bishop Jan Szeruda said that these most prized Lutheran possessions had been built over a period of one hundred and fifty years. Now nothing remains but ruins of this once most useful work.

All other Protestant churches suffered in like manner. Alexander Enholz, secretary of the British and Foreign Bible Society, showed me a key which he said was the only thing left of the Bible Society Depot.

I was asked to preach at a union Protestant service in Warsaw but the problem was to find a hall with sufficient chairs or benches. It was finally decided to meet in a repaired room of a former Lutheran school. There were no pews, only benches without backs. There was no heat in the room and we wore our overcoats during the service. There being no electric lights I preached by candle light reminiscent of pioneer American Methodism. The Lutheran hymnals having been destroyed the Methodists loaned their small newly printed paper-back hymnals. Despite such primitive conditions a large number from all Protestant group came on that cold Sunday afternoon. Many stood during the entire service.

A true ecumenical spirit dominated that meeting. Pastor Zygmunt Michelus, recently returned from a German concentration camp, said that the Polish Protestants were indeed poor in worldly goods. He declared, however, that now they felt spiritually enriched, for after six years of isolation personal contact had been made with American Protestants. In welcoming me he said that I could never know how much my visit and the expected visits of other American churchmen meant to Polish Protestants.

In my sermon I endeavored to bring comfort to these faithful people who now must start anew the building of their churches. People who have suffered like Polish Protestants do not need forums, seminars, and lectures on a new world order; they need the sympathy and help of their Protestant brethren of all lands.

After my sermon Bishop Szeruda responded in a most brotherly manner for united Protestantism of Poland. He said a recent Polish poet had written that Poland is now a land of graves and crosses. He pointed out, however, that long ago there was another grave but from it came the resurrection of one Saviour and a new era dawned for mankind. Despite the present desperate situation the bishop prophesied that there would be a new and bettter day for Polish Protestantism.

The story of Polish Lutheranism during the German occupation is typical of the Nazi treatment of Polish Protestants. In September, 1939, there were one hundred native Polish Lutheran pastors. Seventy were immediately removed from office when the Germans entered Warsaw; forty-six of these were imprisoned and their property confiscated. Bishop Bursche and twenty-two Polish Lutheran preachers died in German concentration camps. In 1939 there were 18,000 Lutherans in Warsaw; today they are only 3,000.

The Polish Protestants are co-operating in the theological education through the Evangelical Department of the University of Warsaw, of which Bishop Szeruda is dean. I visited the New Testament class which was meeting in a small room of a half ruined building. There were five students, four Methodists and one Lutheran. They were using primary school desks, the only desks available. From a material standpoint this union seminary lacks almost everything we consider necessary in America for theological education.

Christian union is not a theory in Polish Protestantism. I never heard a single ecumenical speech while in Poland and yet I found more sincere Christian unity in Poland than in any place I have yet visited. Protestants help each other in Poland. Superintendent Najder showed me his financial records which disclosed that the Methodists had loaned funds during the war to the Baptists and the British and Foreign Bible Society and had given assistance to widows of murdered Reformed pastors.

Christian unity is so apparent among the Polish Protestants that we could discuss our mutual problems without reserve or argument. One Lutheran leader frankly admitted that his church faced special difficulties in Poland because of its historic German origin. He said the Methodists, however, were looked upon by the Polish people as symbolic of the American spirit. Because of the unprecedented opportunity of Protestantsm in Poland this leader said he would favor a merger of the Lutherans and Methodists in Poland.

Roman Catholism in Poland is using very clever propaganda against Protestantism. Bigoted leaders are declaring that Protestantism is responsible for the sufferings of Poland since Protestantism began in Germany. Native Polish Protestants are being reported to the authorities as being German since it is contended that a patriotic Pole could only be a Roman Catholic. It is disgusting to realize that such religious intolerance exists in 1946. Our people are forced to reply to such falsehoods. They point out that Hitler had a Roman Catholic background and that it was in Bavaria, the strongest Roman Catholic center in Germany, that the Nazi movement began.

I have little faith in theoretical church union plans that are prepared by professional committees or experts. I have, however, the utmost faith in ecumenical movements that arise among different Protestant groups based upon sincere love and respect for each other. That is what has happened in Poland. Suffering under Nazism broke down denominational barriers and today the memory of those sacred moments of Christian fellowship while in bondage keeps alive a real ecumenical spirit.

The most thrilling story I heard on my trip was the account of an interdenominational Communion service held in a cellar during the Warsaw insurrection. There were no Communion vessels available for the elements, so broken plates, glasses and bottles were used. In a dimly lighted cellar with the noise of the battle outside men and women of all Protestant faiths knelt for the sacrament of the Lord's Supper. One pastor said: "It was the most sacred moment of my life." This service occurred so near the German lines that the singing of the hymns was heard by the Nazis. Thinking that these hymns were Polish patriotic songs they immediately fired upon the building.

It is easy to understand why I was so impressed by the ecumenical spirit in Polish Protestantism. It came into existence through suffering which produced true Christian love. American Protestants can learn much from our Polish Protestant brethren.

REPORT FROM SCOTLAND CHARGE

Reports from the six churches that constitute the Scotland charge in the Brookhaven District are gratifying. Organizations in the several churches continue with helpful and interesting programs. Active church schools, regular W. S. C. S. programs, midweek prayer services and young people's organizations characterize the work in these rural churches.

Rev. Noel Ulmer, pastor, is doing a fine piece of work. On these days of travel difficulties his wide territory is well-covered and his pastoral duties well-performed. He has plans under way for revival meetings during the summer in all the churches. This is his third year on the charge.

Rev. Van Landrum, District Superintendent, contributes much to the ongoing of the work of the circuit by his visits and stimulating messages at conference periods.

Fine co-operation among these churches, by name, Bethesda, Quentin, Sweet Water, New Hope, Union Church and Bethel, is exemplified when necessary work is needed. Members work together. Last fall some new fencing was built for the pastor's garden and pasture land, and just recently a new well was bored at the parsonage at Caseyville.

MRS. D. W. MAG[illegible]
Recording Steward.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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The editor of **The Advocate** appreciates the loyalty and the thoughtfulness of Rev. C. J. T. Cotten, Bonita, La. He is always the friend of the editor and of the Advocate.

On March 17 Dr. B. C. Taylor received 55 persons into First Church, Alexandria, at one time, and 20 more are to come later, all this as a result of the Visitation Campaign.

Rev. D. T. Williams reports that Rev. J. A. McCormack, whose illness he reported recently, is steadily improving. He says also that he is enjoying his work at Mer Rouge, La.

Rev. B. D. Watson, who never fails us in his loyalty to **The Advocate,** writes that everything is well at Wynn Memorial Church, Shreveport. He is already at work on his **Advocate** campaign.

Rev. George Pearce, Jr., associate pastor at First Church, Alexandria, and Mrs. Pearc are on their new field of work and have received a warm welcome from the official family of First Church.

Dr. Raymond Powers, evangelist, closed a series of meetings at Carrollton Avenue Church on Sunday evening of last week. He did some good preaching and his work was highly appreciated by the congregation.

Mrs. W. E. Moreland, Powhatan, La., **Advocate** representative for the Natchitoches church, sends us a list of 10 subscriptions which brings her campaign report to 32. Mrs. Moreland speaks in high praise of Dr. Raulins and his preaching.

Mrs. S. M. Richardson, Blue Mountain, Miss., has our thanks for her generous expression regarding **The Advocate** and its editor. She says that she is in declining health and she finds great comfort in **The Advocate** and the **Home Quarterly** which her pastor brings to her.

The death of Mrs. T. A. Holloman of Alexandria, La., will bring sorrow to a wide circle of friends. She was 79 years old and was deeply appreciated for her Christian devotion, especially to boys. She leaves her husband and other members of the family to mourn her going.

Rev. L. C. Lawhon reports good progress in his work at Fulton, Miss., where he is having good congregations and growing church school interest and enrollment. His revival is to begin on the first Sunday in May, with Rev. W. V. Stokes, Conference Evangelist, doing the preaching.

Rev. Walter M. Hester, pastor at Bruce, Miss., sends us a list of 37 subscriptions from his charge, 15 of which are new. With two others, which had previously renewed, this brings his list to 39, a splendid record for that charge, for which we extend congratulations and thanks to our good friend.

Rev. R. H. Staples, reporting for the Visitation-Evangelism campaign at New Iberia, La., says that they were unable to see all of their 230 prospects, but that they received 38 commitments with some others to follow. The campaign is being conducted by groups of pastors and through an area grouping of the Lake Charles district.

Rev. D. F. Anders reports that Springhill, La., church is well organized in every department and that it is moving forward in the Crusade for Christ program. Three hundred prospects have been reported in the Home Visitation campaign and Bro. Anders is looking forward to a large ingathering out of that number of prospects.

Miss Lessie Rowan, 195 Camp Ground, Biloxi, Miss., says that the postman thinks that she is Kellar Lodge, since he leaves the mail at her house. Those seeking reservations for this summer should write Mrs. Wilson Buckley, Seventh avenue, Laurel, Miss. Mrs. Buckley will not be at Kellar Lodge until the last of May.

Rev. A. C. Lawton, Baton Rouge, who is director of the Louisiana Moral and Civic Foundation, will be speaker at the meeting of the National Council on the new approach to the alcohol problem on Tuesday, April 23, according to the program announcement. The meeting will be held in the Y. M. C. A., 19 So. LaSalle street, Chicago, April 23-26.

Rev. J. Noel Hinson is highly pleased with his work at Pickens, Miss. In his recent Visitation Campaign every layman asked to serve was present on time at a Fellowship supper served by Mrs. Will Hoover. The teams then visited 28 prospects and secured 16 commitments, and the report of commitments still continues. The Millsaps singers gave a program in the church recently which was inspiring and well received.

Rev. H. N. McKibben, retired member of the North Mississippi Conference, writes that he was admitted to the Methodist Hospital, Memphis, on February 2, operated on February 7, and released from the hospital on February 23. The time between his release from the hospital and March 19 was spent with his daughter in Memphis and he is now back at Lexington, Miss., where he says he is getting along as well as a young man could.

Mr. Olin Gore, Jr., steward of First Church, Water Valley, Miss., is said to be the youngest grand commander of a Masonic Grand Commandery in the United States. Mr. Gore is also a member of the board of trustees of the Orphans' Home, Jackson. J. W. Rankin, another Grand Commandery officer, is also a steward of First Church, Water Valley, according to information furnished us by Rev. E. H. Cunningham, pastor.

APPOINTMENTS NORTH MISSISSIPPI CONFERENCE

Bishop U. V. W. Darlington has announced the following appointments in the North Mississippi Conference:

Aberdeen District—Tremont Circuit, John Sutphin (S), P. O. Tremont, Miss.

Corinth District—Lowry Circuit, P. B. Grisham (AS), P. O. Ripley, Miss.

Greenwood District—Ebenezer Circuit, David Harris (S), P. O. Millsaps College, Jackson, Miss.

R. G. LORD,
Secretary of the Cabinet.

PASTOR GIVEN NEW CAR

Rev. M. S. Robertson, pastor at Slidell, La., was walking on air when he called at The Advocate office recently and not without reason. The good people of Slidell had put up the difference between his old car and a brand new Plymouth. Who wouldn't see the world through rose-colored glasses after such a lovely remembrance on the part of the people of his church? Great is Slidell!

REMEMBRANCE APPRECIATED

To the Brethren and to my many friends who remembered me by sending cards, letters, telegrams or personal messages, or expressions of sympathy and concern in any manner, I want to express through the medium of **The Advocate,** my very deep appreciation of every interest manifested.

It was a great boost in time of need. My deepest appreciation.

Faithfully yours,
H. N. McKIBBEN.

LUZIANNE
COFFEE
100% GOOD

LEWIS MEMORIAL CHURCH, CALHOUN CITY, MISS

Lewis Memorial Church is beginning to get accustomed to seeing the church full as it works on its program for increased church attendance which has tripled attendance at the evening service and increased attendance at other services.

Record attendance on Sunday evening was 154, on March 17th, when the Rev. J. Kelly Unger of West Point spoke on mission work in Korea. On Sunday evening, March 24th, another crowd filled the church and saw two beautiful Bibles presented to Jerry Byars and Johnnie Fay Hendrix, two fine young people of the community, for bringing the most visitors to church in the past twelve weeks. The highest number was 37 (to evening services alone). At the same service forty-six persons were honored for attendance on twelve consecutive Sunday evenings and were each presented with a copy of Cushman's Pocket Prayerbook.

The special Sunday evening services are a part of a larger plan which runs through two years and is designed to bring the attendance at both Sunday services to 200. The plan was presented by the pastor on November 28th and enthusiastically adopted by the congregation.

The men's Bible class recently presented the pastor with a radio and some repairs have been made on the parsonage.

MRS. H. W. LUNCEFORD.

RESOLUTIONS CONCERNING JOHN MORROW'S CHAIRMANSHIP OF THE COMMISSION ON EVANGELISM AND THE BOARD OF EVANGELISM

Whereas, John Morrow has served for several years as the chairman of the Commission on Evangelism and subsequently the Board of Evangelism in the Mississippi Conference during the difficult days of the rebirth of this great cause in our Church, and until the Evangelistic Rally in Jackson, Miss., January 8, 1946;

And, whereas, he served with untiring effort, unrelenting will, and ever glowing enthusiasm;

And. whereas, the pressing duties of his recent appointment as head of the Methodist Orphans' Home in Jackson, Mississippi, necessitate his relinquishing his chairmanship of the Board of Evangelism;

Therefore, be it resolved, that we owe an inestimable debt of gratitude to him for the strategic part he played in giving shape and direction to a new day for Evangelism in the Mississippi Conference.

Be it further resolved, that our prayers and support shall follow him in the great, new responsibilities that are his.

And be it further resolved, that we appreciate his willingness to continue as a member of the Board of Evangelism, and solicit his help in any way possible in the continuance of this great cause so near to his heart.

M. H. WELLS, Secretary,
Board of Evangelism.

NORTH BATON ROUGE METHODIST CHURCH

The North Baton Rouge Methodist Church will launch a $25,000 building program April 7th, according to plans announced by Robert B. Crichlow, pastor. Proposed plans call for the construction of an educational building including an auditorium which shall be used for worship. Classrooms for every department of the church school will be provided. A pastor's study, an adequate kitchen and a room to be used exclusively by the Scout Troop and Cub Pack, sponsored by the Church, are included in the tentative plans.

The North Baton Rouge Methodist Church is three years old. It grew from the need of increased population in the Baton Rouge area and serves in an industrial area. The need for a more adequate church plant is evidenced in the growth since January 1, 1946, from a membership of 153 to 200.

North Baton Rouge Methodist Church owns lots at 4500 Evangeline Street, where the proposed building will be located. At a later time a worship sanctuary will be added to the proposed educational building.

Friends of North Baton Rouge Methodist Church are asked to send contributions to North Baton Rouge Methodist Church, 4539 Shelly street, Baton Rouge 5, La.

The building committee directing this program includes: Robert Large, B. W. Manning, Mrs. E. S. Pfister, W. C. Hunter, H. B. Powers, Building Fund treasurer.

ROBERT B. CRICHLOW.

TO COMPLETE PARKER RECOGNITION FUND

Dr. H. B. Trimble, dean of the Emory University School of Theology, has announced that Emory will begin a determined drive, on April 1st, to achieve successful completion of the Parker Recognition Fund Campaign. The drive will end May 20, 1947, on Dr. Parker's 80th birthday.

First launched in 1940 as a sign of loving recognition on the part of Emory alumni and the ministry at large of Dr. Franklin N. Parker, the campaign had as its goal the collection of $100,000. Of this amount, $102,500 was subscribed and, to date, some $71,000 has been collected, leaving $29,000 still to be collected before the goal is reached. Cancellations and deaths, Dr. Trimble declared, have brought the total of outstanding subscriptions down to $29,800. That means every person who still owes any money on his Parker subscription **must** pay his pledge or some other person will have to take over the burden.

Dr. Trimble said each subscriber who still has an account outstanding would receive a statement during April. Monthly reports will be made thereafter to each Conference. As the drive got underway, the Louisiana Conference had 56 members, the Mississippi Conference had 63 members, and the North Mississippi Conference had 25 members who had not paid all their pledges. Conference superintendents and district supervisors are being requested to help out in the completion of the campaign and lists have been supplied to each Conference superintendent of the unpaid subscriptions in his conference.

Dr. Franklin N. Parker, whom the recognition fund honors, was born May 20, 1867, at New Orleans, La. He has been a member of the faculty of Emory University since 1915 and was dean of the Candler School of Theology for many years.

Some men are so absent-minded that finding a piece of rope in their hands confuses them. They don't know whether they have found a piece of rope or lost a horse.

—The Watchman-Examiner.

SUMMER COURSES OFFERED AT EMORY

Dear Brother Lane:

We are planning a series of short schools for the summer for in-service men. First, there will be a School for Accepted Supplies, June 10-27; second, a School for Town and Country Ministers, July 1-18; third, there will be an Audio Visual Workshop sponsored jointly by the Board of Education and the Candler School of Theology, July 22-August 8; and last, a School for Urban Ministers, August 12-28.

One of the very interesting phases of the last school will be a seminar on preaching conducted by Dr. Jordan, with three or four very outstanding men, like Dr. Pierce Harris and others to be selected, used as resource persons in the church. We also will have courses in this school on Church Management, Church Relations, Urban Institutions, etc.

The difficulty in getting things printed prompts me to write you this letter in advance so that you will know what is coming up. I shall be very glad if you will tell other men, especially young men, about these schools.

There will be a tuition scholarship for everyone and a limited number of sustentation scholarships for those who need them.

Very cordially yours,
H. B. TRIMBLE, Dean.

For further information regarding these courses, expense, etc., write Dean H. B. Trimble, Emory University.

THE WESLEY FOUNDATION AT THE UNIVERSITY OF MISSISSIPPI

By Rev. Jeff Cunningham

The University of Mississippi, "Ole Miss", located at Oxford, is the only university in the state. It is the center of professional training for the young men and women of the state. It has a College of Liberal Arts, with 25 departments, and seven professional schools: The School of Commerce and Business Administration, the School of Education, the School of Engineering, the School of Pharmacy, the School of Law, the Graduate School, and a two-year School of Medicine. The total enrollment is 1808, the largest in its nearly hundred years of history. Of the students 44 per cent are veterans, 13 per cent are men who were never in the armed service, 32 per cent are women, and 10 per cent are Naval ROTC men.

There are 551 Methodist students enrolled in the University. They come from over the entire state, and some are from out of the state. They are enrolled in all the schools. In the professional schools are graduates of other four-year colleges in the state, and some of the junior colleges. Some of the veterans have wives who are not enrolled in the university but who are a part of the Methodist constituency for whom our church is responsible.

The Wesley Foundation is one of the principal religious organizations on the campus. The leadership of the Foundation comes from both Annual Conferences in the state. Last year the president of the Foundation was Mr. Guy Campbell, of Laurel, and this year the president is Miss Jessey Wayne Gandy, of Hattiesburg. Of the officers and council members this year ten students are from the Mississippi Conference, eight are from the North Mississippi Conference, and two are from out of the state.

(Continued on page 15)

METHODIST COMMITTEE FOR OVERSEAS RELIEF

The call of the Federal Council of Churches for a special relief offering on Passion Sunday, April 7, and its suggestion that everybody should help not only by regulating his own food consumption, but by making some unusual and sacrificial gift, fits admirably with the appeal of Bishops Peele and Welch for Lenten Communion offerings.

HATTIESBURG DISTRICT

The District Youth Rally was held at Jones County Junior College, Ellisville, Miss., on March 8, 1946. One hundred and eighty-six Young People and Adult Workers attended. The feature address was given by Eddie Khayat of Moss Point.

The following officers were elected to serve until the District Conference in the fall:

President, Richard Jordan, Broad street, Hattiesburg; Vice-President, Mary Benton Gray, Waynesboro; Secretary, Rosalyn Heaberg, Main Street, Hattiesburg; Treasurer, Mary Ann Carmichael, First Church, Laurel. Commission Chairman: Worship and Evangelism, Roy Duke, Broad Street, Hattiesburg; Missions and World Friendship, Bobbie Nelle Poole, Ellisville; Community Service, Lucy Mae Dyess, State Line; Recreation, Clay Lee, First Church, Laurel.

These officers were installed by Dr. B. L. Sutherland, our District Superintendent.

L. D. HAUGHTON,
District Reporter.

MRS. T. B. CLIFFORD ENTERS INTO REST

Mrs. Thomas B. Clifford of Centreville, Miss., wife of Rev. Thomas B. Clifford, retired minister of the Episcopal Church, died at her home in Centreville, Thursday, March 14th. Besides her husband she leaves two daughters, Mrs. C. D. Moore and Miss Mary Clifford of New Orleans, and one son, Rev. Victor Clifford, pastor of the Methodist Church at Quitman, Miss.

Mrs. Clifford leaves three sisters, Mrs. John S. Boswell of Kosciusko, Miss.; Mrs. Mollie A. Wood of Birmingham, Ala.; Mrs. S. H. Atkinson of Senatobia, Miss., and two brothers, B. Clyde Clark, district lay leader of the Oklahoma City District of the Methodist Church, and Rev. Robert A. Clark, District Superintendent of the Paris District of the Memphis Conference.

Mrs. Clifford was born and reared in Kosciusko, Miss. She has been very active in church work and was a leader in many groups among the women in the community in which she lived.

Her two brothers and her sister from Kosciusko attended the funeral, which was held in the Episcopal church in Centreville on Friday, March 15th.

TEETH OR TEMPER?

Circumstances have lately caused me to wonder whether there is not a vast field of psychological truth to be revealed by a careful study of the back teeth. My meditations have been brought about in this way: Repeatedly, when I have been the silent onlooker of an attack of tantrums in my friends' children, I have been informed by the exhausted and patient mothers that it is "a back tooth coming through." Being myself more or less experienced in the ways of back teeth in the young I was at first duly impressed by this explanation and appropriately sympathetic. But a doubt has begun to assail me. I repeatedly observe that this painful activity of the back teeth curiously coincides with the sound of the word "No", or any attempt made by apologetic parents to exert their will over their young sons and daughters. While the child is happily engaged in removing the books from the bookcase, unscrewing the wireless knobs, opening the china cupboard, climbing over the furniture and tearing the day's paper into shreds, the back teeth remain dormant. But as soon as the parent, or, more often, the innocent visitor, begins to show signs of a nervous breakdown, and protests, the back teeth apparently spring into all the agonizing movement of which they are capable. Years ago, such behaviour would be described as wilful naughtiness, but now it is teeth. There may be something in it after all! What if our criminologists and psychologists were on the wrong track, and the cause of all the crime and anti-social behaviour were to be found at the base of the molars? They say that mothers always know!—June Sheldon.

NEW OFFICERS AND REPRESENTATIVES, NORTH MISSISSIPPI W. S. C. S.

At the recent Annual Conference of the Woman's Society of Christian Service of North Mississippi the following officers were elected:

President—Mrs. W. R. McCormack, Corinth.

Vice-President—Mrs. Dan G. Comfort, Durant.

Conference Secretary—Mrs. N. N. Maxey, Senatobia.

Recording Secretary—Mrs. Chas. Caveness, Corinth.

Treasurer—Mrs. D. H. Hall, New Albany.

Secretaries

Children's Work—Mrs. Z. A. Jumper, Lake Cormorant.

Missionary Education and Service—Mrs. Walter Odom, Durant.

Spiritual Life and Message—Mrs. W. P. Bailey, Durant.

Literature and Publications—Miss Mamie Jones, Hernando.

Supplies—Mrs. L. K. Carlton, New Albany.

Christian Social Relations—Mrs. J. W. Hollandsworth, Booneville.

Assistant Secretary C. S. R.—Mrs. Martha F. Hall, Clarksdale.

Youth Work—Mrs. Clyde Hall, New Albany.

Wesleyan Service Guild—Miss Susie Parker, Mathiston.

Student Work—Miss Sue McCormack, Tupelo.

Missionary Personnel—Mrs. E. M. Sharp, New Albany.

District Secretaries

Aberdeen District—Mrs. J. R. Priest, Houston.

Columbus District—Mrs. John Privette, Mathiston.

Corinth District—Mrs. J. Harry Boyd, Walnut.

Greenville District—Mrs. Jim Dunn, Alligator.

Greenwood District—Mrs. Nelson Taylor, Greenwood.

Sardis District—Mrs. J. F. Barber, Lake Cormorant.

Representatives

Editor Woman's Page, New Orleans Christian Advocate—Mrs. Dan G. Comfort.

Hospital Board—Mrs. W. R. McCormack.

Orphanage Board—Mrs. Martha F. Hall.

Scarritt Associates—Mrs. M. E. Armstrong, Ruleville.

Chairmen

Status of Women—Mrs. E. E. McKeithen, Jr., Skene.

Life Membership—Mrs. E. L. Jernigan, Itta Bena.

Rural Work—Miss Cora Lee Glenn.

Counselor for Leadership School for Negro Women—Mrs. R. P. Neblett, Shelby.

Assistant Counselor for Leadership School—Miss Cora Lee Glen.

Historian—Mrs. R. M. Boyd, Aberdeen.

Schedule of District Meetings

Corinth District, at Ripley, April 3.

Aberdeen District, at Houston, April 4.

Columbus District, at Starkville, April 5.

Greenville District at Cleveland, April 9.

Greenwood District, at Greenwood, April 10.

Sardis District, at Como, April 11.

MRS. ROSA V. SHIPES

Mrs. Rosa Vivian Shipes, postmaster at St. Francisville, La., died at Our Lady of the Lake Sanitarium, Baton Rouge, at 9:50 o'clock last Friday morning. She was stricken with a cerebral hemorrhage about noon on the preceding Tuesday and never regained consciousness.

The body rested in the St. Francisville Methodist Church on Friday night and the funeral was held on Saturday morning. Interment was made in Natchez beside the grave of her husband, John Henry Shipes, who came to his death suddenly while driving his car in this parish several years ago.

Mrs. Shipes and her family came here about fifteen years ago from Mississippi, Mr. Shipes being an employee of the Natalbany Lumber Co. Following her husband's death, she was employed in welfare work in the parish for a few years and about ten years ago was appointed postmaster at St. Francisville, following a civil service examination.

She was superintendent of the Methodist Sunday School in St. Francisville for about ten years, and was active in affairs of Laurel Chapter No. 44, Order of the Eastern Star, and of the American Legion Auxiliary, being a member of both organizations.

She is survived by one son, John Henry Shipes, and one daughter, Miss Rosa Mae Shipes, both of St. Francisville; one stepdaughter, Mrs. Eric Main, of Younges, S. C.; seven brothers, Kendrick Smith of Picayune, Miss.; Fred, Harold and Henry Smith of New Orleans; Sidney S. Smith of St. Francisville; Patrick and Frank W. Smith, Jr., of Vallejo, Calif.; four sisters, Mrs. Lennie Schultz of Natchez, Mrs. Thelma Gordon, Mrs. Tom Compton and Miss Annie Rea Smith of New Orleans.

—St. Francisville Democrat, March 28.

Unless man has the wit and grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.—Francis B. Sayre.

MISSISSIPPI W. S. C. S.

(Continued from page 12)

recruiting and training of workers in this institution.

Wednesday Afternoon

The cooperation between the Board of Education and the W. S. C. S. was presented by Rev. D. T. Ridgway, and Dr. Golding, of Millsaps College, challenged the women to support this, our only Methodist College.

"To Tell to All the World that God is Light:"

The far-reaching influence of the Conference Study and Action Committee, in creating a spiritual atmosphere and basis, in missionary education, in Christian social action, was given through the reports of Mrs. E. E. Dean, Mrs. E. E. McKeithen and Mrs. Stanley Wilson. - Mrs. H. E. Hamrick showed how our literature and publications have had a share in this three-fold program.

Special Memberships:

The Wednesday afternoon session closed with the report of Special Memberships by Miss Ina Thompson. The Mississippi Conference led the Woman's Division in this department. The Conference presented the following Special Memberships: Life Patron, to Mrs. J. L. Decell, Mrs. C. E. Mullins, Mrs. E. E. Dean, Mrs. Jesse H. Graham, Mrs. H. E. Hamrick, Mrs. J. B. Cain, Miss Ina Thompson. Honorary Life Memberships to: Mrs. R. C. Tolbert, Mrs. Wm. Weathersby, Mrs. W. B. Fazakerly, Mrs. J. C. Porter, Mrs. John Cirlot, Mrs. P. E. Cunningham. Life Memberships to: Miss Sara Bennett, Miss Lena Mae Rust, Miss Susie V. Powell.

This part of the program closed with the grand march, when every woman having a Special Membership was "pinned" with a flower.

Wednesday Evening

Wednesday evening was designated "Youth Night" and the special guests were Mississippi youth and students. There were groups from many Youth Fellowships, from Co-Lin Junior College, Millsaps and Belhaven.

Greetings were brought by Mr. Sam Barefield, president of the Mississippi Conference Youth Fellowship; Mrs. Ulmer, Mrs. Clark, Mrs. Priddy, Miss Sara Bennett and Miss Mary Cameron.

Dr. Stuntz message challenged the attention of the entire congregation and their very serious thinking.

Thursday Morning

The day began with directed meditation, conducted by Mrs. E. E. McKeithen.

In her report on the Status of Women, Mrs. Jesse H. Graham placed a responsibility upon the women "to know their place of service in the church and fill it."

Miss Susie V. Powell gave a report of some actions by the present session of the state Legislature: the name of the school at Oakley has been changed from "Reformatory" to "Industrial School for Negroes," the full appropriation was allowed, and other constructive plans started. She called attention to the proposed liquor legislation; to the responsibility for Christian citizenship through the vote.

"Proclaim to Every People, Tongue and Nation:"

With Mrs. T. H. Fore as the leader, the six district secretaries of Organization and Promotion gave a resume of the year's work in each district. Mrs. Fore reviewed the work of the quadrennium, showing the progress which has been made.

"Give of Thy Wealth to Speed Them on Their Way:"

The report of Mrs. C. E. Mullins showed that the women of the Mississippi Conference gave during 1945 for all purposes $52,403.44.

For 1946, the six district secretaries pledged to the Woman's Division $35,950, and the Wesleyan Service Guilds $2,500, making a total of $38,450.

1947 Meeting

Invitations for the 1947 meeting came from Galloway Memorial Church, Jackson, and from Main Street Church, Biloxi. The vote gave Biloxi the choice.

Installation of Officers

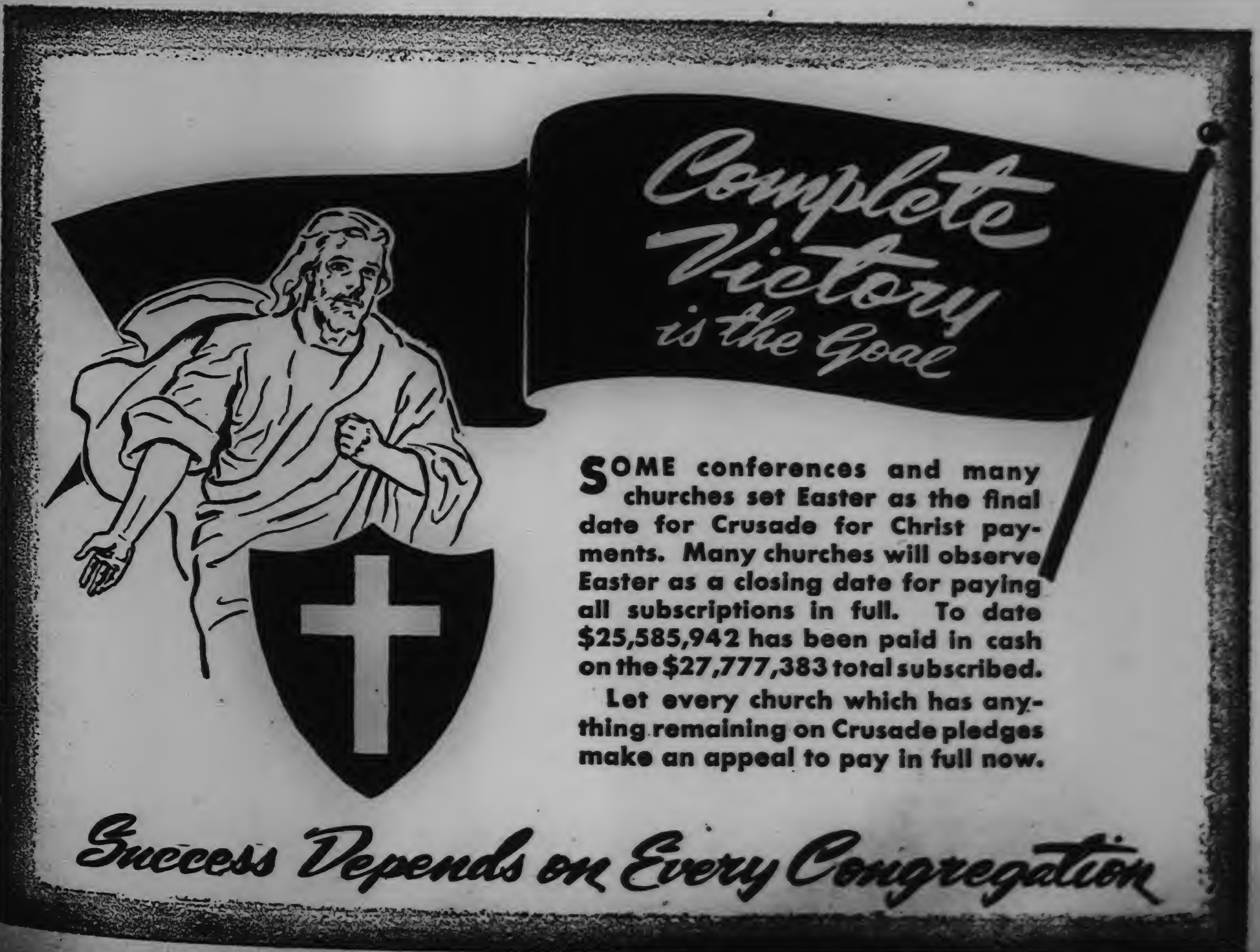
The newly elected officers were installed with a very impressive service, conducted by Mrs. Paul Arrington, of the Woman's Division.

The old-fashioned Sunday school is one means for religion instruction in the rural areas, but the time is here when much more must be made of a variety of teaching in order to reach the many different types of rural life. The old-fashioned Sunday school must be assisted to be more modern and useful as an agency of instruction in religion.—Dr. Thomas A. Tripp.

The celebrated English clergyman and wit, Sidney Smith, was discussing the relative importance of two prominent men.

"There is the same difference between their tongues," he wittingly observed, "as between the hour and the minute hand of a clock. The one goes twelve times as fast, the other signifies twelve times as much."

—Christian Science Monitor.


Complete Victory is the Goal
Success Depends on Every Congregation

SOME conferences and many churches set Easter as the final date for Crusade for Christ payments. Many churches will observe Easter as a closing date for paying all subscriptions in full. To date $25,585,942 has been paid in cash on the $27,777,383 total subscribed.

Let every church which has anything remaining on Crusade pledges make an appeal to pay in full now.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Glenn Laskey

Report on Federal Council of Churches of Christ in America

Church Council Supports Truman Legislative Plan

Well ahead of many current political speeches stands President Truman's address to the meeting of the Federal Council of Churches of Christ in America. Wisely and persuasively Mr. Truman reminds Americans that simple practice of the Golden Rule would cause many of the economic and political problems "which now seem so difficult" to disappear.

There could be no more appropriate moment for such an appeal. It is a moment in which men are too rarely using "the right to live by a decent moral and spiritual code" that was so recently and so dearly bought. It is a moment when the world trembles in terror of atomic power-and makes little attempt to control it by "spiritual strength."

Five hundred ecclesiastical representatives, meeting in Columbus, Ohio, endorsed reports of special study panels, and rounded out a program of action for these months of world tensions and atomic tremors which parallels the President's objectives on major points.

The Program

The program can only be described as extremely liberal and progressive. It adopted the following reports:

1. Advance beyond the ideals of the Fair Employment Practice bill to renounce race segregation both in the churches and in the nation as "unnecessary and undesirable and a violation of the gospel of love and human brotherhood."
2. Demand that control of atomic energy be lodged in civilian, rather than military, hands.
3. Endorse the use of "emergency measures" to provide new housing for veterans and others, and plainly label "short-sighted self-interest" as responsible for much of the present opposition to emergency housing measures.
4. Pronounce that the "right to an opportunity for employment at a fair wage" is a basic right in modern industrial society, the Council welcoming the new Employment Production Act as a step in the right direction.
5. In a report by the World Order Section, the Council is expected to endorse the British loan as an essential step in building a free world economy.

Council Distinctly In Tune With Times

There is manifest in the reports and discussions a most serious reaching out to God as the "one sure ground for hope," a renewed recognition by speakers of the need to "seek ye first the kingdom of God and His righteousness" in attempting to solve world dislocations. There is also new emphasis on the essential fact of Protestantism—that church, as Methodist Bishop G. Bromley Oxnam, Council President, put it, is not a Sunday hour circumscribed by four walls and presided over by a hierarchy, but, instead, where a few are gathered together, there is church.

The Council manifests a post-hostilities concern for Christian internationalism. This group has begun an extensive program of reconstruction and interchurch aid, extended to denominations in devastated lands, whether friend or foe, including material help, supplies of literature, and theological education. The Federal Council is expected to join this program.

Emphasizing the constructive practicality of the Council sessions is the proposal, expected to receive final endorsement, that the 212,336 Protestant churches in the United States build a university in Japan as at least one offset to the destruction wrought by American bombs, incendiary and atomic.

John Foster Dulles Reports

The Conference came early to grips with ugly facts. The opening meeting heard John Foster Dulles, reporting on the London United Nations sessions, where he served as American delegate, warn that often UNO processes "were used, not in brotherhood, but to play the old game of power politics."

Mr. Dulles saw the colonial empires in a state of unrest; China facing unbelievable difficulties in recuperation—difficulties enhanced by Soviet encroachments in Manchuria, and the United States living in what appears to the world a fabulous and almost immoral prosperity. Yet he found that the UNO Assembly encountered moments of real brotherhood.

"As nation after nation portrayed its desperate need, and as others pledged themselves to work and sacrifice to meet that need, there was a mounting sense of human brotherhood. I saw that perhaps this new trial might evoke, as war could not, the spirit of humanity and self-sacrifice," he said.

Council Deals With Troubled Situations

It deferred the section report on atomic warfare to later Council executive sessions, but singled out "Part 18," which specifically proposed that atomic controls be lodged with civilian, not military, agencies and be devoted primarily to human welfare. This action was urged by Mr. Dulles to put the Council on record against the May bill.

The Council deplored segregation in industry as depriving Americans of work opportunities because of color and creed. It denounced segregation in schools and seminaries, conferences, and hospitals as well as in the church.

Urging the churches to make larger provision for non-religious aid to veterans to bring religion to those returned from the wars, the Council approved a report which stated:

"The church must provide a vital program of varied group activities; counseling on individual and family problems; help with housing, employment and education; cooperation with non-church agencies serving veterans; elimination of discrimination against veterans—and conscientious objectors."

Beyond endorsing emergency housing legislation, the Council urged local churches in every crowded community to sponsor a "share the housing" program, to be initiated not later than March 17, wherein families with extra rooms would pledge to make them available to veterans and other homeless.

There was hardly a troubled situation the world over which the wide-awake postwar meeting of the Council of Churches did not ponder thoughtfully or propose solutions thereto.

INDIA AND FREEDOM

Friends of India rejoice that Britain's Labor government has offered India's 385,000,000 people self-government, and has offered it either within or without the Empire, as India may elect. (We will not quibble, as some Indians will, as to why they should be "offered" freedom: are they not "and of a right ought to be" free and independent?)

There is one condition: Indians must decide what kind of constitution they want. And with Hindus and Moslems at each others throats, with civil strife threatened, with no experience in democratic give-and-take that may not be easy. . . . .

But my concern is not for India's political freedom, important and basic as this is. Political freedom is overdue, it is almost here, it will be resolved somehow. It may be, however, that India's troubles will just about begin when she secures political freedom: for Britain's domination has been far from India's major problem or major bondage.

There are four "bondages" that will not be lessened—may even be increased—by the breaking away of India from British ties. They are the bondage of her caste system, the bondage of her static religious faiths, the bondage of poverty, and the bondage of illiteracy and ignorance.

Even Gandhi has never attempted to break the caste system, though he has worked to bring the outcaste within the Hindu family—at least to let him enter the Hindu temple; and younger Indian leaders say nothing about changing this rigid system which has pressed down upon the great masses for untold centuries.

E. Stanley Jones says: "If India gains her freedom, she will become literate in twenty years." Let us hope his optimism is justified. To date, however, British schoolmen and Christian missionaries have been the great exponents of literacy in India.

There are schemes for tackling India's poverty—hunger being perhaps her most terrible bondage. But these schemes are mostly on paper; and the writers are white men or western-trained Indians. No one of these schemes seems capable of remedying the cause of poverty; too many people on too little land. While religious teaching encourages an ever-increasing population, cruel economics gives each less and less food.

All these "bondages" are tied together—an outgrowth of the religious despotism that has molded and warped and stratified human life in India.

It will require not only Indian leadership, but the leadership of the whole world to solve these problems, break these bonds

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Life Memberships for 1946

As your Conference Chairman of Life Memberships, may I remind you again of some facts concerning memberships.

Life Memberships are ordered through your Conference Treasurer, Mrs. D. H. Hall, New Albany. The certificates are sent from the New York office, and it usually takes two weeks or longer for these to reach you, as the money has to go through the regular channels of finance.

The membership pins are beginning to come in. If you have not received yours, it will be coming soon.

Do not order replacement on pins that have been lost until you see a notice in **The Methodist Woman.**

When requesting corrected certificates, please return the old one.

Always print or type the names and addresses.

Adults $25, Youth $15, Junior 10, Baby $5.

Send picture and short sketch of church life to me.

For the year 1945 we had a grand report, a big increase, but may we keep striving until we reach our goal of one or more in each society and Wesleyan Service Guild. We were short on Youth and Junior Memberships. May we have many more this year.

Life Membership money is new money and cannot be counted on your pledge.

Many societies tithe the local fund. This is a good thing to do.

May I urge the president to see that her society gives one or more memberships this year.

MRS. E. L. JERNIGAN,
Itta Bena, Miss.

Training Day for New Societies

On the Greenwood Springs charge we have recently organized six new Woman's Societies of Christian Service. It has been a number of years since there has been a society on this charge. As there have been changes in the program within the past years, and as there are some women here who have not been members before, I felt the need of a training day. Those who had been elected as officers were eager to know their duties, and it was necessary for all to have a vision of the program and purpose of the Woman's Society if they were to go forward with the work in each place.

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An all-day meeting was held at Greenwood Springs Church. Mrs. J. R. Priest, our district secretary, and Mrs. R. M. Boyd, Conference recording secretary, were with us. Other visitors were Mrs. McKay of Houston, Mrs. Broyles, Mrs. Stockton, Mrs. Treas, Mrs. Jorgenson and Mrs. Crutchfield of Aberdeen. The following societies were represented: Pleasant Grove, Gattman, Riggin's Chapel, New Hope, and Greenwood Springs.

It was a disappointment to us that Mrs. E. M. Sharp was unable to be present, and there were several others who were not able to come. But the contributions from our guests from Houston and Aberdeen made the day one long to be remembered.

Mrs. Boyd, accompanied by Mrs. Jorgenson, sang a beautiful solo in the evening worship service and throughout the day made many suggestions and led discussions. Mrs. Broyles, president of the Aberdeen Woman's Society, discussed the duties of presidents and vice-presidents. Mrs. Priest told of the duties of recording and corresponding secretaries. Testimonies as to what the Woman's Society had meant to them were given by many persons present. Rev. I. E. Johnson, pastor of the Greenwood Springs charge, spoke on what the organization means to a pastor and a church. A delicious luncheon was served at the church.

Mrs. Stockton conducted the afternoon worship service. Mrs. Priest talked on Missionary Education and Service, **World Outlook** and **Methodist Woman.** Cora Lee Glenn substituting for Mrs. Sharp, spoke on Christian Social Relations and Local Church Activities.

The fine fellowship, the inspirational messages, the helpful information, and the wonderful spirit made the day a most worthwhile one. Its effects can be felt in the meetings of each society that was represented at this training program.

CORA LEE GLENN,
Gattman, Miss.

New Albany Methodist Youth

A unique idea for a pledge service has been initiated by New Albany's M. Y. F. Their recent Methodist Youth Fund pledges were made at a banquet, rather than at a traditional worship service.

Four tables, arranged in a semi-circle, were decorated to represent China, India, South America, and the United States. Every decoration detail contributed to the international atmosphere.

The informal part of the program included an act or song from each table, characteristic of the country it represented.

The evening's key speaker presented the Methodist Youth Fund in a vivid way. Her talk was then complemented by short talks by persons from each table, describing the work of the Fund in that country.

Concluding the program someone read a letter actually written by a girl in Brazil, testifying to the fund's help in her own school.

High point of the evening was the signing of personal pledges to the Youth Fund. Each person present participated. The fact that their group pledge is greater than last year's signifies a new understanding of what World Friendship means, and a deeper feeling of responsibility on the part of individuals.

MRS. CLYDE HALL,
New Albany, Miss.

Mathiston W. S. C. S. Gives Silver Tea

On Thursday, March 7, from 3:30 until 5 o'clock in the afternoon, the Woman's Society of Christian Service of the Mathiston Methodist Church gave a silver tea to the women of Mathiston. The tea was held in the large living room in Miller Hall, the girls' dormitory, at Wood Junior College. The room was attractively decorated with yellow and white spring flowers. In the receiving line were Mrs. C. A. Sallis, president of the local Woman's Society; Miss Sylvia Huitema, treasurer, and Mrs. R. E. Wasson, wife of the pastor. Mrs. A. D. Hancock greeted the guests at the door, and Miss Ervilla Masters had charge of the guest register. Presiding at the tea table were Mrs. Charles Wise and Mrs. Hugh Scott, with Miss Susie Parker directing the guests to the table. Music was furnished throughout the afternoon by Miss Marion Kerns, head of the music department, and two of her music students at the college, the Misses Gertrude Curtis and Sara Alice Gillham.

The silver offering, totaling $35.00, is to be used for Wood Junior College as a love gift honoring Mrs. D. H. Hall, the Conference treasurer. The other 238 societies of the North Mississippi Conference are being asked to make similar love gifts for Wood Junior College.

ERVILLA A. MASTERS,
Wood Junior College,
Mathiston, Miss.

"Men," says one sage, "seem to fall into two groups. They're either old and bent or young and broke."—Exchange.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Annual Meeting, Mississippi Conference W. S. C. S.

The sixth annual meeting of the Woman's Society of Christian Service of the Mississippi Conference was held March 26-28, in the Capitol Street Methodist church, Jackson, with the theme, "Now is the Way," the Conference hymn, "O Zion, Haste." The president, Mrs. W. F. Mahaffey, presided.

The revised By-Laws were adopted; officers for the next three years were elected (half the official body as provided by the By-Laws); and the following letters were authorized: to ask for support of the Helen Douglas Bill HR 5364, for "sane and sound civilian control and use of atomic energy;" to give support to President Truman's plan to feed the people of the war-ravaged countries "even if it necessitates a return to rationing," and to request that grain needed for this purpose not be diverted to the making of alcoholic beverages; to support the continuance of the Office of Price Administration as "our last hope of preventing disastrous inflation;" to oppose any form of peace time military conscription; and to restore first class mail service and package shipping privileges between the United States and Korea and Japan.

Officers elected are: President, Mrs. E. V. Perry, Rolling Fork; vice-president, Mrs. T. H. Fore, Natchez; recording secretary, Mrs. Cliff Thomas, Crystal Springs; and the following secretaries: Organization and Promotion, Mrs. John Cirlot, Moss Point; Christian Social Relations and Local Church Activities, Mrs. J. W. Clark, Utica; Spiritual Life, Mrs. P. E. Cunningham, Vicksburg; Literature and Publications, Mrs. Berry Crain, Brandon; Children's Work, Mrs. Herman Shields, Meridian; Missionary Personnel, Mrs. R. R. Priddy, Jackson; Student Work, Mrs. C. C. Clark, Natchez; Chairman of Research Committee, Mrs. C. C. McDonald, Bay St. Louis; representative on Board of Methodist Home, Mrs. I. M. Welsh, Jackson. The following district secretaries of Organization and Promotion: Jackson district, Mrs. Chandler H. Hutto; Meridian district, Mrs. M. E. Blanks; Vicksburg district, Mrs. C. D. Crawford.

Delegates to the Assembly of the Woman's Division will be: The President, Mrs. E. V. Perry, Mrs. R. R. Priddy, and from the Guilds, Mrs. Jesse H. Graham. Alternates: Mrs. M. E. Blanks, and for the Guild, Miss Nancy Collier.

On Tuesday evening the delegates from the Wesleyan Service Guilds and many women from local societies, representing Guilds, attended a dinner at the Capitol Street Church, with Mrs. Jesse H. Graham presiding. Plans for their representative to the Assembly: for the work-shop at Lake Junaluska (Mrs. Graham as the official representative, Mrs. R. E. Rogers, alternate); and for the week-end conference to be held June 15-16 at the Seashore Assembly Grounds, Biloxi, were discussed.

At noon on Thursday, the W. S. C. S. of the Capitol Street Church entertained every person attending the meeting with a delicious buffet lunch. This was a very much appreciated courtesy.

Thursday evening at the Scarritt Alumnae Dinner, the special guests were: Dr. Hugh Stuntz, president of Scarritt College, and Mrs. R. R. Priddy, secretary of Missionary Personnel.

The home and the foreign fields were represented throughout the meeting by two Mississippi girls: Miss Mary Cameron, rural worker, and Miss Sara Bennett, of Brazil.

The guest speaker for the evening hours was Dr. Hugh C. Stuntz, president of Scarritt College, speaking the first evening on "The Field: The World," using the Preamble to the United Nations Charter, and the second evening on the implications of the atomic age.

Mrs. W. H. Ratliff, of Sherard, Miss., the newly-elected president of the W. S. C. S. of the Southeastern Jurisdiction, was present and brought a message on Wednesday morning, stating that "this is the day in which we stand on the threshold of wonderful opportunities as Christian women."

Mrs. Paul Arrington, representing the Woman's Division, reminded the women that while the majority of the women of the world are suffering, women of America are living in a time of "unprecedented opportunity"—that they should be glad to live in an age like this; that they should give themselves completely to the building of the Kingdom of God on earth—"There is no time for playing with the chaff of living."

The conference body concurred in the resolution passed by the Southeastern Jurisdiction W. S. C. S.: "Whereas the purpose of the Department of Christian Social Relations and Local Church Activities is to endeavor to bring 'the mind that was in Christ Jesus' to prevail in all human relations and whereas, this purpose is increasingly difficult to accomplish in these days of rapid social change:

"We recommend that as one of our obligations as Christian citizens we educate against the injection of race as an issue in political campaigns;

"We further urge the women of the Southeastern Jurisdiction to use all their powers against this practice."

Tuesday Afternoon

"Thy Mission High Fulfilling:"

Mrs. R. E. Rollings and the workers at the conference institutions, Miss Sallie Ellis, Miss Maude Fail and Miss Lena Mae Rust, gave a picture of the way in which we through this work are fulfilling the high mission of the church.

"Publish Glad Tidings:"

As we make history we "publish glad tidings" which Mrs. B. F. Lewis records; through the page in the New Orleans Christian Advocate, Mrs. Stanley Wilson gives the news of the glad tidings; and Mrs. Eurie Weston gave the glad tidings of the work done at the Methodist Home during 1945.

"Tidings of Peace:"

Mrs. E. V. Perry presented the many Avenues through which "tidings of peace" are channeled—through the monthly programs, through the World Federation of Methodist Women.

Memorial Service:

The very beautiful and impressive memorial service was conducted by Mrs. E. Perry, when pure white blossoms w placed on a green cross. The presiden Mrs. W. F. Mahaffey, placed the first flower in memory of Bishop J. Lloyd Decell, then each district secretary of Organization and Promotion placed a flower in memory of those from her district.

Tuesday Evening

The Tuesday evening session opened with the Communion Service, conducted by Dr. Otto Porter, superintendent of the Jackson district, assisted by the pastors of the city.

In her message, Mrs. W. F. Mahaffey reviewed the work of the quadrennium during which she has served as president, showing the splendid progress in every department.

Dr. Stuntz message, based on the Preamble to the Charter of the United Nations brought a challenge for the Brotherhood of Man through the Christian religion.

Members of the Wesleyan Service Guild were special guests.

Wednesday Morning

The day began with a directed meditation, conducted by Mrs. E. E. McKeithen.

"Give of Thy Sons to Bear the Message Glorious:"

Mrs. J. B. Cain, Mrs. E. W. Ulmer, Mrs. C. C. Clark, and Mrs. Jesse H. Graham p sented to the women the challenge t build Christian homes; to become Christian in their attitudes and conversation; to "begin at Jerusalem" to witness before our youth; to give our hand to the youth and work together; to help our students to become of age religiously; to challenge our employed women with the opportunity for full time Christian service.

Mrs. R. R. Priddy stated that "if we decide to send 100 new missionaries and deaconesses into the field from the Mississippi Conference, we can do it." Standards and requirements for students wishing to secure assistance for under-graduate work in preparation for full time Christian service have been adopted. Study grants for graduate work at Scarritt College come from the Woman's Division.

Miss Sara Bennett brought greetings from the people of Brazil; expressions of gratitude for what has been done; a plea for more missionaries.

"O Zion, Haste to Bring the Brighter Day:"

Under this heading, in addition to the messages of Mrs. Ratliff and Mrs. Arrington, Dr. W. L. Russell, president of Wood Junior College, presented the opportunity for t

(Turn forward to page 9)

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CHURCH SCHOOL LESSON
APRIL 7, 1946

By W. C. Newman

FRIENDS OF JESUS

Lesson Text: Mark 10:13-14; Luke 6:13-16; 8:1-3; 15:1-2; John 3:1-2.

Golden Text: Ye are my friends, if ye do e things which I command you.—John 15:14.

"A man is known by the company he keeps." How often have we heard the old proverb. And it is true, but is true only f one understands its true interpretation. It is certainly not true that one's character is necessarily like the character of the company he keeps. Many of Jesus' friends were in sharp contrast to him in the beginning of their friendship. It is much more accurate to say that you may judge man's attitude by the people for whom he is deeply concerned. It is n this sense that the class of people that Jesus chose as friends will help s better to understand Jesus himself.

W. C. Newman

Publicans and Sinners

One of the chief complaints that religious people made against Jesus was that they often found him in the company of two very reprehensible classes of people—sinners, people who flagrantly broke the law of God and man, and Publicans, opportunists who sought their own advancement and enrichment at great cost to their fellow man.

And this accusation against Jesus was not only true, it was made by the very best people, the most religious people, to be found in Jesus' world. Publicans were social outcasts because they had entered the service of the hated Roman government, compelled as tax collectors to associate with Gentiles, and by the pressure of their work neglect observing the Sabbath, the Passover and other such religious rites so sacred the Jews. Sinners not only included e Jewish breakers of the law but also all Gentiles, religious or irreligious.

It was against these Publicans and sinners that the righteous indignation of the religious people was hurled with a considerable venom, and not without some justification. Yet Jesus was seen with them constantly in such intimacy of association that they could accurately call him "friend of Publicans and sinners".

The Poor

In the Palestine in which Jesus lived, poverty was the common lot of multitudes of people. Here poverty reached its most extreme stage. It was not simply that the people lacked money, they lacked everything that would make them attractive and desirable as friends. They lacked cleanliness, education, culture, self-respect. Many of them were beggars, content to make their living by sitting in the sunny spots on the streets, displaying their rags and filth in an effort to excite the pity of passersby. Odious diseases prevailed among them so that their faces were often pock-marked and their bodies covered with open running sores, their eyes inflamed and filled with pus. Some of them were lepers, the most repulsive of all diseases, and both because of the contagiousness of this deadly disease and because of the very horrible appearance of those who were its victims, they were pushed out of their homes and out of society, to live mostly in the cemeteries in awful poverty, suffering and loneliness.

These, too, Jesus sought as friends and constant companions.

Samaritans

But if his friendship for Publicans, sinners and the poor seemed to the cultured and religious Jews to be queer, his friendship for the Samaritans was to the Jews absolutely unforgivable. In his association with the Samaritans Jesus not only cut clear across their religious prejudices but clear across another and a more violent human prejudice—race prejudice.

The Samaritans were pagans, heathens, unbelievers. But they were worse than this. They were members of an inferior and a bitterly hated race. No respectable Jew would even as much as speak to a Samaritan. And if by accident the cloak of a Jew touched the cloak of a Samaritan the Jew must go through an arduous and complex ritual of cleansing in order to rid himself of the contamination he had acquired by that slight touch.

Yet Jesus not only talked with Samaritans, as with the woman at the Well of Jacob, he made a Samaritan the hero of one of his most familiar parables and he told this parable to the Jews in answer to a religious question asked by a Jew. He could have not chosen a surer way by which to arouse their hatred for him than by flaunting in their very faces his friendship for these despised Samaritans.

Children

In our kindly world in which children occupy the center of attention in every well-bred family, and in which childhood itself is a delightful and beautiful thing, it is difficult for us to understand that there was anything strange about Jesus' love for children. But in Jesus' time and country even his disciples became impatient when on a busy day he wasted their time and his in talking to and exalting a group of children who stopped him by the wayside. Yet he made a little child the very pattern of life which every man must adopt for himself if he is to enter the Kingdom of heaven.

In such a way Jesus drew his friends from every single area of human life. From such widely divergent social groups as Pharisees and Samaritans, the reprobate woman at the Well of Jacob and the innocent little children, the rich and cultured Nicodemus and the outcast beggars and lepers.

Friends and the Man

What do these strange friendships tell us about Jesus? Why they tell us that he was a man of infinite compassion, unlimited love, perfect unselfishness, and a purity of life that could never be corrupted by evil companions, but on the other hand had the power to lift those companions out of the low depths of their degradation and set them in the midst of the Kingdom of God.

They tell us of the wonderful grace of Jesus that is able even today to save unto the uttermost the vilest sinner. And they tell us that we, too, ought to love all men with the same kind of redeeming love with which Jesus loved them.

LITTLE CHILDREN

It is highly significant that the sequence of the Spiritual passages puts little children first among the friends of Jesus. "A little child shall lead them," said Isaiah in the course of drawing a picture of the Kingdom of the Messiah which was to come. There was no question about the fulfillment of this prophecy in Jesus. He set the child in the midst of men and said, "Except you —become as a little child, you shall not enter the Kingdom of Heaven" (Matthew 18:2, 3).

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands.—Miss Katharine F. Lenroot.

"What did the big firecracker say to the little firecracker?"

"My pop's bigger than your pop."

—Exchange.

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THE CHRISTIAN FIRESIDE

WHAT THE BIBLE MEANS TO ME

By William R. Barbour, a Layman

Gone are the days of more than four hundred years ago, when the Bible was chained in church.

And nearly gone are the more recent times, when on a marble-topped table in the parlor was the family Bible in which was recorded births, marriages, and deaths.

Today, the Bible, issued in varied and convenient forms, is more widely read than at any previous time, and it has a tremendous influence on the lives of millions throughout the world. Undoubtedly, many take it for granted. Certainly, others turn to it only in times of stress. This library, for it is that, written in the course of so many centuries by thirty or forty authors in three languages, is preeminently religious literature. It has inspired all the great reforms that have come to human lives. And in our times it has been a guide and comfort to old and young, rich and poor, in hours of trouble, days of terror, and times of victory.

Eddie Rickenbacker and his companions are typical of many who have found the Bible a definite help in their desperation. Soldiers and sailors, in the Bible, have found strength and guidance during the years of war.

Recently, Chaplain Wyeth Willard showed me a Bible which had stopped a bullet in the pack of a marine in the South Pacific. There is no magic about these instances, but they certainly show that the soldiers carried their Bibles into battle, and we may be assured that our young men and women are returning with a new conviction that the Bible is, indeed, a living Word.

Near my desk I keep the Bible which my mother gave me in 1900, when I left Indiana to attend school in New England. It has been rebound twice, is thumbed and marked up, but here it is on Fifth avenue in New York, serving as a reminder not only of her, but of my physician father, who cared for his patients until a few hours before his death, and just before he passed away, asked to have read to him the fourteenth chapter of John, "Let not your heart be troubled."

The Bible meant something in the lives of our ancestors, and it means a great deal in the lives of members of this generation, who unflinchingly have faced unbelievable horrors and have many a problem, national, international and personal yet to solve.—Watchman-Examiner.

WE WANT THEM IN THE CHURCH SCHOOL

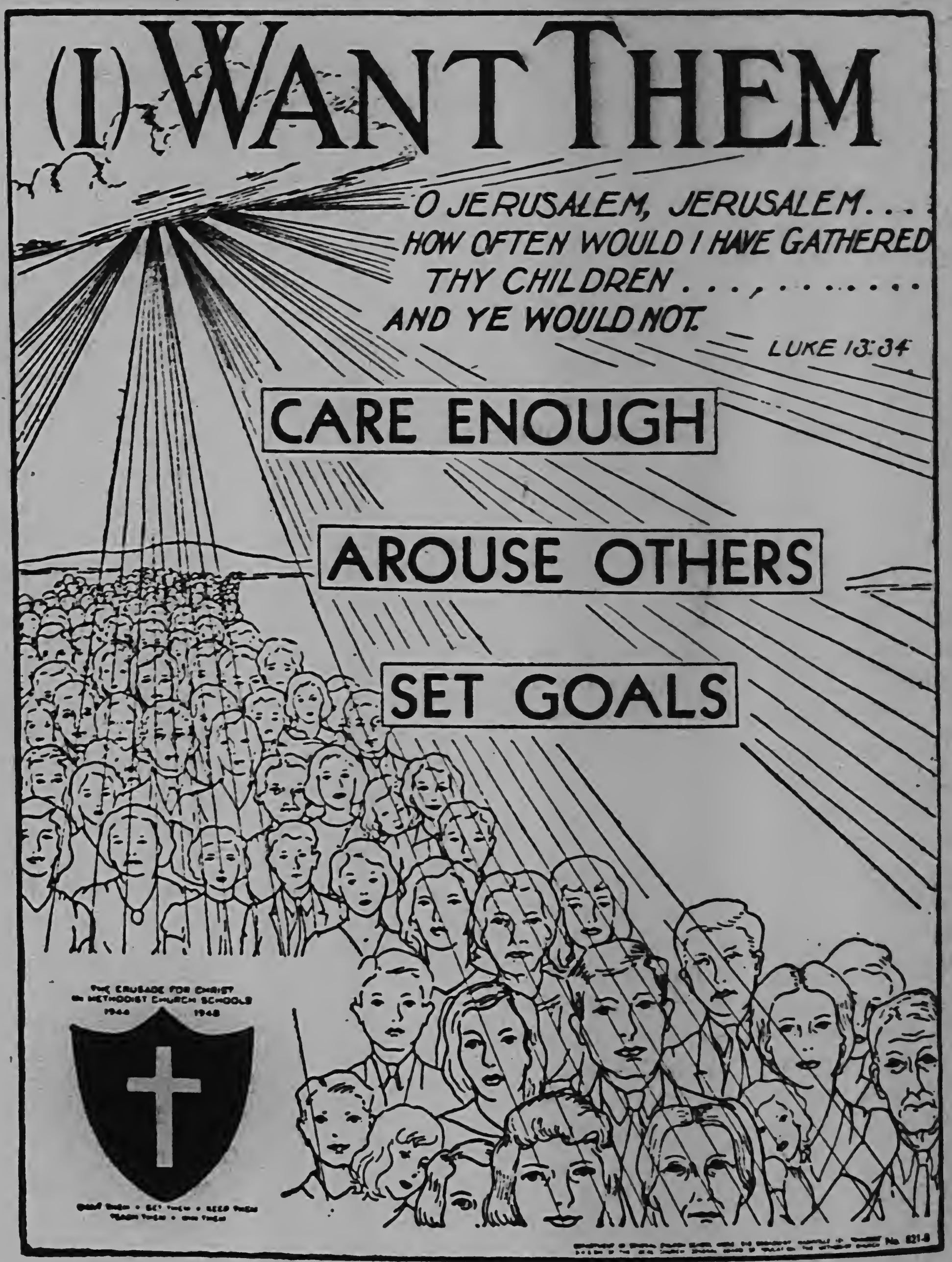
The Crusade for Christ in Methodist Church Schools is an emphasis for the purpose of reaching people with the teachings of Jesus. A sincere passion for winning people to the Master has ever been in the minds and hearts of Methodists. To say that we WANT THEM is hardly enough, except it be followed by an expression of our desire. Loyal Christians can become open doors through which new recruits can be ushered into the work of building the Kingdom. If we would do this, however, we must prepare to—CARE ENOUGH—to carry out the Master's commandment, "Go ye, therefore, and teach". It is imperative that men and women discover the great significance of the Christian way of life. With man's new physical powers, he must have placed deep within his heart a sense of Christian responsibility toward himself, his fellowman, and the world. We must care enough for the sake of the church. More people are brought into church membership through the church school than through any other means. It is the Master's command—it is our Christian imperative for the sake of mankind—it is our love for the Church—telling us to "care enough".

AROUSE OTHERS—Two or three persons cannot carry this load. It will require a host of people working together if the church school is to fulfill its true purpose. Make a definite selection of the persons to be reached in the Crusade; decide on how best to reach them, what information they should have and what response is expected. Use every means possible to bring people to a realization of the importance of this Crusade and its objectives. Hold regular prayer services with church school workers, present special speakers at the Workers' Conference, and conduct home visitation programs. Fire people with enthusiasm for

SET GOALS—Once we have this cause sincerely in our hearts we can hardly wait for the "Go" sign. One of the first things to be done is the setting of objectives which we hope to achieve. Goals for the Crusade should be set in every church school at the earliest possible time. To set these goals the workers should give consideration for the unreached people nearby, available space, leadership possibilities, the growth of other progressive churches in the same community, and the challenges which the church has put before us. These challenges in brief, are: an increase of 2,210,000 persons in the church school by December 31, 1948; an average attendance of 75 per cent of the total enrollment; 1,200,000 persons won to Christ and the Church through the church schools by December 31, 1948; at least 200,000 new teachers; and, a church school to be established at every preaching point not having one at present. A wall chart has been prepared on which can be displayed the goals for a local church. Order it from Service Department, 810 Broadway, Nashville, Tenn., mentioning sto No. 828-B.

Religious education that once more becomes a passion among Christian people can conquer the morally destructive forces in the world.—Dr. George A. Buttrick.

The Church of today may be content to erect monuments to the martyrs of the past, but the Church that dominates its age is the Church that digs the graves of its martyrs and keeps them green by the tears of her Passion.—Exchange.


(I) WANT THEM
O JERUSALEM, JERUSALEM . . .
HOW OFTEN WOULD I HAVE GATHERED
THY CHILDREN . . . , ...
AND YE WOULD NOT.
LUKE 13:34
CARE ENOUGH
AROUSE OTHERS
SET GOALS
THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS
1944 1948

(The above illustration is one of a series which is available in poster form, 17x22, in colors. The series is designed for use in connection with the Crusade for Christ and may be ordered from Crusade Headquarters, 740 Rush Street, Chicago 11, Ill.)

MISS JANIE LINFIELD JONES
1887 - 1946

Miss Janie Linfield Jones, daughter of Rev. and Mrs. B. F. Jones, faithful servants of the Church throughout their lives, slipped quietly away, to be with her Master, on the night of the fourth of February.

Miss Jones, born May 8, 1887, at Woodville, Miss., was graduated from Whitworth College in 1907 and for a number of years taught in the public schools of Mississippi. A part of the time she taught in Brookhaven, Miss.

When it became necessary for Miss Janie to retire from active duty because of the state of her health, she was serving as assistant librarian for the Brookhaven Public Library.

Miss Jones made her home with her parents for eighteen years, and when they passed away she lived with her sister, Mrs. Nellie Slocumb, and her aunt, Miss Annie Linfield.

Members of the immediate family, who are left, are her sisters: Mrs. Nellie Slocumb of Brookhaven, Miss.; Mrs. Eva J. Gates of Jackson, Miss.; Mrs. W. J. Moody of Hattiesburg, Miss., and one brother, Mr.. Leighton Jones, of Greenwood, Miss., and her aunt, Miss Annie Linfield.

Miss Janie endured suffering with patience, and exhibited the Christian spirit through joy and sorrow. One of her friends, in speaking about her life, said: "If Miss Janie is not a Christian, there are no Christians." No finer tribute can be paid to a member of the human family than that.

J. D. SLAY, Pastor.

MISS CARRIE BROWN

Within the past year the Methodist Church of Louisiana has lost three of its most devoted and faithful servants. The first of these was Miss Mattie Brown; the second, her brother, J. M. Brown, and the last, her sister, Miss Carrie, all of Belcher, La. So many years of faithful love and service to the church and its welfare have these three contributed that it would take volumes to tell of it all.

Miss Carrie was born May 25, 1879, in Monroe, La., and died at her home in Belcher on February 9, 1946, after a long illness. She spent a number of years teaching in the public schools of Louisiana. After her father, the late Rev. J. M. Brown, retired from the ministry and the family made its home in Belcher, Miss Carrie became a bookkeeper. She was employed until the time of her illness.

This lovely Christian character will be missed by all. Her cheerfulness always spread to those near, and she gave untold pleasure with her many gifts of beautiful flowers. She had grown some very rare and excellent specimens of many different flowers. Her gardens were a source of constant joy to the entire community.

Her generous and loyal nature endeared her to everyone who knew her. When there is a lovelier soul created, it shall be the handiwork of God alone.

Miss Carrie is survived by one sister, Mrs. Sally Newton, of Doyline, La., and a brother, Wren Brown, of Indiana. A sister-in law, Mrs. J. M. Brown, resides in Belcher, La.

MRS. A. W. GLEASON, JR.

I never bluff about my goods, said an umbrella dealer; I always put up or shut up.

—Selected.

MRS. LUCIENNE BROUSSARD

Mrs. Lucienne Broussard entered into rest on the evening of January 26 at her home in Biloxi, Miss. For several years her health had not been good but her many friends were shocked to hear of her sudden passing. A Methodist since her marriage, Mrs. Broussard was faithful to her church, often coming out when hardly able to do so. Although of a very retiring disposition, she was always ready to speak some encouraging word to those who took active part in the work of the church. Her happy face was an inspiration to any preacher as he tried to preach. Her Bible was her constant companion and her pure Christian life proved that she knew her Lord. She was treasurer of the W. S. C. S. of her church and deeply interested in the whole work of the church. Her going leaves an empty place in the church, home and community, but reminds us who knew her of the words of her beloved Bible, "Blessed are the dead who die in the Lord."

Funeral services were held by Rev. E. W. Scott from Epworth Church, where she was so long a member. She leaves her bereaved husband, Dossas Broussard; three children, Mrs. Roger Weill, Mrs. R. A. Fayard and Wesley Broussard, and six grandchildren; also a father, mother and several brothers and sisters. Mrs. Broussard fought a good fight, kept the faith, and finished the course, hence there is laid up for her a crown of righteousness.

SOPHIE KUNTZ.

THE WESLEY FOUNDATION AT THE UNIVERSITY OF MISSISSIPPI

(Continued from page 7)

Each year at the university the outstanding religious program is Religious Emphasis Week. It is sponsored by a committee of 100 students from the entire campus, with the counsel of Oxford church leaders, and is participated in by the three major faiths —Protestant, Catholic, and Jewish. This program brings to our campus each year church leaders from the country at large for a few days of intensive work and thought. It is the one inclusive religious program which commands the interest and attention of the entire university, students and faculty combined. In this enterprise a pattern has been set which is beginning to be followed by other schools and colleges. The Wesley Foundation each year assumes large and creative responsibility for this campus-wide movement. Our students serve on its committees and help where they are needed. Last year the president of the Wesley Foundation was elected chairman of the Committee of 100 by the students. This year four of the five officers elected by students on the campus were active members of the Wesley Foundation. The faculty chairman of Religious Emphasis Week, elected by the students themselves, was also chosen from our church. This instance is cited here to indicate that in our Methodist organization we do have a quality of leadership which is useful not only to our own church, but which is also lending itself to the service of the larger religious life of the student body.

While Methodist students participate actively in the larger religious life of the university, the Foundation is in no sense a "campus organization." It is centered in the church in Oxford. It is our purpose to develop in the Wesley Foundation the same normal church relationships that would be found in their churches at home. On Sunday the meeting of the Foundation is held in the church in Oxford. The class is taught by Dean R. M. Guess, who is also chairman of the Board of Stewards of our church. Students sing in our choir, usher, and serve as teachers and helpers in our Church School. We have three students who are preparing to become medical missionaries, and some others who are facing the challenge of full-time Christian service.

In our church we make no special distinction between veterans and non-veterans. They are all our Methodist young people whom we try to keep together in normal and wholesome association. In the Wesley Foundation meetings are veterans and non-veterans, men and women, meeting together in common spiritual interests. We make no special distinction between students just as among our older members we recognize no difference between those who live on the campus and those who live in the town.

BIG MONEY MAKERS FREE F.O.B. FACTORY

START YOU IN A PAYING BUSINESS AT ONCE

Agents! Men and women. Big FREE Assortment of full size fresh Blair Products sent to you to start you in business. No cash investment needed. Operate without capital—without previous experience. Make money fast. Supply families in your locality with Teas, Spices, Extracts, Baking Powder and other foods and household products they need to live and must buy daily. I'll furnish on credit everything your customers buy. You handle all the money for me and pocket a big share of it as your gross profit.

PAY NOTHING FOR BIG FREE ASSORTMENT OF PRODUCTS

Housewives go wild about this convenient shopping service you offer. Gorgeous premium gifts win the hearts of customers. Sensational bargain offers. Nearly 250 Products. Prices low—gross profits large. Steady repeat sales. Wonderful profits 12 months out of the year. Start at my expense. Don't send me a cent. I'll send FREE your Big Product Assortment.

There will be no charge for this Big Assortment now or at any other time. Send me your name today on a penny postcard. You can start earning first day outfit arrives and also beat the high cost of living by getting your own products, etc., at wholesale. Be sure to give address where you want Free Product Assortment sent. Write today.

BLAIR OF VIRGINIA, Dept. 436-BH Lynchburg, Va.

We are trying to maintain in our church at all times a healthy spiritual atmosphere in which everyone feels at home.

Our building is available to students at all times for religious meetings, for social gatherings, yes, and for weddings. At the beginning of each school year our assembly room overflows with our students who come to the church reception given by our Woman's Society of Christian Service. A reception for the new Methodist students who enrolled for the present semester was given by our Woman's Society in the home of Chancellor and Mrs. A. B. Butts on the campus.

Students attend our services in large numbers. The Oxford congregation is an inspiration to any preacher. We are at present looking forward to building the next unit of our church, an attractive auditorium, large enough to accommodate our students, members, and friends who more than fill the chapel.

Our most urgent need at present is a full-time director of the Wesley Foundation. There was never a brighter opportunity for a director than today, with our work waiting for some one who can devote all his time strictly to student leadership and with our leading students asking that this need be met. Since the students come from both Annual Conferences in the state, and even from out of the state, it is the responsibility of state-wide Methodism, and the General Board of Education, to provide adequate leadership. The Methodist Church in Oxford, with its minister and laymen, will gladly bear its part of the responsibility; but the total task must rest on the Methodists of Mississippi.

The other denominations in Oxford are not overlooking their responsibility and opportunity in student leadership. They have, in addition to the ministers in the churches, full-time student leadership. The Presbyterian Church, for example, has a capable young director of student work who was recently discharged after a good career as an army chaplain. The Baptist Church in Oxford has had a full-time student worker for years. Both these workers receive financial support from a state-wide denominational effort.

The need for a full-time director of the Wesley Foundation at the university rests upon the fact that we have in the only university in the state both men and women in training for the future professional leadership of the state. The other denominations in Oxford recognize that a good cross-section of their young people come from the entire state for their professional training. Our Church should also be awake to the fact that the professional leaders of Mississippi Methodism tomorrow are here.

The Wesley Foundation at Ole Miss will cooperate with the agencies of our Church to provide adequate Christian guidance for the hundreds of Methodist young people who are now looking to the state for their higher education.

BOOKS

"The Sermon on the Mount," by Everett Shinn, Illustrated Edition. The John C. Winston Company, Philadelphia. Price, 2$.

This is an unusually beautiful volume which adorns the teachings of the Sermon on the Mount with interpretations by an outstanding artist. The text is that of the familiar King James Version. There are eighteen pages of the text, with a beautiful and striking picture on the page opposite. The exquisite picture portrayals are complemented by the striking text type and arrangement. The book is a style and art classic among recent gift books and is entitled to a worthy place among Scripture studies for children especially.

"The Editor's Private Corner," by Ethel Hubler, Editor, **The National Voice**, 126 West Third street, Los Angeles 13, Cal., pp. 127, paper, price $1.

This is another in the notable series which Miss Hubler has contributed to the Dry cause. It is a book packed full of the humor, pathos, fact, fancy, poetry, history, prophecy and statistics compiled from the author's best writings over the past ten years. Every page is a-thrill with incident and information calculated to promote interest in a sober America. It is printed in clear and readable type and the paragraphs are brief and pointed, each complete in itself, and one may read it at random and according to his interest at the moment.

"The Autobiography of William Allen White." The Macmillan Company, New York, pp. 649 with index, price $3.75.

This volume, which deals with the life of one of the truly great literary and political figures of the past generation, will surely hold high rank in the field of American biographical and historical literature. William Allen White was a great American who came up from the ranks in the hard way, and he tells the story of his life with a frankness which is calculated to engage the sympathetic interest of those who opposed him and with a nonchalance which insures the undivided interest of the reading public. It reveals the author's scintillating humor and his mastery of the art of appealing literature on every page. The story of his father's courtship is uproarious in its stilted awkwardness. The source of his genius for leadership in public life comes out in the story of his father's part in the county seat contest and in the organization of the Democratic party in Butler county. The obituary of his daughter, Mary, by whose tragic death he was crushed, is a masterpiece of literature mingled with the tears of a great and devoted father. In addition to its disclosures regarding the life of Mr. White, the book is a veritable repository of political information covering the period of his long life. Any person interested in history and biography at their best will certainly want this volume for his library.

"The Logic of the Christian Faith," by Adolph J. Rodenbeck. Stackpole Sons, Harrisburg, Pa., pp. 202, price $2.50.

Justice Rodenbeck, the author, is a lawyer and a retired member of the Supreme Court of New York. He is evidently a devout Christian and in his book he seeks to apply the experience and the judicial training of his active life to the interpretation of the Christian faith. He approaches the matter as a layman. He does not repudiate theological tenets, but he does not depend upon such for the conclusions which he has in mind. He is not, however, as free from theological views as one might think, for his thought is manifestly saturated with theological teachings. The references given in connection with his discussions show a wide acquaintance with the New Testament records and with books dealing with Christian dogma and religious experience. The book has value as a study of historic re gions and as an effort to interpret and e tablish the bases of Christian faith.

"Now Is the Time to Prevent a Third W War," by Kirby Page. Published by th author, La Habra, California, paper cloth, prices $1 and $2.50.

The position of Dr. Page as a vig opponent of war is well known, and those read his latest book on that subject will that there has been no letdown in his de tion to peace and in his determined op tion to war. His annotation of sources sh alertness to the subjects to which he d votes this book. Dr. Page cites extensively the Scripture teachings on the subject of war, and in addition he quotes largely from many other sources, many of which will not appeal to conservative minds. Whether one accepts the views of Dr. Page or not, he will find in these pages a volume of literature on the subject which no right-thinking person should refuse to consider.

"Worship Services for Youth," by Alice Anderson Bays. Abingdon-Cokesbury Press, New York, Nashville, pp. 256, price $2.

Mrs. Bays, an experienced youth worker from Knoxville, Tenn., presents herein the fourth in her series of worship books. The newest volume consists of thirty-four completely planned and enriching services which are designed to meet the needs of all types of youth groups. This is probably the best of her four volumes. Each service is devoted to a particular theme, with Call to Worship; hymns, litany, Scripture selections and an appropriate story. In addition, each service has interpretive notes in the appendix, and the bibliography indicates sources from which one may gather collateral material in case of need.

"The Light Is Still Shining in the Darkness," by Kirby Page. Published by the author, pp. 119, with notes, price 50 cents; 35 cents in hundred lots (paper), Kirby Page, Box 247, La Habra, Calif.

Dr. Page presents herein thirty complete worship services with Scripture, Hymns, Spirituals, prose readings, poetry, prayers and litanies. The services of worship ar designed, according to the author, for use by youth and other group meetings, devotional meetings, and in family prayers. They have what we think is a serious fault of many services of worship. They leave practically no place for the initiative or the thought of the individual. In addition to this, the use of "spirituals" and litanies seems to us to be overdone. We distrust muzzle-loaded worship, no matter what its origi or design.

IN CLUSTERS OF THREE

The three things to govern: Temper, tongue and conduct.

Three things to cultivate: Courage, affection and gentleness.

Three things to commend: Thrift, industry and promptness.

Three things to despise: Cruelty, arrogance and ingratitude.

Three things to wish for: Health, contentment and friends.

Three things to admire: Dignity, intellectual power and gracefulness.

Three things to give: Alms to the need comfort to the sad, and appreciation to th worthy.—Selected.

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

People feel helpless today not only because they have left God out, but also because they believe that they cannot help themselves. The individual is lost in modern society. Everything is done by organized bodies, through representatives at several removes, with somebody else's brains and largely with somebody else's money. We are masters in the mass, and nonentities severally.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, that every evening Thy door is open for me, Thy table spread, Thy love waiting to welcome my return. I thank Thee that Thou dost wash from the feet of Thy humble friend the travel stains of the day, and that Thy ear is ready to listen to all he has to tell, Thy heart full of swift understanding and sympathy and help. Let no false shame keep me again from Thy door, nor let the voices of the day so deceive me that I shall seek my rest anywhere but with Thee. Amen.

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A Besetting Sin

Gossip is one of humanity's besetting sins. It often is designated as the sin of women,and many good women in their organizations in the church have had to bear the odium of this designation. But mingle for a short time with a group of men in any capacity, and it will soon be quite apparent that the women have no monopoly on this form of human weakness. Masculine gossip flows as freely as that of the feminine variety and may be equally as harmful. A peculiarity of gossip is the fact that those who indulge in it refuse to recognize it as such. It is a sin that is seldom confessed. At any rate, it is always the other fellow who is the sinner. Every person is alert to clear himself of this petty offense—not such a petty offense when one sees the harm that often results from it. "Who steals my purse steals trash," says Shakespeare; who then proceeds with these cutting words: "But he who filches from me my good name robs me of that which not enriches him and makes me poor indeed." Gossip may be a petty sin, but often is great in its consequences. It is the product of the mind in its lowest, smallest, most unwholesome mood. Fill the mind with high ideas and more benevolent thoughts and gossip, that ugly, repulsive creature, will slink away.—Religious Telescope.

WALLET OF THE WEEK

GERMAN PRISONERS OF WAR at Fort Leonard Wood, Missouri, are reported to have raised $65,609.91 "for the benefit of the hungry children of Europe, regardless of the children's race, creed or nationality". The giving was voluntary and the response was nearly one hundred per cent. The sum raised represents a month's pay of all the prisoners in the camp and, even though one be disposed to attribute a sinister motive for the deed, the sum raised is impressive without reference to the cause to which it was directed.

* * * * *

THE JOHN HUSS THEOLOGICAL SEMINARY in Prague, Czecho-Slovakia, was forced to resort to an underground method of existence during the Nazi occupation, but the school, after having been closed by the Gestapo in 1939, trained seventy ministers secretly and thirty of them were ordained during the progress of the war. The school now has an enrollment of one hundred students, men who have met the tests of war, and they are pursuing their studies with unusual earnestness. It is expected that these men will make a valuable contribution to the church of their country in the days to come.

* * * * *

THE DEPORTATION OF JAPANESE-CANADIANS, recently decreed by the Canadian government, is being appealed by the churches on the ground that the act is invalid, illegal, and beyond the powers of the Governor. On the other side, Dr. Hachario Yuasa, speaking to the American Committee of the World's Sunday School Association, said: "I hope Japan will never adopt the kind of democracy we see around us in New York." This rebuke had reference to the lawlessness which has become so marked in our American life following the horrors of war.

* * * * *

HEART DISEASE IS THE NUMBER ONE KILLER, according to the report of American life insurance researchers. After the age of thirty nine the figures show a sharp rise in heart disease deaths, and the rise continues beyond seventy. Second in fatality is cancer which follows much the same pattern as to age, except that the mortality from heart disease is about two and one-half times as great to sixty-nine when there is a falling off in the percentage of cancer deaths. The comparatively low figure for pneumonia, tuberculosis and other pulmonary troubles is surprising.

* * * * *

THE CHURCH OF ENGLAND has under consideration a proposition to give greater recognition for women in the work of that historic communion. The move was initiated by the "House of Laity". The trend of lay thinking on that subject is indicated by reference to a case where a child, supposed to be fatally injured, was baptized by a nurse in a hospital. The laymen raise the question as to why the nurse might not have done the same thing at the altar of the church. If the administrator is unimportant in an emergency, why important under any circumstances, is the question raised by the laymen.

CALVARY EPISCOPAL CHURCH, Philadelphia, a white congregation, is reported to have merged with St. Michael and All Angels Episcopal Church, a Negro congregation. Rev. Thomas W. S. Logan, rector of the Negro church, has been called to the rectorship of the new biracial congregation. "This is the first time," says the report, "that a Negro priest has been called to serve as rector of a white congregation here." The facts were stated in an announcement of the merger by the Episcopal Church, and no intimation of the reaction to the innovation was mentioned.

* * * * *

THE MISSIONARY REPORT for the Assemblies of God show collections during February totaling $120,859.86 and expenditures for that month of $133,636.76. The list of disbursements includes eleven fields in Africa, nine in the Spanish American Republics, and a remarkable coverage of the Orient, the Near East and the West Indies. When it is remembered that this is one of the newer and smaller religious bodies the volume of their missionary contributions and the spread of their work is little less than amazing.

* * * * *

MEXICAN FLORA includes a very wide variety range which is partly due to the climate range from the tropical to the frigid. Mexico is in the tropical belt but its mountains provide the climate range. Soon to appear in the New York Botanical Garden will be many additions from Mexico: red flowered lobelia; morning glories in new and gorgeous colors; blue salvia to stand beside our bright scarlet variety; a new May Pop with red fruit, and other rare specimens. Naturally the new and rare flowers will have a place in the gardens of our country before very long.

* * * * *

AN UNRRA REPORT says that forty million Chinese have been torn from their homes and scattered throughout the country during the long period of war with Japan. There are also twenty-five thousand Europeans stranded in Chinese, and Chinese Nationals are trying to return to Burma, Malaya, the Philippines, and the Netherlands East Indies. It is said that the problems connected with the resettling of this vast horde of dislocated and destitute people are simply enormous. The resettlement would be a task of staggering proportions even without the added difficult of their destitution.

* * * * *

KING CLAUDIOS, a Christian king of Ethiopia, reigned from 1540 to 1559 A.D., and it is held that he was the predecessor of Haile Selassie as a Christian ruler. His creed, which includes the teachings embodied in the historic creeds of the Christian Church, is said to be used by Haile Selassie today. The creed of Claudios contains certain explanatory items and adds to the Creed of Nicea a commitment to the "doctrines of the Twelve Apostles and of Paul, the fountain of wisdom, and of the 318 orthodox men assembled at Nicea."

New Orleans

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EDITORIAL

THE MASTER-IDEA OF JESUS

A reviewer of a recent study of the life of Jesus complained that the author, a layman, in the effort to bring Christ down to the thinking of the man in the street, had thrown his interpretation out of focus by his failure to recognize the "kingdom of God" and "eternal life" as really interchangeable expressions, and both designed to express the "master-idea of our Lord." "Kingdom of God," the older and more primitive expression, is the phrase used by the Synoptics, while "eternal life", peculiar to John, presumably reflects the influence of Greek thought and culture and is intended to convey the same idea.

This suggestion raises problems of literary and religious criticism which are not easy to be solved to the satisfaction of all Bible students. It is the reviewer's idea that the element of time and forms of political government were not of primary importance since Jesus was thinking of the overarching providence of God as that is registered in life and history. It seems likely that the Synoptics used the Davidic kingdom as the pattern or symbol of perfect administration, while John, under the influence of Greek culture, used the idea of the infinite extension of life as the symbol of all good. The difference, it would seem, is a matter of approach and both John and the Synoptics were seeking to give expression to the master-idea of our Lord.

For the average student, there is little value in making a study of the uses of the phrase, "kingdom of God", and just as little profit in the exploration of the oft-quoted mystical and fictional philosophy of Plato for light upon the Greek concept of eternal life. It seems that in both the New Testament phrases the idea was that the "master-idea" of Jesus had to do with an interior experience and a radical revolution of life and character, and in that order. This view seems to have collateral support in such passages as his use of the child as the symbol of the kingdom; the mustard seed; the leaven and many other passages of similar character.

Whether we think of a perfect pattern of government, or of a picture in which historic and current life are blended, the end to be achieved is the same. The master-idea must be manifested in us, as it was in Him, in personal attitudes and deeds. They are processes for revealing the interior reality of Christian experience, or the control of the master-idea. One of the best examples of that control is to be found in the words which describe Barnabas as "a good man and full of the Holy Ghost and of faith".

RUBIN AND THE RECORD

In our issue of January 17, we discussed mainly an article by Barnard Rubin in **Pacific Stars and Stripes** of December 20, 1945. A tear-sheet containing the article sent us by a friend had a notation indicating the source of the material used by Mr. Rubin, and it was our understanding that the material had been released for publication and we discussed it as we felt that we had a right to do and as we felt that the disclosures merited.

We followed through, however, with a letter to a friend asking for fuller information as to developments in the case. On the day after press reports said that Mr. Rubin and the editor of **Pacific Stars and Stripes** had been transferred to a "less sensitive area" because of their erstwhile Communist party connections, we received in response a statement containing information of the transfer and also a statement, not yet publicized, that Mr. Rubin had secured the material in violation of regulations and that its publication was unethical. We do not hesitate to say this because such was the case and this was doubtless a coordinate reason for the transfer.

The comments on this article, so far as we know of them, turn for the most part, upon the Communistic affiliation of the writer and the suggestion that the incident might reflect the wartime attacks. To all of that we have only to say that the incidents are matters of record with which Mr. Rubin's antecedent relations and circumstances had nothing to do. What may be the outcome of the situation, we do not know and we do not enter into a discussion of that because that would be outside the purpose of this editorial.

It is our opinion that the American occupation forces in both Germany and Japan have been willing to use religious leaders who might be willing and able to render constructive help for the rebuilding of a normal and pacific civilization in their respective countries. After all, the fitness or the unfitness of an individual for such a task must be determined by the attitude of a man in a situation of national defeat and cannot be determined by prewar estimates. Our attitude toward such matters, persons, policies and incidents has been positive, not sentimental. We believe that too much is involved to yield to emotional considerations.

We took a similar position when Pastor Niemoeller was being promoted for leadership in the re-education of Germany, and some of our personal friends know that we hold the same view with reference to others. In the Pearl Harbor matter, we have insisted that only the records would satisfy the public or absolve the accused.

When the State Department "Blue Book" brought Argentina to the public attention for Axis collaboration, we secured a copy as soon as it was off the press. We have read it and marked it from cover to cover. Our interpretation of any case may be wrong but it will not be because we have spared any effort to acquaint ourselves with the facts. The Communistic relation of Mr. Rubin and the wartime rumors **do not explain the records.**

THE BIG FIVE

There has come to me a thrilling experience. I returned this morning from a meeting of the Lafayette County (Mississippi) Teachers' Association. There is nothing unique in attending a county teachers' association, for I have attended scores of them. This one was unusual, however, in that there were in attendance five members whose combined teaching experience covered a period of nearly two hundred years. Think of it—two hundred years of sacrificial service given to the building of character in the thousands of boys and girls who were fortunate enough to come under their direction. What memories they must have of the youth to whom they administered. These teachers taught in the little one-room school, in the small town school, in some of the largest school systems of the state. Through them boys were made to feel the urge to express their lives in the highest terms and in the most beautiful fashion. They learned to love the things that make the world beautiful and attractive. They acquired understanding and knowledge of those things that make the world a better place in which to live.

B. P. Brooks

We read a good bit these days about a meeting of the 'Big Three" or the 'Big Five". Well, I have met with the "Big Five" and I felt very humble in their presence. These five have never commanded great armies of destruction; they have never planned national exploitation; they never met to determine the geographical or political division of weaker nations. They instilled, instead, in youth the great surge of a wonderful democratic spirit that says, 'I want all youth to enjoy the privileges, that I wish for myself". They created in young people a right attitude about religion, about conduct, and about God. There is no way to estimate how many boys and girls, through the influence of these gentle souls, have a spirit and genuineness in devotion to church and to organized efforts of religion, and a determination that they are going to be good, and right and clean.

Many a doctor, lawyer, farmer, preacher, builder, statesman will, some day, rise and call these teachers "blessed".

These noble people of a noble profession received little material reward for the great service they rendered to this commonwealth and to the nation, but their reward will come when the great Master of Men shall say in that final day, "Well done, good and faithful servants". And some day, as they walk down the gold paved streets of the New Jerusalem, some of these young people to whom they pointed the way of life, will meet them and will acknowledge that it was through their leadership and example that they found the way that led them to God and to Eternal Life.

Then will come their reward. B. P. B.

Others Say . . .

"A MONSTROUS WRONG"

At a press luncheon in London, when a public appeal was launched for a £5,000 fund to aid the work of the Pedestrians' Association, the Archbishop of York cited some appalling figures about motor car accidents on the roads. During the war 44,000 persons, including 7,000 children, were killed, and some 800,000 were injured. "It is a monstrous wrong," declared Dr. Garbett, "that day by day there should be these casualties on the road, and such awful suffering and loss. We are so accustomed to these losses that we are beginning to take them for granted, just as our forefathers took it for granted that thousands of children should be worked to death in factories and mines." Mr. Isaac Foot, president of the Pedestrians' Association, put his finger on the spot when he discussed the question of why the public conscience—or the public imagination—is so little perturbed apparently, by this fearful slaughter. The real reason, he suggested, was the obscurity of most of the victims. There would be a very different reaction if in successive weeks, the 120 per week killed were Members of Parliament, newspaper proprietors, film stars and other notabilities. But the Archbishop and Mr. Foot took a reasonable line on the question of guilt. Motorists themselves were partly to blame, but so also were careless pedestrians and the administrators of the law. Yet there is no doubt that it is the motorist who is chiefly concerned. The Archbishop insisted that a driver involved in a motor accident should be tested to see whether he is really capable of driving. And the law should be strictly enforced, including the law about speed limiting. Speaking as a motorist, Dr. Garbett declared: "Nothing is more irritating to the law-abiding motorist when he is going through a restricted area than to be passed by car after car blantantly hooting at him." Mr. Foot touched of course, on the drink question. If that question, he said, were left out of consideration the problem would never be solved. Mr. D. L. Lipson, M.P., chairman of the Road Safety Parliamentary Group, said that the Pedestrians' Association with very limited resources had done a great deal of useful work. He proposed Road Safety weeks organized locally with all the energy and resources which had been devoted to National Savings Week. We earnestly hope that these speeches will prove to be the signal for a great national movement to rid the country of an utterly unnecessary scourge.—Christian World.

THE BETTER WAY

Better ways of preparing youth for citizenship than provided by military conscription are available through our regular educational institutions.

—NEA Journal.

A GOOD MAN

By Dr. Forney Hutchinson

Acts 11:24—"For he was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord."

Homiletically, the text naturally divides itself into two parts, the Cause and the Effect, in the Kingdom of God; i.e., a good man, and large additions to the church.

We begin, therefore, with the sufficient cause—a good man. In this particular instance the cause happens to be Barnabas. About him we know but very little. He was a Cypriot, born on the Isle of Cyprus. An ordinary layman, he laid no claim to any sort of genius. An early convert to the Christian faith, he threw himself with complete abandon into the work of the infant church. The most significant thing we know about him is this text, which serves as a sort of epitaph for his tomb. On the marble slab that marks the resting place of William Jennings Bryan in Arlington Cemetery, Washington, D. C., is this simple inscription, "He kept the faith." That is enough.

But this expression, a "good man", needed then and needs now a word of explanation. In my childhood on the farm, we spoke of one who was physically strong as being "a good man". If, at the log-rolling, he could lift more under the handspike than others, we admired him and spoke of him as "a good man". In financial circles we speak of one who pays his debts as being "a good man". Generally, one who is amiable, clever and accommodating, is regarded as "a good man", even though he may be "good for nothing". It's the righteousness of blamelessness. It's wrong to be "good for nothing".

But none of these characters meets the significance of the expression used in this text. The writer goes on to describe or explain what is meant by "a good man". He is a man, "full of the Holy Ghost and of faith," a devoutly religious man, a spiritually-minded man, a man such as you would love to have by you in sorrow, or pray for you when you are dying. We have known a few men like this. Of Dr. Carlisle, long president of Wofford College, Dr. Charles Foster Smith, a former student, says: "He was the town's greatest asset. His goodness made him great". His life was an open book.

The qualities of that "goodness", therefore, which Barnabas incarnated were first, fullness of the Holy Ghost, and second, abundance of faith. His spiritual goodness was based upon his spiritual fullness. It was not a negative or passive goodness, but he was good because he was full of the Holy Spirit, and he was full of the Holy Spirit because of his implicit faith.

Now, just what does it mean to be full of the Holy Spirit? I doubt that anybody knows. It is a blessed mystery, but a possible experience. I stand before the expression with awe. I feel as I do when I look upon a mighty mountain, or stand beside the fathomless sea. I would uncover my head and unsandal my feet. Concerning the experience, I make no boast, and yet I know what it will do for a church or an individual. It makes all the difference in the world; it is the difference between victory and defeat, between strength and weakness, between life and death. More than anything else in the world, you and I and the entire church need to be filled with the Spirit. We could afford to wait for it indefinitely. We dare not go forward into this year of evangelism without it. Jesus told his disciples to tarry till it came. They did and the first public service netted the infant church three thousand new-born souls.

But this blessed experience depends upon our fullness of faith in God and in our fellow-men. Faith in God found expression in Barnabas through his complete surrender. According to the custom of his day, he sold all he had and put the proceeds into the Common Stock. He laid not only his possessions, but himself as well, upon the altar for service. He proved his faith in the Christian enterprise by investing his all in it. It was the spirit of divine adventure so necessary for the church of his, or any other, day. We may question his wisdom, but none could doubt the sincerity of his faith. A man believes in the thing he puts his money in. His investment is in proportion to his faith.

But Barnabas believed in men as well as in God. If we do not believe in men whom we have seen, how can we believe in God whom we have not seen? His faith was not in men in the abstract, but in men as individuals—just the common ordinary men who walked the streets of his native village. He was even credulous; his fellow-men could "work" him. He was an "easy mark." He deliberately gambled in the commodity of manhood. He was willing to take a chance on his fellows. The old Bishop in Victor Hugo's wonderful story gambled on Jean Val Jean. He protected him from the law, and then to Val Jean he said, "You belong no longer to evil, but to good. I have bought your soul." The criminal proved himself more than worthy. I pity the man whose experience with his fellows has caused him to lose faith in them. It is hard to believe in God, the Creator, if we do not believe in man, His creature. We ought to be able to find God through His handiwork, and man is His highest creation.

Barnabas was the friend of the suspected. When Saul of Tarsus, a recent convert to the Christian faith, came on a visit to the church at Jerusalem, the brethren refused to receive him. They doubted the story of his Damascus experience. But in his loneliness, Barnabas came to him, took him by the hand, vouched for his sincerity, underwrote all his claims, and introduced him to the College of Apostles. Afterwards, when the revival broke out at Antioch and the church at Jerusalem sent Barnabas there to direct the movement and conserve the results, he went to Tarsus, found Paul and brought him there to lead in the work. He believed in Paul and was willing to decrease while he increased. Later on, they went on a journey together and took John Mark, a nephew of Barnabas, with them. John Mark was young and untried and when the hardships became severe, he forsook his associates and returned to his home. When they were about to start on a second journey, Barnabas insisted that they take John Mark with them, but Paul refused. They contended and separated. Paul traveled with Silas and Barnabas stuck to John Mark. He believed in the "gospel of another chance," and was determined that John Mark should have it. Results indicate that his faith in John Mark was not misplaced. The one-time "quitter" became a mighty apostle. He wrote one of the gospels and became the Bishop of Alexandria. St. Mark's Cathedral in Venice was named in his honor and, according to tradition, his dust sleeps beneath its mighty dome. Paul was stronger than Barnabas, but Barnabas was kinder than Paul. He had compassion upon the weak.

Barnabas preached and practiced the "gospel of another chance." By so doing he saved John Mark to a successful life. In later years even Paul wrote to Timothy to bring John Mark with him, declaring he was profitable unto him in the Gospel. Let us hope that the great Apostle did not forget to give Barnabas the credit for John Mark's salvation. It was cases like this that won for Barnabas the title, "Son of Consolation."

Beloved, we need men like Barnabas today, men who believe in their fellows and are willing to invest in them. Next to the grace of God, nothing sustains a man like the confidence of his fellows. Every child should know that his parents believe in him, and the confidence of his children should stimulate every parent. The employee needs the confidence of his employer and it would be a base employer, indeed, who would betray the confidence of his employees. The memory of my father's faith in me and the confidence of my teachers strengthens me to this day.

One day a poor drunken sot wandered down to the wharf in New York City to end it all. Eight times he had tried to go straight and had miserably failed, and now, after a drunken debauch, he was hopeless and desperate. Suddenly he felt on his drooping shoulders a strong but brotherly hand, and heard in his dull ears a kindly voice saying, "Hello, old fellow; walk back up to the bank with me." Arm in arm, they walked and in a brotherly way they talked. When they reached the bank, the kind man said, "God bless you, Jack, old boy; we'll make a man of you yet." The desperate man took courage and decided to try again. The good man was Mr. Hatch, a New York banker, and the desperate man was Jerry McCauley. For twenty years after that he conducted the old Water Street Mission and multitudes of men and women were saved through his instrumentality. The world today needs more men who have hearts as well as heads. Jesus "knew what was in man" and invested His life in him.

So much for the **sufficient cause, "a good man."** A word now concerning the inevitable result, that is, **large additions to the church.** With such an agent as Barnabas, the result named is absolutely inevitable. It follows as the night the day. It is the inevitable law of God's kingdom. Put a good man in jail, and he will convert the jailer; put him in the army, and its morale will be strengthened; put him in a factory, and his fellow-laborers will be blessed; put him in a home, and the hearthstone will glow; put him in hell, and he will put out the fire. You cannot neutralize the influence of a **good man.**

That law obtains today, just as truly as it did in the first century. In my first parish there lived a sick woman. She was bed-ridden and hopelessly afflicted. Her daughter kept boarders for a living. I soon discovered that from that boarding house there was a constant stream of young people joining my church. The influence of that saint of God was producing fruit.

As Methodists, we are moving into a new year—a year of evangelism. We want it to be the best year we have ever known. To that end, I want to be a good preacher; to that end I want to be a good church member. But more than anything else, I want to be a good man. To that end, I court your prayers. That you may share my deepest

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Mrs. C. M. Martin writes that her broken hand is doing very well but does not seem natural. She finds consolation in the fact that she can still write a legible hand.

A note from Bro. George B. Campbell of the Hammond **Vindicator**, expresses his regret that Bro. George White has found it necessary to go to Donaldsonville to live.

A card from Mrs. D. H. McKeithen informs us that Chaplain David H. McKeithen is now serving overseas, APO 450, San Francisco.

Rev. J. D. Wroten, Jr., writes that he will have the assistance of his father for a meeting at Raymond on April 8-14. In preparation for the meeting a community survey has been made.

Mrs. Robert W. McDonald, in requesting change of her paper from Collinsville to Meridian, Miss., says that she has enjoyed **The Advocate** so much she cannot understand how a Methodist home can get along without it.

Rev. Luther L. Booth, 142 Bedford Drive, Baton Rouge, La., reports that his work in the new church in the eastern section of that city continues to go well and that he is quite enthusiastic about the possibilities.

Dr. A. P. Hamilton writes that he inadvertently cited Genesis in place of Judges in his editorial in the last number. In the interest of accuracy he desires to make this correction of his reference.

Mrs. E. L. Spann, Brandon, Miss.., in renewing her subscription to **The Advocate** for another year very graciously expresses her appreciation of the paper and what it has meant to her for the past 30 years, for all of which we are duly thankful.

Dr. H. T. Carley writes that the protracted meeting was in progress at Satartia last week with Rev. Tom Prewitt doing the preaching and doing it very effectively. Rev. Fleet J. Jones is the pastor.

Bro. Jeff Harmon, who has been living at Lumberton, Miss., has moved to Perkinston, Miss., R.F.D. 2. He reports that he has enjoyed every issue of **The Advocate**, and we are grateful to know that that has been true.

The editor acknowledges with sincere appreciation the invitation of Rev. and Mrs. Louis Hoffpauir to attend the marriage of their daughter, Audrey Bess, to Major Herman Shelby Heaton, of the U. S. Army, marriage to take place on April 27 at 8 o'clock in the evening, Trinity Church, Ruston.

Chaplain John B. Shearer, who has been at Welch Convalescent Hospital, Daytona Beach, Fla., expects to be at Gibsland, La., for a time and has also ahead of him the unpleasant prospect of a sojourn in a hospital, according to a card received from him a few days ago.

A large number of church colleges receive more than $20,000 a year from their respective constituencies. During the year 1944-45 Centenary College received contributions totaling $2,150 and Millsaps College $8,985, according to information furnished by Dr. John O. Gross.

Dr. Henry M. Bullock, pastor at First Church, Gulfport, concluded the month of March with a brand-new form for his church bulletin. On the cover page is a good likeness of the church building. The first issue had to be printed on yellow paper on account of the paper shortage. On the last two Sundays of March 25 members were received into the membership of the church.

Rev. J. Henry Bowdon, pastor of First Church, Lake Charles, La., and president of the Legal Conference in Louisiana, held a meeting of the Legal Conference in **The Advocate** office on Monday of last week. The meeting was called to attend to certain matters regarding the Memorial Mercy Home.

Rev. W. W. Perry says that springtime and health conditions have greatly helped his work at Donaldsonville, La.. The church school has practically tripled in attendance, with corresponding increases in contributions. Other phases of his work are showing the good effects of the Crusade for Christ campaign. We appreciate his good word concerning **The Advocate.**

Rev. Luman E. Douglas, pastor at Sulphur, La., reports that during the Week of Visitation Evangelism 146 prospects were interviewed, there were 36 first decisions, and 45 members by transfer. When these are received into the church he will have received a total of 122 members for the year to date, and 52 of them on profession of faith.

Rev. Sidney A. Seegers reports the death of Mr. Monroe Jarrell, for more than 50 years a member of the church and at the time of his death chairman of the board of stewards at Columbia, La. His death occurred on Tuesday morning and the funeral was held the following day, at which Rev. W. R. Wendt, a former pastor, assisted. Bro. Jarrell was a high-type Christian gentleman, a successful business man, and was loved by the entire community.

COPY OF "GRUBAX" WANTED

Rev. Shed Hill Caffey, Columbus, Miss., wishes to secure a copy of "Grubax" by Rev. John H. Nichols of the Alabama Conference. Any one having a copy of this book will please communicate with Bro. Caffey at the above address.

CHURCH EXTENSION EXECUTIVE COMMITTEE TO MEET

The Executive Committee of the Church Extension Section of the Conference Board of Missions and Church Extension will meet on May 8th. All applications for aid should be in the hands of the secretary before May 6th.

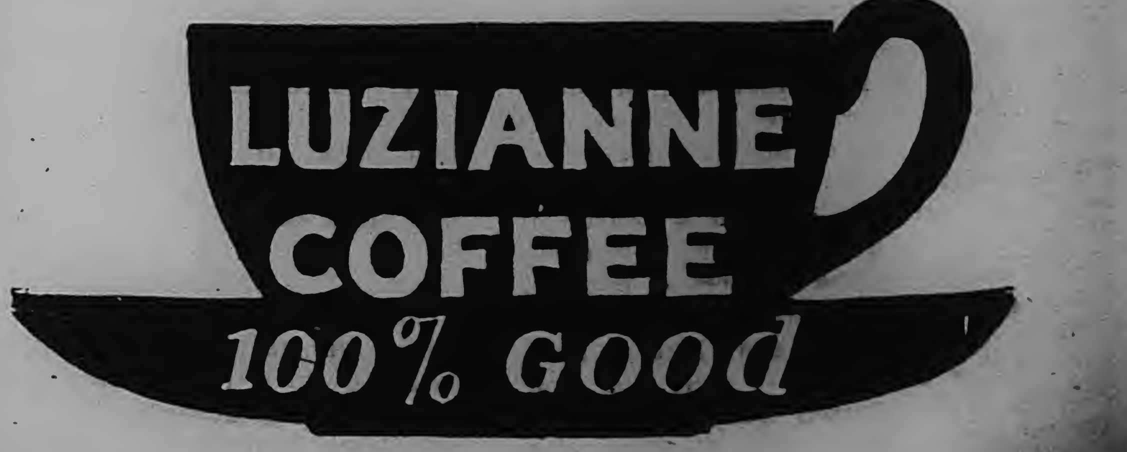
LUMAN DOUGLAS, Secretary,
Sulphur, La.

SERVICE RECORD LOUISIANA CONFERENCE

Rev. S. A. Seegers, chairman of the Board of Conference Claimants, gives notice that there are many errors in the service record of the members of the Louisiana Conference. Bro. Seegers, who has the correct record, makes this explanation in order that the Conference may not be confused by those errors in the published Journal.

ROBERT DAY MEETS TRAGIC DEATH

A telegram reaching **The Advocate** office on Tuesday of last week brought the news of the tragic death of Robert Day, son of Rev. and Mrs. E. W. Day of Rayne, La. The message simply said that the young man was returning from service in the South Pacific, and was killed in a motorcycle accident near Yuma, Ariz., on Sunday night. Funeral arrangements were announced as indefinite. Those faithful servants of the Church will have the sympathy and support of their friends throughout Louisiana, and in that **The Advocate** and its editor share deeply and sincerely.



COLUMBUS DISTRICT YOUTH FELLOWSHIP RALLY

Representatives of the Youth Fellowship Groups of the Columbus District met at the Starkville Church Tuesday, April 2nd, at 7:30 p. m., under the direction of Dr. V. C. Curtis, D.S., and Rev. Joe F. Humphries, District Director of Youth Work. Rev. Phil H. Grice, pastor at Starkville, led the singing. The Kosciusko Fellowship had charge of the devotional. Eva Dee Brown conducted the devotional. Daphne Dell Middlebrook led the prayer.

The Louisville Fellowship put on a drama. The Louisville Circuit won the honors for having brought the largest number of members to the rally.

Rev. Jim Sells, Extension Secretary of the Southeastern Jurisdiction was the guest speaker. The rally was a success in every way.

T. B. THROWER,
Reporter.

PASTORS' SCHOOL, MISSISSIPPI CONFERENCE

The Mississippi Conference of the Methodist Church will have its pastors' school in co-operation with the Woman's Society of Christian Service at the Seashore Methodist Assembly, Biloxi, Miss., on June 17-21, 1946.

Dr. Franklin S. Hickman, professor of preaching and Dean of the Chapel, Duke University, North Carolina, will be the platform speaker, and Bishop U. V. W. Darlington will conduct the morning devotions, if it is possible for him to be there. Three courses will be offered for pastors, "The Pastor As a Teacher," with Rev. George W. Dameron, pastor of Parker Memorial Methodist Church, New Orleans, as instructor; "The Stewardship of Life," with Rev. Waights G. Henry, Jr., Executive Secretary of the North Georgia Conference, as instructor, and "Present Day Evangelism," with Rev. Thomas A. Carruth, pastor of Main Street Methodist Church, Biloxi, Miss., as instructor. Two courses will be offered for women: "India," with Miss Katherine Bieri as instructor, and "Stewardship," with Mrs. George W. Dameron of New Orleans as instructor. Rev. C. H. Gunn of Meridian, Miss., will be dean; Rev. Murray Cox of Handsboro, Miss., will be registrar, and Miss Nellie Ray Rogers, Box 2355, West Jackson, will be in charge of textbooks and supplies.

Registration will be from 10 a. m. until 2:30 p. m., June 17, followed by the first classes at 3 p. m. The first Platform Hour will be at 8 p. m. Monday, June 17. The daily schedule for Tuesday, Wednesday and Thursday will be: 8:30 a. m., morning devotions; 9 a. m., first class period; 9:50 a. m., intermission; 10 a. m., second class period; 10:50 a. m., intermission; 11 a. m., Platform Hour, and 8 p. m. Platform Hour. On Friday the first class period will begin at 8:30 a. m. instead of the morning devotional, and the schedule will be thirty minutes earlier, and the school closing with the Platform Hour at 10:30 a. m.-11:30 a. m.

The Board of Managers has done its best to provide accommodations for the pastors' school at as low cost as possible. A number of pastors may have to secure hotel rooms. The Gulf Coast is still crowded as a result of wartime conditions with Keesler Field. By next year it is hoped that everything will be normal, and pastors and families can enjoy a vacation as well as attend pastors' school. It is hoped that you can secure accommodations that suit you.

Cottages are available on Campground through Miss Lessie Rowan Keller Lodge rooms and meals are available through Mrs. Wilson Buckley, Laurel, Miss. Fifty rooms are being held for reservations at Edgewater Gulf and White House until June 10. Apartments with cooking privileges may be available at Deluxe Tourist Court, Biloxi. Bulletins giving complete information have been mailed to pastors and women on mailing list. For further information about Pastor's School, write D. T. Ridgway, Box 2355, West Jackson.

EDWARD TURNER CARRUTH DIES

Edward Turner Carruth, long a resident of Amite county, and a native of that section of Mississippi, died at his home on Wednesday, April 3, following an illness of two weeks from an attack of pneumonia. He was the last surviving member of the family of the mother of Judge R. E. Bennett and Mr. J. S. Bennett of Franklin county, and Mrs. Pearl Mullins and Mrs. W. L. Duren of New Orleans. Besides his wife he is survived by seven sons and three daughters. Funeral services were held on Thursday and burial in the Mars Hill cemetery followed.

THE PASTOR REPORTS FOR EDWARDS, MISS.

I have not written you anything concerning our work here for a year or longer. But please let me say through our good paper that we are meeting with good success on the Edwards charge. The Reeves Chapel Church is observing its centennial. The salary has been raised from $1500 to $1800. The benevolence askings were assumed and paid in full last year and will be again this year. The parsonage has been renovated, papered, painted throughout; also new light fixtures and Butaine system have been installed, along with new floors in three rooms and new bathroom fixtures, including an automatic hot water heater. We can take a bath now. Ha! Recently the work of the whole charge has taken on new interest. The people are congenial and mighty good toward this unworthy pastor.

Best wishes.
W. N. PURVIS.

NEW PARENTS' COURSES

Two new study units for parents have been issued in pamphlet form by the Editorial Division of the General Board of Education. They undergird the present emphasis on strengthening family life.

One is entitled "Temperance Begins in the Home," and is written by Dr. Raymond A. Smith of Greensboro College, Greensboro, N. C. Chapter headings are "What Is Alcohol" and "How Does It Affect People?" "Why Do People Drink?" "Some Essentials of Temperance Education" and "Social Action for a Sober World. It is a 24-page pamphlet and sells for 15 cents.

The other unit is called "Christian Family Worship"; it is written by Dr. and Mrs. Harold J. Sheridan of Delaware, Ohio, where he is on the faculty of Ohio Wesleyan University. This material is divided under these headings: "When We Worship," "How to Secure an Attitude of Worship", "Helping Each Child Worship", "When the Family Worships." The pamphlet contains 24 pages and sells for 15 cents.

Both units are reprinted from **The Christian Home**, which carries each month a study course for parents.

ON A WIDE CIRCUIT

by W. W. Reid

EASTER TREASURES

"Easter is the annual reminder that Christ's spirit is to set us free from the greed and the fear which haunts our earthly steps," says Dr. Leslie B. Moss, administrator-in-chief of Protestantism's world relief program.

"Easter becomes our confident assertion that life is eternal and not temporal. Every time we assert this to ourselves and to others the stature of all mankind rises. We grow into His likeness.

"Simple assertion, however, is not enough. To grow we must put forth effort. There are spiritual 'growing pains.' The exercise of spiritual insight into the miseries and problems of others offers a great occasion for expansion of our likeness to Christ. No Christian is lacking an opportunity in this time of world crisis. There is every incentive from the needs around us. This year, if ever, as we view the desperate situation facing millions of our fellow-men, we can help come to their rescue. They may not know Christ, but they will recognize his spirit when gifts of clothing and food are shared with them. They can be clothed and warmed if we conscientiously share the bounty that is ours and save them from cold and sickness.

"Are the children of earth bewildered, homeless, uncared for ? Christ called them unto himself for blessing. Have they lost their parents? Are they the victims of ruin and wreckage beyond human relief? Christ took them in his arms. He offered them new hope, a fresh start in life by his blessing and by feeding them. If we follow in his footsteps, we can do the same.

"It is time for us all as Christians to appreciate that we have treasures in our hand greater than silver and gold. We can give food and clothing of our own which by saving life, by healing sickness, will cure despair and will open a highway to the Kingdom of God. A program in material aid is not an unworthy adjunct to a spiritual ministry. It is our present doorway into a great release for the human spirit from the staggering weight of woe and devastation. It is more than a spark. It can be a steady light that glows with love and mercy casting aside the shades of night and opening to numberless souls upon the heights of undimmed glory.

"Let us not be reluctant givers. Let us share generously and gladly. It will give fresh meaning to Easter for us—it will unfold a fresh glory to those who receive. An Easter hat, or suit, or shoes, are but instruments for gratifying our pride. Given to those who are destitute they can illuminate the meaning of the Christ."

BISHOP PAUL E. MARTIN IN PRE-EASTER SERVICES

Bishop Paul E. Martin, in charge of the Arkansas-Louisiana area, will be the preacher in a series of pre-Easter services at First Methodist Church, New Orleans, next week. He will be accompanied during his stay by Mrs. Martin, and they will be honor guests at a dinner-reception on April 18, pastors and their wives being hosts. Rev. N. H. Melbert is the pastor of First Church.

BISHOP PAUL E. MARTIN

PERSONAL NOTES AND INCIDENTS

Mrs. C. T. Hicks, Lyons, Miss., adds to a business note a word of appreciation for the paper which greatly encourages and reassures us in our effort.

Mrs. J. M. Valliant, Prairie, Miss., has our thanks for a word of commendation and appreciation for this paper and we hope that its meaning for her may never grow less.

Mrs. J. D. Diamond, who now lives at Esseton, Fillmore Street, Staunton, Va., lived for a time in New Orleans during the lifetime of her late husband and they were valuable members of Rayne Memorial Church, by whose people she is still remembered. Mrs. Diamond is an appreciative reader of this paper.

In our personal of last week we made some inadvertent errors in our list of Mississippi grand officers of the Masonic Lodge. Mr. Rankin is a steward of First Church, Corinth, Miss., instead of Water Valley, and Rev. E. H. Cunningham, pastor at Drew, Miss., is Grand Prelate of the Mississippi Commandery. We regret the errors and cheerfully make the corrections, to which our attention has been called.

Rev. L. W. Cain, retired, who has been serving Olla, La., charge, has given up the work and is going to 513 Atwood Street, S. W., Atlanta, Ga., where his wife has a home. Bro. Cain says that he served while he was needed on account of war shortages, but now he does not feel that it is necessary for him to continue longer. He expects to spend a part of his time in Atlanta and a part back at his home in Denham Springs, La. We appreciate Bro. Cain's interest in the **New Orleans Christian Advocate.**

ALEXANDRIA DISTRICT

The Alexandria District Conference will be held at Oakdale on Friday, May 17th. The opening session will begin at 9:15 a. m. Dr. Joe J. Mickel, president of Centenary College, will be the inspirational speaker.

Date for the Intermediate District Camp, which is to be held at Camp Brewer, has been changed from June 24-29 to June 17-22. Rev. A. W. Townsend is the camp director.

R. R. BRANTON, D. S.

THE WESTERN METHODIST ASSEMBLY, MT. SEQUOYAH

For the past few years money has been flowing across our country like a river overflowing its banks. Our church, with all of her institutions, is in the best shape financially speaking, in her history. Last year I sent out a letter asking for donations that I might be able to finance your assembly in a much larger and better way. Many checks with fine and encouraging letters came. I appreciated very much the $5,600 we received and much repair work was done on the buildings. This year, at the suggestions of the president and members of the board, I sent out another letter asking for donations, many of them having been answered with checks and words of praise for the assembly. It is true I get some letters criticizing our Assembly, but only a few in number, and they never bring a dollar with them; just the criticism.

We now call Mt. Sequoyah our Jurisdictional Assembly where the leaders of our church are greatly benefitted by the strong programs put on by the board. Let us also remember that there are no groups, no churches, no Annual Conferences making pledges to your Assembly. We have a small apportionment from the mission board, and the gifts our friends send in, and with what little we clear during the summer is all we have. Out of this small fund we have to pay the taxes, the insurance, keep the buildings in shape, improve the grounds, now and then put up a new building, when we can secure the building material. Wonder how long it has been since you, or your church has chipped in a little to help on the running expenses of your Assembly? Suppose you look around and pick up that letter I sent you some weeks ago, read it over prayerfully and thoughtfully, and if you have not already done so, mail us a check, then come and spend some time with us next summer. We will be so happy to have you among us, and we will do our best to help you enjoy your stay on Mt. Sequoyah.

Please keep the following program and announce it in your church:

Mt. Sequoyah will open June 10th with camps. The first Conference of our church will be June 24-30, the Mozark Institute, Southwest Missouri Conference.

July 1-11—Woman's Society of Christian Service School of Mission.

July 8-11—Missionary Conference, Jurisdictional Board of Missions.

July 15-26—The Leadership School, Board of Education.

July 17—The Board of Trustees will meet in Superintendent's home at 10 a. m.

July 29-August 3—Oquoyah and Sequoyah Camp.

August 5-15—Jurisdictional Youth Leadership Conference.

August 16-17 — Conference for Church School Crusade Counselors.

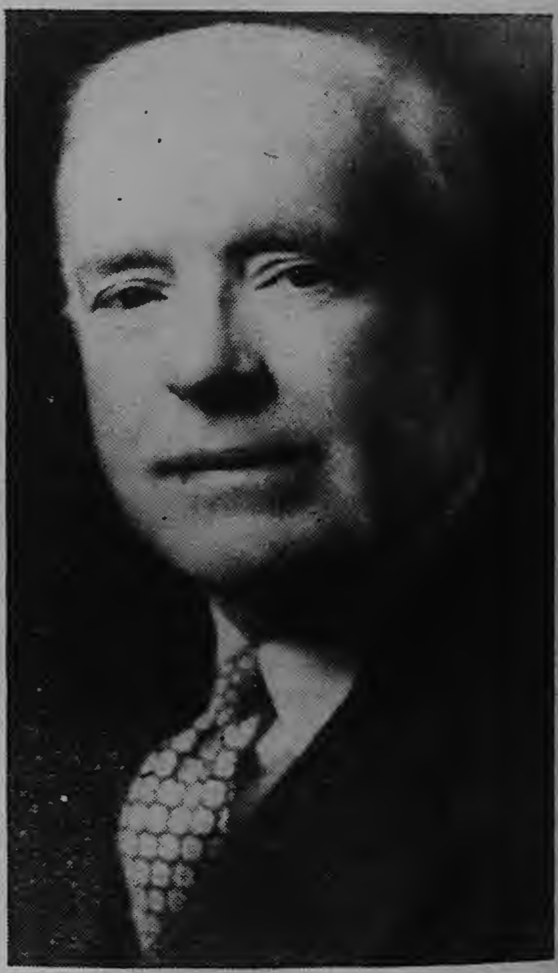
August 18-25—Camp meeting, with Dr. Roy Short of Evangelistic Board, in charge. Make your plans to attend.

S. M. YANCEY,
Superintendent.

AN OLD GRAD RETURNS

Dr. Wharton Green was the Founder's Day Speaker in the Millsaps College chapel on Tuesday of this week. Dr. Green graduated at Millsaps in 1898 and is now one of the foremost engineers of the country. He has recently completed the Idlewild Airport in New York City.

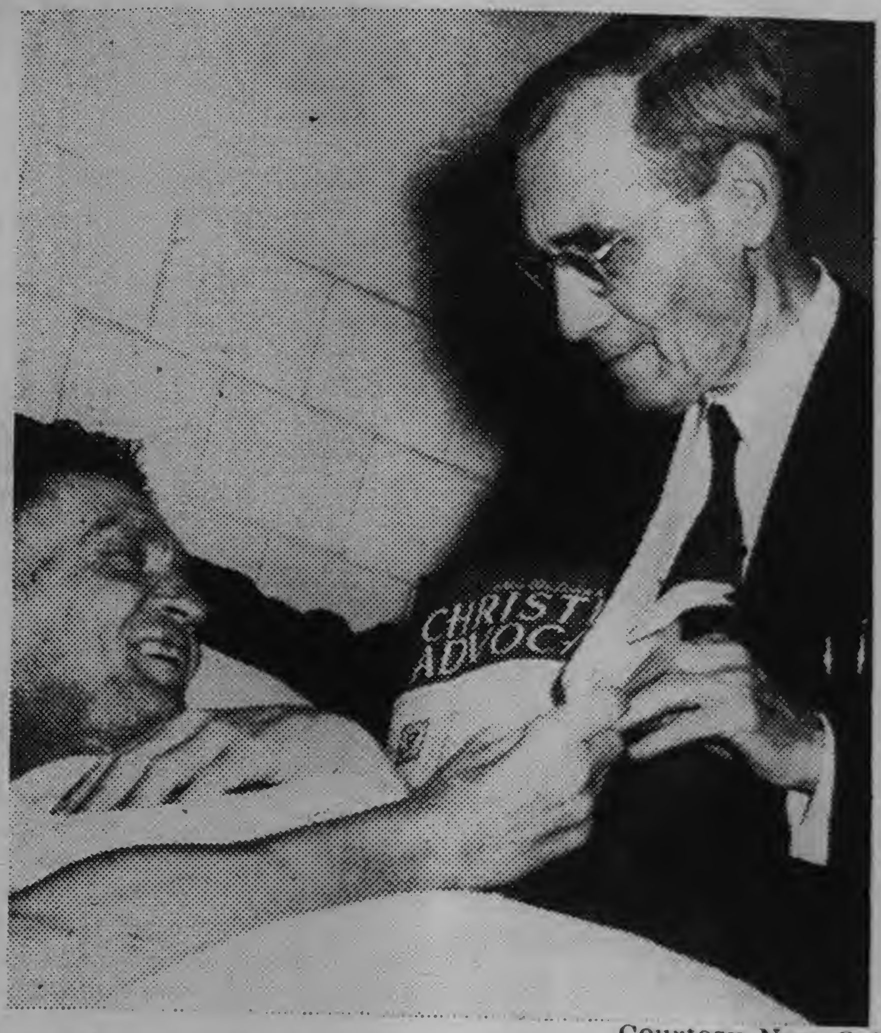
This airport, which is entirely within the boundaries of New York City, embraces almost 5000 acres of marshy land on which we have hydraulically filled nearly 55 million cubic yards of sand. There will eventually be 12 runways each over a mile long, in fact two of them will be two miles long. Three of these runways have been completed. They are of reinforced concrete 12 inches thick, designed to sustain planes weighing 150 tons. The heaviest existing plane weighs about 50 tons. The arrangement of these runways is such that each minute three planes can land and three take off simultaneously, thereby providing a peak capacity of 360 planes per hour. The ultimate cost of this airport, inclusive of the facilities to be provided by the fourteen or more airlines, which have already signed leases to operate at Idlewild, will aggregate 200 million dollars. When completed it is estimated that a personnel of 40,000 will be required to operate it.



DR. WHARTON GREEN

TAKING CRITICISM

Your caliber is sure to be judged largely by the manner in which you take criticism. But do not forget this, the greater you become in independence and force and power the more fierce and strenuous will be your critics and fault finders.—Exchange.



Courtesy New Orleans Item.

Rev. Alford has a talk with Otho Sullivan, patient at Charity Hospital, and leaves some reading material for the long hours abed.

CHAPLAIN BRINGS CHURCH TO HOSPITAL

By Mary Frances Putman

Rev. J. A. Alford's job is to put the Methodist Church at the disposal of patients and their families at Charity and the Marine hospitals.

His title is hospital chaplain.

His aim is "just plain helping folks who need what you can do for them."

If patients are able, he tries to make them laugh. If they want to talk, he lets them talk. If they're in a listening mood, he does the talking.

He makes his rounds daily at Charity and three times a week at the Marine Hospital.

When he finds-out a patient's church affiliation, he notifies his pastor of the patient's condition. Sometimes he contacts families, too. But more often than not, families contact him for word of a relative's condition, wants or needs.

If a patient feels like reading, he has plenty of literature to distribute—publications like the Christian Advocate and the Upper Room. Sometimes he prays with a patient.

The graying, bespectacled Rev. Alford is a busy man at his "social welfare religious work." He averages about 60 patients and often gets to see as many as 20 or 25 of them a day. That's between his correspondence and other contact work with families of patients.

Rev. Alford, who was a Methodist pastor for some 30 years, started visiting hospitals regularly as pastor of the Second Methodist Church and the St. Mark's Church in New Orleans.

He liked the work and was happy to say "yes" when the Methodist Church asked him to become a hospital chaplain here nine years ago.

"I've become sort of an evangelist, too," he says. "Sometimes I can help bring people back into the church by some of the work I do here."

He and the other local Protestant chaplains are furnished office space by the hospitals. The hospitals also give him a list of all Protestant patients. His job is to see all the Methodists interned there, but he sees almost as many of other faiths.

"My friends in the hospital have become sort of like a congregation," he says.

His wife, who was a missionary nurse in China for about 10 years, is now a nurse at Dibert Memorial. Their professions tie in nicely.

His native town is Magnolia, Miss., and he likes to talk about it. He says it won "lots of blue ribbons for being the cleanest little city in Mississippi."—N. O. Item.

A GOOD MAN

(Continued from Page 5)

desire, I shall earnestly pray. If we have failed in the past—and we have—I rejoice with you in the "gospel of another chance."

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all our poor selfish griefs
Could be laid, like a shabby old coat, at the door
And never be put on again."

Well, thank God, there is just such a place. It's at the foot of the cross of Christ, where the blood is dripping and the redemptive groans of a dying Savior are heard.

Each of us may be a good man or a good woman. The door is wide open. The sky is the limit. The pearl of great price is genuine goodness. We can have it, if we are willing to pay the price.

The reason a lot of people do not recognize an opportunity when they meet it is that it usually goes around wearing overalls and looking like hard work. — Christian Science Monitor.

WHAT CAN WE DO TO HELP "EASE THE HURTS OF THE WORLD?"

IN JAPAN

"We'd like to take some of our heirlooms of one sort and another," a leader among the Christian women told Bishop James C. Baker during his recent visit to Japan, "and send them to the United States to be sold just as a token of what we want to do in this emergency, in this crisis. We know it won't amount to very much in money . .. . "

"BUT IT'S ALL WE CAN DO"

Mrs. Bragg inspects such a treasure, a valuable obi made with gold thread, which Bishop Baker brought from the Christian women of Japan "to ease the hurt of the world." Looking on are Dr. John R. Mott and Dr. Ralph E. Diffendorfer.

IN THE UNITED STATES

In Japan Bishop Baker asked Kagawa what we in America can do (or send) in the light of Japan's needs. The noted Japanese Christian answered: "Three things———

"PRAYERS **"BIBLES"**

"GOOD MISSIONARIES"

"I WISH WE COULD GIVE THESE PEOPLE CHRISTIANITY NOW."
—Douglas MacArthur.

Your World Service Agencies Are Committed to this Task!

The World Service Agencies of the Methodist Church,
740 Rush Street, Chicago 11, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Not since Christ died upon His lonely cross,
Has time such prospects held of life's new birth.
Not since the world of chaos first was born
Has man so clearly visioned hope of a new earth.
God grant us wisdom in these coming days
And eyes unsealed that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry." —Author Unknown.

* * *

Officers for 1946

Following are the officers of the Woman's Society of Christian Service, the Mississippi Conference, for the year 1946:

President, Mrs. E. V. Perry, Rolling Fork.

Vice-President, Mrs. T. H. Fore, 105 Arlington, Natchez.

Recording Secretary, Mrs. Cliff Thomas, Crystal Springs.

Treasurer, Mrs. O. E. Mullins, Brookhaven.

Secretaries

Organization and Promotion, Mrs. John Cirlot, Moss Point.

Missionary Education and Service, Mrs. E. E. Deen, 206 32nd Avenue, Hattiesburg.

Christian Social Relations and Local Church Activities, Mrs. J. W. Clark, Utica.

Spiritual Life, Mrs. P. E. Cunningham, 1628 Chambers Street, Vicksburg.

Literature and Publications, Mrs. Berry Crain, Brandon.

Supply Work, Mrs. R. E. Rollings, 617 Main Street, Hattiesburg.

Wesleyan Service Guilds, Mrs. Jess H. Graham, 2100 29th Avenue, Meridian.

Student Work, Mrs. C. C. Clark, 714 N. Rankin Street, Natchez.

Youth Work, Mrs. E. W. Ulmer, 240 Clairmont, Jackson.

Children's Work, Mrs. Herman Shields, 3926 Grandview, Meridian.

Missionary Personnel, Mrs. R. R. Priddy, 1121 Monroe, Jackson.

District Secretaries of Organization and Promotion

Brookhaven District, Mrs. R. C. Tolbert, Hazlehurst.

Hattiesburg District, Mrs. Wm. Weathersby, 200 32nd Avenue, Hattiesburg.

Meridian District, Mrs. M. E. Blanks, Collinsville.

Jackson District, Mrs. Chandler H. Hutto, Jackson.

Seashore District, Mrs. C. L. Nelson, Escatawpa.

Vicksburg District, Mrs. C. D. Crawford, Rolling Fork.

Chairmen Standing Committees

Research, Mrs. C. C. McDonald, Bay St. Louis.

Status of Women, Mrs. W. F. Mahaffey, Prentiss.

Special Memberships, Miss Ina Thompson, Moss Point.

Legislation, Mrs. Stanley Wilson, 2212 15th Street, Meridian.

Financial Interpretation, Mrs. J. C. Porter, 2806 Valley Street, Meridian.

Program, Mrs. T. H. Fore, 105 Arlington, Natchez.

Chairmen of other committees are the officers designated in the Constitution.

Cut this out and put it in the report book of the corresponding secretary so it will be accessible when reporting time comes.

Notes from the Annual Meeting

Greetings:

Greetings came to the sixth annual meeting of the Woman's Society of Christian Service from:

Mrs. Jennie Teat, the "Conference Mother" who at that time was with her daughter, Mrs. Van Miller, in Hammond, La.

Miss Catherine Ezelle, formerly Rural Worker, now teaching in Deepwater, Missouri, to be with her parents.

Rev. J. L. Neill, Superintendent of the Seashore District, who has always stood by the W. S. C. S.

Mrs. Stella Frizzell, formerly Secretary of Youth Work, now a member of the North Mississippi Conference.

Mrs. Gordon Patton, who served an unexpired term as president, unable to attend because of illness in her family.

Hostess Society

The Capitol Street Woman's Society of Christian Service made an ideal hostess for the meeting. With the president, Mrs. Ben Walker, served a corps of splendid committee chairmen and because of their advanced preparations, the meeting moved smoothly.

The Wesleyan Service Guild dinner on Tuesday evening; the Scarritt Alumnae dinner, on Wednesday evening; and the delicious buffet lunch served to the entire Conference group at noon on Wednesday were delicious.

The music and the flowers added to the beauty of the occasion.

The host pastor, Rev. J. W. Leggett, Jr., brought the opening devotional on Tuesday afternoon and was always available to meet the needs of the group.

During the morning session on Thursday, the Capitol Street society presented a Life Membership to their president, Mrs. Walker.

Mrs. Deen Ill

Because of illness, Mrs. E. E. Deen, secretary of Missionary Education and Service, was not present. She was greatly missed and her friends will be glad to know that she is recovering from a major operation.

Workers

Among the workers present were:

Foreign Field: Miss Ida Anderson, retired, China; Miss Sara Bennett, on furlough, Brazil.

Home Field: Miss Mary Cameron, on sick leave, Rural Work; Miss Maude Fail, Meridian Wesley House; Miss Sallie Ellis, Moore Community House, Biloxi; Miss Lena Mae Rust, Wm. Johnson Bethlehem Center, Jackson.

Church Christmas Packages

Several societies reported having heard from the Church Christmas Packages, most of them from Burma. (We would like to have news of others).

Four Generations

Mrs. W. F. Mahaffey, retiring president, presented to her daughter, Mrs. Allan Edwards, a Life Membership. This completed a chain of Special Memberships through four generations, all being present: Mrs. W. G. Bell, of Braxton; Mrs. Mahaffey, Mrs. Edwards, and little Marjo Edwards, of Jackson. Mrs. Mahaffey's sister, Mrs. H. K. McClure, of Shreveport, La., was also present.

New Workers

Announcement was made of the arrival in Brazil of Miss Hester Bruce, formerly of Capitol Street Church.

Our own Ellenita Sells, daughter of Rev. and Mrs. Irl Sells, of Picayune, has been accepted by the Board of Missions for work in China.

The Mississippi Conference has accepted for a Study Grant at Scarritt College, Miss Wilemon, of Lena; for under-graduate work at Millsaps College, Miss Dixie Briggs, of Decatur; for a Special Scholarship at Millsaps College, Miss Nell Smith.

Reunion

Sara Bennett, Lena Mae Rust and Mary Cameron were commissioned in the same class, so their meeting this year was a happy reunion.

Memorial

The cross used in the memorial service on Tuesday afternoon and for the Communion Service that evening, was later placed on the grave of Bishop J. Lloyd Decell.

Appreciation from Miss Rust

Miss Lena Mae Rust writes:

"I would like to take this method of saying 'Thank you' to each one of you for the Life Membership you gave to me at the recent Conference. It was the nicest surprise which has ever come to me. I shall wear the pin with sincere appreciation for what it symbolizes and with deep gratitude for each of you. Your support, your love, your prayers, make each day richer for me. May our Father richly bless you during the days ahead."

From Mrs. Wilson

To the large group of women who wished to circulate a petition that Mrs. Stanley Wilson continue as Editor of the Mississippi Conference page in the New Orleans Christian Advocate, Mrs. Wilson expresses deep appreciation and since Mrs. Perry, the new president, has re-appointed her, she will endeavor to make the page meet the need of the women of the Conference.

From Miss Hughes

Miss Elizabeth Hughes (Miss Betty to us), who went to China in 1887 from the Mississippi Conference, and who is now retired and living at 1506 11th Avenue, Meridian, Miss., writes:

"Seven weeks in bed with 'flu' seemed rather a long time to this 'octogenarian,' but the hours seemed shortened and the aches and pains lightened through the kind ministrations of thoughtful friends.

"Bro. Wells, pastor of East End Church, was especially considerate of this invalid, finding his way to her sick room more than once and holding a helpful communion Service by her bedside. The ladies of East End Church, too, have showed much thoughtful

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, DURANT, MISS.

Annual Meeting of W. S. C. S. of North Mississippi Conference

By Mrs. Ernest Moore,
Malvina, Miss.

In spite of rain and crowded conditions the two hundred and fifty women who gathered at Wood Junior College, Mathiston, felt that no other conference was just like this one. Cars were once again on the campus, bringing so many visitors on Thursday that they had to be counted off in relays of one hundred and thirty for the noon meal.

The delegates had arrived Wednesday for the Work Conference. Three groups, Study and Action Committee, Organization and Promotion, and Wesleyan Service Guild studied the legislation prepared for their respective groups. Many of those who sat in the Organization and Promotion Committee joined the Study and Action Committee for study that lasted until the supper bell called them from the Administration Hall. This was a serious group. Already their packets were bulging with leaflets, and many recommendations were underlined for future activity. Over and over again we were urged to read every word. We were made to feel that during 1946 we must lift ourselves out of that small-scale group that acts as the greatest hindrance to world peace.

In the Spiritual Life Committee we were urged to secure copies of "'How to Conduct Family Worship." Personal Evangelism and the Promotion of Fellowship of Intercession for shutins and rural women were made lively possibilities by Mrs. Alexander's vivid descriptions of personal experiences. Three in the C. S. R. and L. C. A. agenda easily attainable by every society are these: Send a Negro woman to Holly Springs, Miss., July 22-26, expense $7.25; put an item on Narcotic Education Fund in your society budget, and send the money to Mrs. Hall plainly marked "Narcotic Fund;" decorate the parsonage. The calendar prepared by Mrs. Hollandsworth, if carefully followed, should be very helpful to all C. S. R. and L. C. A. chairmen.

Officers' Reports

Each of the Conference officers gave a report of her work, showing both advances and weaknesses along many lines. Among the many interesting reports, particular attention centered about those of the treasurer and the Secretary of Youth. The treasurer reported a total of $66,000, of which $21,000 was used for C. S. R. and L. C. A. We thought this very good until reminded that $500,000,000 was spent for costume jewelry in 1945. We had not gone much above $3 per member in our giving. A low estimate on how much we desire peace. A slow response to the great masses of people eager for the Gospel! Again and again messages came to us from Mrs. Sharp, from Mrs. C. W. Hall, from Miss Susie Parker, and from young people themselves asking that we organize our young people, that we look about us for young "Laborers for Peace". Different in procedure, yet familiar in content was the report brought by the Secretary of Organization and Promotion. Each District Secretary pinned the map of her district into the deleted section of the State of Mississippi, fitting section after section until North Mississippi was whole again. With pointer in hand and record before them these faithful district workers pointed out the "Paths of Peace" that are destined to lead into the four-way highways of international peace.

Outstanding Program

The leaders of our Conference set the tone of our Conference by planning for a retreat the opening night. Mrs. W. M. Alexander spoke on "Evangelism—A Path of Peace". Following this address we withdrew quietly, saying as little as possible until the retreat closed Thursday morning in a "Service of Sharing", led by Mrs. Alexander. This was one of the most helpful services of the three days spent at Wood College. . We learned surely that in "quietness and in confidence" lies our strength.

Thrilling messages were brought from our Methodist Home at Jackson by our representative, Mrs. Martha Hall. Her speakers were Rev. J. H. Morrow and Miss Lena Martin. Rev. J. H. Morrow reminded us that coupons are still valuable, asked that we urge our respective churches to remember the Home with **monthly** cash donations. During the first quarter of 1946 only 135 out of 1098 churches had made any contribution to the Home. This was causing the Home to dip into reserves earmarked for other purposes. More than half the $7000 received for refrigeration had been sent by the North Mississippi Conference. Miss Martin asked that each child at the Home have a clothing sponsor, and gave us an insight into the way personal problems were handled at the Home. We felt assured that the children were experiencing a security that they long had missed.

A stirring report of Rural Work on the Greenwood Springs charge was given by Miss Glenn, the Rural Worker. Five new societies, two of which were represented at the Conference, stood as witness to Miss Glenn's organizational fervor. Mrs. Moore explained that the Rural Work at Malvina Community Center had been closed because the need of the Negro children was greater than the need of the few white children left in the Malvina neighborhood.

Special Features

Mrs. W. M. Alexander led our noon meditations on Thursday, using the phrase "To know Him and to make Him known." On Friday she used this same theme, making it read "To know Him and to make Him known through Service". Questions, "Do you belong to the problem group? Or do you know the answer to the problem" made us wonder about our group and ourselves. Could it be possible that we would delay the Kingdom of God by not doing the part assigned us in this "Crusade for Evangelism." Dare we go back and supinely say, "I knew they would do nothing!"

Miss Elizabeth Nowlin, a North Mississippi scholarship girl at Scarritt brought a thrilling message of her own personal experience in Christian Service. She will be consecrated as a deaconess in June.

Dr. Virginia Howard of the State Board of Health gave us a picture show. The theme was health of mothers and babies both white and colored. Our responsibility in the location of maternity wards and in the equipping of the same was laid at our feet.

In and out of this crowded program slipped such stimulating little interludes as Mrs. N. N. Maxey making a lovely presentation speech as she gave Mrs. Sharp a "Life Membership" pin—Mrs. W. H. Ratliff being introduced as president of Southeastern Jurisdiction—Mrs. C. A. Parks saying, "Oh, isn't that nice," as she accepted a Life Membership pin.—The whole audience taking a long breath as Mrs. D. H. Hall for Mr. and Mrs. C. W. Hall and herself, presented Dr. Russell with $10,000 with which to build a Student Activity Building.—Mrs. E. M. Sharp explains that the new dining hall would bear a bronze plaque expressing our appreciation of Nettie Coker Hall, treasurer.—The thrill of knowing that nineteen young people are receiving Christian training from W. S. C. S. funds. Six of these have scholarships at Scarritt. The very newest of them is Martha Malone, a student at Wood. After reporting on her trip to Urbana this past Christmas season, she expressed her thanks for the opportunity of going to Scarritt. The last of these inspiring moments was the time given to the installation of the tweny-five officers who will serve you in 1946. In her own inimitable way Mrs. Ratliff made this service a very meaningful one for all of us.

Quoting from Rev. N. J. Golding as he told of student needs, "Don't you want to come along and help?"

Calendar for C. S. R. and L. C. A.

April

1. The first week in April is Negro Health Week. Have a committee work with the Health Department in clinics for Negro children.

2. Supplement UNRRA by sending food and clothes to United Church Service for Europe, New Windsor, Md.; for Asia, Modesta Cal.

May

1. The first week in May is Family Week. Begin the study, "Families in a New World" if possible.

2. Urge committee on Church Visitation to be very alert.

3. Have socials in the church bringing together complete families.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The President's Message

By Mrs. J. B. Pollard

As the chosen representatives of our societies, we are assembled in this the sixth annual meeting of the Woman's Society of Christian Service in Louisiana in a crucial hour of human history. We would, therefore, in these opening moments look to Him in an especial way for His blessings upon us, for great are the responsibilities of every missionary woman gathered in this service tonight.

This occasion is one to which we have long looked forward—for a Conference meeting of Methodist women is indeed a time for fellowship, counseling together, and for real spiritual enrichment.

Last year at this time our hearts were heavy, for it was the first year in the history of woman's work in Louisiana, since the uniting of the old home and foreign societies many years ago, that we were not privileged to hold our annual meeting. So low were our spirits at that time, we wondered if ever again we would be able to hold another conference session. But God has abundantly blessed us and the victory came far more quickly than we dared to hope. Let us rejoice and praise His Holy Name and resolve in our hearts to live worthy of the victory.

Realizing the seriousness of the world situation today and the responsibilities that rest on Christians, it was with a great deal of care and prayerful thinking that the theme for this 1946 meeting was chosen. We were inspired by the beautiful Crusade hymn, written especially for this period of Evangelism, and the theme "Courage of Christ" was unanimously voted by the Committee. It is our earnest prayer that we will be so challenged to Christian service that the prayer "Courage of Christ, Descend on Me" will constantly be on our lips and in our hearts during our stay in Baton Rouge.

Dr. Fosdick, in his most recent book, has said "that the greatness of these ghastly times in which we live lies in the fact that it not only calls for Christianity but challenges Christianity in no uncertain way." Surely if Christians are to be Christian in this day the "Courage of Christ" is our paramount need.

Everywhere in the church press we are reading "This is the great hour of opportunity for the Church" and we know that it is true. With much of the world in ruins, with millions bereaved over the death of loved ones and with every nation threatened by economic chaos, as is our own, it is needless to say the world of today pathetically needs God.

I was particularly impressed by the devotional messages brought to us each day in St. Louis by Bishop Ivan Lee Holt at the recent Jurisdictional meeting of the Woman's Society of Christian Service. Bishop Holt, as you know, is a man of wide experience who has participated in many world meetings for the Church. He told us of a recent one he had attended in which Christian leaders from many lands had taken part. It was most interesting to hear him tell of the things they discussed. Their discussions were not limited to the things of the Church but those Christian leaders were discussing every vital issue before the world today—our relationship to Great Britain, to Russia, the Jews entrance into Palestine, the atomic bomb and its effect and many other vital questions. He said after hours spent in discussing each of these they would invariably end by saying, "Well, after all, doesn't it depend on what kind of people we have in tomorrow's world"—the kind of people we will have in Germany, the kind of people we will have in Japan, in Russia, in India and the kind of people we will have in the United States of America. Then he added in no uncertain terms "the responsibility of the kind of people we will have in this world rests on the Christian Church. As we think of who makes up the Christian Church, should we not fervently pray, "courage of Christ descend on me?"

Along with the heavy responsibilities that are coming to the Church today, we are encouraged to find that towering o'er the wrecks of time are many signs of promise. It is most significant, is it not, that the very first civilians to enter Japan after the occupation were the representatives of the Church? We have become most interested in reading the reports of Bishop Baker, Dr. Walter Van Kirk and others—they have all spoken in the highest terms of the Christian leaders of Japan who have carried on so valiantly during the war. They told of their first meeting with the Christian leaders there in Tokyo and said that this initial meeting was a "Communion Service", and Upper Room experience that will never be forgotten.

As interesting as the reports were from the representatives of the Church, those coming from the military have most amazed me. Brigadier General Borner Fellers, personal aide to General MacArthur, has sized up the situation in Japan and his most enlightening article appeared in the New York World Telegram recently. As he described the upsurge of Christianity in Japan, he referred to it as a "spiritual revolution". He reported that Japanese evangelists were preaching to thousands and churches were drawing overflowing crowds and converts were being made by the hundreds. That from the military!

And then comes a message from a great Christian leader to America, one which we dare not ignore. He says Emperor Hirohito's renunciation of his divinity has precipitated a situation quite without a parallel in the history of Christian missions and one which must be met with the utmost boldness." "The next twenty months," says he, "are critical. Mass meetings develop overnight. The emperor, having stepped aside, the Japanese are without a god. Now is the supreme chance of all times to lift up Christ. Such a day will not come again in five hundred years! Anything less than a high and holy daring may cost the Church of Christ its greatest opportunity." Fellow-workers, who is this Church of Christ? Shall we not constantly pray "Courage of Christ, Descend on Me."

And signs of promise are not only to be found in Japan, but also in China, in Korea, in Africa, in India, in Europe. The Macedonian call "to come over and help us" rings out as clearly today as it did in the days of Paul, the great missionary. Everywhere they are pleading for missionaries. One writing from Puerto Rico says, "All I can see is outstretched hands". A great physician from Korea, now studying at Johns Hopkins says "The coming of missionaries, teachers, preachers, doctors, agriculturalists was never needed more in Korea."

We remember the thrill that came to us that day General MacArthur set foot on the shore of Leyte and reaching for a microphone announced to the Philipino people, "I have returned!" That was not only thrilling to the Filipinos but to us also.

Yet, just as thrilling to the thousands of people in the mission lands will be the words of our missionaries, "We have returned". You will be interested to know that among the first who have already returned to China are Dr. and Mrs. Sid Anderson who were such delightful guests of ours at the last session of this Conference held two years ago in Crowley. And bringing it still closer home tonight is the fact that the distinguished husband of our distinguished guest at this conference has also answered a call to return. Bishop Arthur J. Moore, president of the Board of Missions and perhaps our most outstanding missionary bishop, is tonight, as we meet here in Baton Rouge, in Korea holding conferences with native Korean Christians planning for the return of the missionaries. Also, our distinguished guest who sits with me on the platform and who will be our guest speaker has also had the privilege of conferring with Christian leaders as to the return of our missionaries to Europe.

And now for the next moments we must turn our thoughts to the homeland. During these war years as our missionaries have been withdrawn from their fields of labor and returned to the homeland each has been reported to say "We cannot make the world Christian until we make America Christian". How difficult we here in America have made it for our missionaries by our un-Christian attitudes and ways of living!

Someone has well asked: "Are we in America going to have the moral fiber to take liberty and justice for all and apply it, or are we going to miss the mark and make 'liberty and justice' for only the privileged few?"

We are all aware of the many crises be-

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 14, 1946

By W. C. Newman

OUR RESPONSE TO CHRIST'S CALL

Lesson Text: Mark 1:16-20; 10:46, 52; Luke 5:27-28.

Golden Text: "He forsook all, and rose up and followed him."—Luke 5:28.

I have a suspicion that practically no one doubts the fact that God does call men, but that perhaps a majority of people are in considerable doubt as to how God calls men.

W. C. Newman

One of the questions most frequently asked of me by young people concerns this very matter. "How can we know when we are called to Christian service," they say, and no one can question their sincerity. It is not enough to say to them, as so many of us do, "when God calls you will know it." We must help them to recognize the call of God clearly and to find the answer to that call rightly.

Every Man's Life a Plan of God

To begin with, it ought to be made perfectly clear that God calls everyone to some kind of specific Christian service.

I do most surely believe that God calls men into the ministry. I cannot remember a time when I did not feel this call emphatically. But I am equally sure that God has a place of service for every living person and that we have sometimes obscured his call to other people by speaking only of his call to the ministry.

One of the great sermons that has come down to us from the last century was significantly entitled "Every Man's Life a Plan of God". I doubt if it could be stated in a better way, and I doubt if any Christian truth needs more greatly to be emphasized in our congregations than this one. God not only calls men to preach the Gospel, He calls others to be successful business men, farmers, teachers, home-makers, laborers. Indeed it is doubtful whether ministers are more necessary than any other people who contribute to the welfare and happiness of God's children. God has a call and a place for every living person.

The World's Need Is a Call of God

If you are standing on the bank of a swollen river and suddenly heard a frantic cry for help, you would not continue to stand there waiting for God to call out in an audible voice and tell you to go rescue that drowning person. The very need itself would be your call.

Well, our world is sick and dying, and from every nook and corner of it there come cries for help. That person, young or old, whose heart is not moved at the misery of God's children in our time must surely be either perfectly self-centered or perfectly hard of heart.

I believe that this desperate need of men in our time is a call of God to every able man, woman and child to invest his life somewhere in the only way that we can serve God, according to Jesus, by serving men. We need not wait any further call, it is here already.

Our Talents a Call of God

But God has found an even more specific way in which to help us recognize his call. Not only are the sore needs of our world a call to service, but the kind of talents that he gave us clearly indicates the field of service into which He wants us to enter.

He surely did not want me to be an opera singer, for he did not equip me for that profession. He does not expect us to do anything that he has not fitted us to do. On the other hand, he does expect us to use our abilities, whatever they may be, in his service.

Martha, with her homely talents; Paul, with his immeasurable genius, both served God in their own ways. You too have received some special gift and it is both your privilege and your duty to consecrate that gift and use it to your fullest possibility. It may be that you could not possibly preach a sermon, sing a solo, or even lead a public prayer, but God has not left you without the native ability to answer his call to service.

Opportunity is a Call of God

Once upon a time I was the pastor of a man whose great ambition was to become a medical missionary Circumstances made it impossible for him to achieve that ambition. He felt a keen disappointment, yet with a deep love for humanity and with his training as a doctor, he settled down in a little country community where for many years he not only healed sick bodies but sick souls as well. For he was and is one of the finest Christian gentlemen I have ever known.

He grasped the opportunity that God gave him and wasted no time grieving because the opportunity to do the thing he first wanted to do never came to thim. Wherever you live there is an opportunity. This is God's call to serve Him right where you are. It may be that after a while other opportunities will be opened to you, but whether they are or not the opportunity nearest your hand is your present call of God to serve Him. Do not wait and do not waste your life waititng for some other opportunity.

The Voice Within

But even when all this is said about our world's need, our own talents and opportunity being the call of God to us, some of us know that when we make our souls sensitive to God through prayer and study and longing that he speaks to us in a manner that is unique yet very personal and clear. It is difficult to describe, yet no one who has ever felt the impulsion of this inner voice could doubt its reality. It is not audible, yet one can hear it above all the varied noises of the world. It is the "Still Small Voice" about which the prophet wrote so long ago and even in our noisy world today it can be heard if you listen.

FRIENDS OR FOES?

By Jane Sheldon

It may be imagination on my part or it may be the result of my own particular experience, but it seems to me that the easy comradeship that existed between people of all kinds during the war years has given place to a cold reserve—a keeping of ourselves to ourselves. During the perilous period of air attacks and sudden bereavements we seemed to cling desperately to our fellowmen, taking strength from the very fact of seeing them about us and encouragement from exchanging a word or a smile. There is, I know, the camaraderie of the fish queue, and the less spectacular "nodding acquaintance" with the other women waiting for oranges, but on the whole, the problems of daily living have tended to make people draw more closely into themselves. They seem, as it were, frightened "of giving anything away" by a smile or a passing remark, too weary to make the effort of light conversation. And yet, I feel, weariness is not the sole reason for this reserve. The scarcity of commodities, the difficulty of procuring the little that is available, has made us—unconsciously perhaps—faintly wary of our neighbors. All those people in front of us in the queue! Will there be sufficient left for us and ours? With such thoughts as these hammering at the back of tired minds it is not easy to smile and chat with the woman who may secure the last pound of sprats or the last ounce of liver! The people waiting with us on the cold station platform. Will they get the few available seats in the train? Are we thinking such thoughts as these when we ought to be nodding a bright "Good morning"? And even when we are not regarding our fellowmen as rivals for the great prizes of sprats, liver or train seats, are we not so immersed in our own anxiety to gain these for ourselves that we just cannot be bothered to think about anything else? These are dangerous tendencies, because we are cutting ourselves off from our fellows at a time when to draw closer together—whether as nations or individuals—is our only hope of civilized survival.

THE CHRISTIAN FIRESIDE

LITTLE BROWN MAJORETTE

By Constance Walker

Seeing is believing! So I crawled around on my hands and knees for the greater part of a very hot day, just to prove this story with an indisputable picture. Country animals are extremely active—my simple camera was never in the right place at the right time—and my agile subjects refused to pose. One roll of film finally netted one snapshot, as proof.

Now, I can tell you about the little brown hen and her strange leadership of five white ducks. The unusual attachment is all verified by the shiny, black and white photograph.

In the beginning, this particular hen was just one of many growing chicks in a spacious, but fenced poultry yard. On the out side, roaming at will, were the five white ducks. The observant hen, watching through the wire mesh, must have envied them their freedom, for she finally found a way to join them.

That evening the lady of the ranch found the brown feathered miss settled for the night with her fluffy white friends and promptly returned her to the chicken yard. But the little hen did not seem to appreciate this solicitude and expressed her displeasure all night long in mournful peeps.

Early the next day, she found the way out again and enjoyed sunny hours of freedom with her quacking companions. Again, at sundown, the lady of the ranch found the contented hen surrounded by the huddling ducks. Again, she was returned to the chicken yard. Again, disconsolate peepings continued through the night.

After several days of this procedure, the small but persistent hen was allowed to have her own way. What a wonderful day! Victory! Freedom! Power! She was a leader with five faithful followers completely under her sway. Day after day, she led the loyal band around the open spaces of the ranch yard, always stepping proudly in front as they waddled along behind in single file.

Only one thing ruffled her dignity and that was water. Unfortunately, there was a pool, irrigation ditches, and a reservoir and whenever they paraded too close to the alluring wetness the ducks immediately went for a swim. These were trying moments for the little brown hen and she spent them pacing the water's edge, distractedly clucking. But soon, the ducks would all amble out, and once more she would take the lead, glorying in her importance. This was her chosen career—a haughty, strutting Majorette.—Our Dumb Animals.

TOMORROW

He was going to be all he wanted to be, tomorrow; no one should be kinder or braver than he, tomorrow. A friend who was troubled and weary, he knew, who'd be glad of a lift—and who needed it, too—on him he would call and see what he could do, tomorrow.

Each morning he stacked up the letters he'd write, tomorrow; and thought of the folks he would fill with delight, tomorrow. It was too bad, indeed he was so busy today, and hadn't one minute to stop on his way. "More time I will have to give others," he'd say, "tomorrow."

The greatest of workers this man would have been, tomorrow; the world would have known him had he ever seen "tomorrow"; but, in fact, he passed on, and he faded from view, and all that he left here when living was through, was a mountain of things he intended to do—tomorrow.—Anonymous.

TEN EASY (?) LESSONS

To the Editor:

Glass number one, "only in fun."
Glass number two, "other folks do".
Glass number three, "it won't hurt me".
Glass number four, "only one more".
Glass number five (out for a drive),
Glass number six (brain in a mix).
Glass number seven (stars up in heaven;
Glass number eight (stars in his pate).
Glass number nine, "Ha, this is fine!"
Glass number ten—CRASH!! He won't
drink again.

"Woe unto him that giveth his neighbor drink."

A subscriber,
M. A. GUIREY, Calif.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

The Sixth Annual Report

Our Sixth Annual Report for 1945-46 (35 cents) will be off the press about April 20, 1946; its title, "Look on the fields white unto harvest". Please see that each local society in your group has a copy of this, our latest report. Send in your list of names to which you wish this Sixth Annual Report sent so that we can get this book into the hands of our societies as soon as possible. It is a "must" for every officer of our organization. It contains pages of factual information from our fields of work, plans and outlines for the Committee on Christian Social Relations and Local Church Activities, many interesting stories for program building, a directory of missionaries and deaconesses, an up-to-date list of administrative officers, as well as the Financial Conference Report for the calendar year 1945, and appropriations for 1946-47.

New Schedule of Prices

The circulation staff of the Woman's Division of Christian Service has found it necessary to put the following schedule of prices into effect June 1, 1946:

The Methodist Woman, 75c per year.
World Outlook, $1.25 per year.
Combined subscription, $1.75 per year.

In regard to these changes in prices, Mrs. E. L. Stiffler writes: "For some time we have been facing increased production cost for the Methodist Woman. . . . Effective February, 1947, we have had a 25 per cent increase in the cost of the paper on which the Methodist Woman is printed, and we have every reason to believe that we face increases in the cost of labor in the typographical industry.

Even with this increase the price of the Methodist Woman is less than 7 cents per month.

We have based the new subscription price on the present list of subscribers. So, any falling off in subscriptions will seriously handicap our magazines. We know you will understand the situation. We are counting on you to "go into action so that the **Methodist Woman** and **World Outlook** will know that they can still rely on your loyalty and support. Please keep in mind that . . . each issue gives valuable suggestions and plans for you and your group, missionary stories and up-to-date news from our mission fields for program building."

ALONE

By Mrs. R. H. Manning

If I were all alone
How dark this world would be,
When pierced by sin and sorrow,
If I could not go to Thee.

Our friends live in the sunshine with us,
But when trouble comes they have flown,
And those who have tears to shed
Must shed those tears alone.

When joy no longer soothes or cheers,
And every hope has gone,
We feel a touch from unseen hands
And know we aren't alone.

I could not live alone;
And to whom else could I go
To carry all my burdens
But to Him who loves us so?

Ah! Who could bear life's burdens
Without help from above?
For peace comes from heaven
And God is always love.

He takes all my burdens
And casts them all away,
And tells me to be happy,
There will come a brighter day.

So my heart is lifted far beyond
This sordid world of care,
For I know that He is waiting
For me over there.

He can heal the broken heart,
And bring sweetness out of woe,
And show us rays of light
We never saw before.

Then for every joy that crowns my days
My heart shall feel delight in praise.
The gathering storms I shall not see,
For Jesus is watching over me.
Robeline, La.

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MRS. LAURA S. HOLLOMAN

On March 20, 1946, as the evening shades were falling, the spirit of Mrs. Laura S. Holloman slipped quietly away to a more perfect land It was her seventy-ninth birthday. She had received cards and flowers and enjoyed the day like a little girl. Her husband, Thomas A. Holloman, ninety-three, was sitting by her bed, holding her hand. She expressed a fear that he would wear himself out. And then the silver chord snapped.

She was the daughter of the late L. B. Warren and Frances (Mobley) Warren of Yazoo City, Miss. Mr. and Mrs. Holloman were married February 25, 1885, and lived for many years at Phoenix, Yazoo county, Miss. Their home was the "home" of Methodist preachers. About them centered the work of Wesley Chapel at that point. They were in the forefront of the school life and all other community life of that area. In later years they resided at Flora, then Madison, both in Madison county, and at Philadelphia, in Neshoba county. For twenty-five years they have lived at Alexandria, La.

Mrs. Holloman joined the Methodist Church in childhood and gave it and its Master a life of devotion, love and service. She taught in the church school from the age of eighteen years. On the last Sunday she was able to go out she taught her junior boys in the First Methodist Church at Alexandria, as she had done for twenty-five years. She gave a lifetime of activity to what is now the Women's Society of Christian Service. She was a life member long before her death.

She had numberless friends and her deeds of love and pure beneficence are recorded only in the divine records. She left a sweet aroma. Truly she "died in the Lord" and "rests from her labors" and "her works do follow her."

She was buried from the First Methodist Church in Alexandria. Rev. B. C. Taylor, assisted by Rev. George W. Harbuck, officiated. Dr. Taylor paid tribute to her life in beautiful and touching language.

She leaves her husband and a son, Melville G. Holloman, also a step-son, T. Wynn Holloman, to whom she was a mother from his early childhood; also three granddaughters and five great-grandchildren.

For more than a half century she, at her organ and her husband behind her, sang the Ninety and Nine and other Gospel songs.

Although there is more joy in heaven for the one that was lost than for the ninety and nine, there must have been paeans of victory when she entered the "house not made with hands, eternal in the heavens".

T. WYNN HOLLOMAN.

Alexandria, La., March 30, 1946

"AUNT SADIE" WAS MY MOTHER

A year has passed since Mamma left us. She was called "Aunt Sadie" by everyone, young and old, in the little town of Saucier, Miss. She went to heaven when the flowers were in full bloom—flowers in her yard planted by her own hands and cared for by the same feeble, crippled hands—flowers which had furnished beautiful bouquets for the church Sunday after Sunday for twenty years.

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Aunt Sadie, whose name was Sarah Louise Jane Walker, was born August 25, 1866, near Woolmarket in Harrison county. She was the daughter of Samuel Walker and Jane Byrd Walker, who were called Uncle Sam and Aunt Jane by the people of that community and all who attended the Coalville church where they were members. She had five sisters and three brothers. The oldest boy, George, died early in life and Ellis, the youngest, gave his life for our country during the Spanish-American war. Noah married and reared a large family on the old home place, which is still in the "Walker" family. The sisters were Ellen, Manda, Sidney Anne, Martha and Maggie. They all married and had homes of their own. All have gone on to the glory world except Maggie, the youngest, who is Mrs. H. P. Hopper in Saucier.

Mamma joined the church early in life and was a true Christian the rest of her days. She was converted at Parmer Creek Camp and attended every year there except the first year, when she was away in school at Whitworth College, Brookhaven, Miss. She married Albert Benard Saucier June 24, 1886, and went to live with him in the Saucier community and church. She had nine children, six boys and three girls, and all during the time when she was "rocking the cradle" she kept her health and managed her household well. She lost two baby boys, so there are seven of us to remember her remarkable life and miss her smiling face. We are Zora, Mrs. Foster Webb, Noxapater, Miss.; Nola, Mrs. B. E. Meigs, Saucier, Miss.; Weems, Dr. W. A. Saucier, Baker University, Baldwin, Kans.; Irwin, Prof. I. A. Saucier, Mississippi City; Irene, Mrs. A. B. Clausen, Broad Street Methodist Church, Mobile, Ala.; Ewart, E. E. Saucier, El Paso Tex., and Sam, S. B. Saucier, Sturgis, Ky.

We lived on a farm and after father died (at the early age of forty), Mamma often worked with the boys in the field and helped them make syrup in the fall. She was a carpenter, cobbler, barber, seamstress and teacher. If a gate or door dragged a bit, it was fixed; shoes were mended, and pants patched. She burned midnight oil making beautiful crochet for dresses and scarfs. She matched the colors in her quilt pieces, the prettiest I've ever seen. But the most beautiful thing about Mamma was her grit and grace to carry on in the face of any obstacle, her faith in God and her Christian charity. Early in her married life during a meeting in the "little schoolhouse" at Saucier, she consecrated her life to the Lord and claimed the blessing of sanctification, and ever after that she was "like a tree planted" by the water, she would not be moved or shaken in her faith in God. She had a spell of typhoid fever and trusted the Lord for healing when it seemed that she would have to leave us. Many times she had direct answers to her prayers.

After father died, she was determined to carry out his wishes to give his children an education, and she worked hard day and night to keep us all in school. She taught us to economize in every way and, even in her late years, was very careful about how she spent every nickel of her money. She began tithing with father early in their married life and did so as long as she lived. She believed in the preaching at Perry Camp near McHenry, Miss., and camped there every year as long as she was able.

We sold the farm and Mamma moved to town after her children were all married. There she lived near the church and the aroma of her flowers and the sweetness of her life filled the atmosphere of the town in which she lived. The people of Saucier still miss "Aunt Sadie", and her children, after a year's passing, miss her more than ever.

O Mother mine, if you were only here
I would tell you more often, how dear
You were to me all those years,
When I lived with you.
As a child and then just us two.
My thoughts of you today bring tears.
Tears of regret at my failure and loss.
Tears of love and joy and peace.
Which help me bear my cross.

NOLA SAUCIER MEIGS.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

kindness, bringing flowers, fresh fruit, etc., to help a flagging appetite. Gifts of money were given—tucked inside cards with helpful Bible promises.

"On March 26th the greatest surprise of all came in a 'Love Gift' from Central W. S. C. S. Two members, Mrs. J. H. Rush, who is a veteran worker of the church, and Mrs. John Hal, Weems, leader of the "Betty Hughes Circle,' came in the afternoon, cheering me with delightful social intercourse (after being shut-in for six or more months, one appreciates congenial intercourse with those from the outside world!). On leaving, an envelope was placed in my hand by Mrs. Weems, who said the society had learned of my illness and wanted to make my convalescence less tedious.

"Just how timely this unexpected gift was can be realized when it is known that the gas bill for keeping a heater burning night and day in my room during my illness, was due in two days and the monthly check from the Board of Missions to the 'Retired Worker' would not leave New York before April 1st. Ordinarily, this monthly check is quite sufficient, but eight weeks of 'flu,' with expensive drugs, is not 'ordinary.' However, these love gifts helped me more than the donors knew.

"My heart is overwhelmed with gratitude to all, and especially to Him who says: 'Your Heavenly Father knoweth that ye have need of these things,' 'My cup runneth over,' 'Surely goodness and mercy have followed me all the days of my life.'"

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LOUISIANA W. S. C. S.

(Continued from page 12)

fore us right now which will test America's greatness. They have come in the form of the great labor issue, the tense race situation, our dealings with other nations and last but not least the terrible liquor evil.

Race prejudice, my friends, is probably the greatest hindrance today to world brotherhood. Have you ever carefully thought through the meaning of the word "prejudice"—it simply means "pre-judge, judging without the facts". Cannot we who are members of the Woman's Society of Christian Service wage a continuous campaign to break down racial barriers and wipe out discriminations that threaten world peace and world brotherhood? You and I must actively support legislation that has to do with the rights of human beings. They tell us that those who represent us in the halls of Congress are waiting for word from their constituency concerning all of these important issues. Then tomorrow you will hear discussed a great legislative program for Louisiana. We know that the voices of ten thousand Methodist women in Louisiana can be powerful and we urge you to be strong in your Christian convictions and do all in your power to mould and mobilize public opinion.

Another powerful evil over which Christian women are deeply concerned is the increased use of alcohol in our beloved land. The steady advance of this is piling up heartaches and heartbreaks for multitudes of people. Surely the hour has struck when Christian women must work with vigor and determination against this foe of all humanity. How can be work most effectively? Through organized effort, of course. Let us begin at the House of God, with every member doing his part. But by no means let it end there. Let us pray anew for a crusading spirit and help make America "a nation whose God is the Lord".

One or two things I must say to you regarding the work of the Conference—it was with a feeling of pride at the Jurisdictional meeting held last month in St. Louis, when we heard the treasurer of the Jurisdiction make her report, for she said, "The Louisiana Conference takes the highest honors of the 19 Conferences in overpayment of pledge for 1945, and the highest honor in per capita giving and second honor in the giving of special memberships." I say a feeling of pride swept over me, but I must confess it was soon followed by a feelnig of deep remorse when I heard that the per capita giving of the Jurisdiction was $3.31 and of Louisiana $6.41. As I look out over this audience of well-cared for, well-dressed women and when I think of the challenge thrown to us by Christian leaders and the military, I cannot help but feel remorseful. It is my earnest prayer that during this Conference and after you return to your homes, you will rethink the matter of your own personal pledge in relationship to sacrificial giving. I believe if we earnestly do this we will be ready to say as did David of old, "Neither will I offer unto the Lord that which cost me nothing".

Everywhere we go we are hearing about the alarming situation in the Church regarding the shortage of missionary personnel. Miss MacKinnon, who has just returned from a tour of Methodist work in Africa, said to us in St. Louis: "I have been in the work thirty-two years and never have I known the need for missionaries to be as acute as it is today". It has been estimated that it will take 285 new missionaries to put us back where we were before the war.

Our leaders are telling us that the twenty six million dollars recently raised for the Crusade of Christ will be of little value if replacements for missionaries who are being retired or those, who having been interned, must have rest, cannot be found. They remind us that hospitals without doctors and nurses will be of little value, schools without teachers will be useless, churches without preachers and trained workers will be of little value.

To me personally, Miss MacKinnon sighted the case of Miss Eleanor Ashby, our own Louisiana daughter. Many of you have been writing me asking about her. Miss Ashby, a graduate nurse, left for Africa this last June; she is now working in a clinic and dispensary and heads a training school for nurses in Southern Rhodesia. At the present time, they have no doctor and no other white nurse. She alone is carrying the responsibilities, only with the help of a few partially trained native workers. This shows you the acuteness of the situation. My missionary friends, you and I must help find the workers. But we must begin way back at the root of this trouble and give the children and the youth of our churches intensive missionary training. We have been careless about this. Many societies in this Conference have never elected secretaries of children and youth. It is increasingly apparent that they must have the proper missionary education or they will never know that they are needed by their church.

There are many things that are crowding my mind right now as I close this message. At the close of this Conference I will have rounded out five years as your president and the time has come when I must sever relationship as your leader. Emotions are near the surface tonight and I dare not express myself as I should like to, but there are a few things I would like to leave with you as my parting message. First, you and I as members of the Women's Society of Christian Service are engaged in the biggest business in all the world. No other woman's organization to which you or I belong has such a far-reaching program as this—for the woman's work of our Church is interested in the total life of every human being in the world. I urge you to give this organization first loyalty.

Then I should like to remind you that before we can do Christ's work, we must appropriate more of His life and that with Him we can advance, but without Him we can do nothing, and I am speaking from personal experience.

Then, in the years to come, if the task seems almost overwhelming, let us always remember that the infinite resources of God are ever available, only for the asking.

And lastly, I should like to say this work calls for a manifestation of greatness—greatness in Christian character, greatness in daily Christian living and greatness in noble action.

It is indeed wonderful to be a Methodist missionary woman today. And we know that the words spoken to Mary of old by the Angel are truly ours today: "Hail, Methodist women, thou are highly favored, the Lord is with thee; blessed art thou among women."

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THE PRAYER-ROOM TODAY

Forgive me, Lord, that I have so often carried the world upon my heart, forgetting it is Thy world, whose burden Thou dost ever bear. Forgive me that I have been weighed down with my own concerns, and have forgotten they are Thy concerns most of all, because I am Thine. I have forgotten I have Thee for Father and Friend, yet now would I remember. Help me to enter into the liberty of Thy children, safe and happy in the Father's house, and finding in each new event and circumstance only a fresh experience of Thy sustaining love. Amen.

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THURSDAY, APRIL 18, 1946.

From Calvary to the Empty Tomb

(Editorial)

Once again Christianity makes the journey from Calvary to the empty tomb and in joyful song we celebrate our Lord's victory over death. That victory without which human life, regardless of its breath-taking achievements, has little that might not be claimed for mere animal existence. Without faith anchored in the certainty of a risen Christ there would be no Church, and human life at its best would be but a momentary boast before the curtain fall may send us back to that indistinguishable dust to which the orders of life, high and low alike, will surely and swiftly return. It is the keystone of the arch of immortality which answers to the passion for living, and in which is the promise of the fulfillment of the radiant visions which otherwise must die with the sunset.

Today millions of crosses give to human love a sickening sense of sacramental loss which only the assurance of climbing with Him 'the scarlet stair" can recover from the melancholy of a destiny of dust and death. Only the radiant splendor which wrapped the deserted tomb can fill us with courage and hope after the racking experience of our nation-wide sorrow. It is in the garden that we shall discover the door of life and find solace for our broken homes and bleeding hearts.

On this day our chastened spirits should find in our loss a new inspiration to a tryst with the Christ of the forever, and reaching for His pierced hand experience the lift of a new faith and hope and the reassurance of life and immortal fellowship with the generation sacrificed to war. Above all it should be a time when Christian people should dedicate themselves to the task of making war the most hated and despicable practice in which men and nations engage.

WALLET OF THE WEEK

WILD WATERFOWL in North America are variously estimated at from one hundred and twenty-five to one hundred and forty million in 1945. This hopeful upturn in the number of migratory waterfowl has been due to the limited season and limited bag restrictions imposed since 1939. At the present time a devastating attack seems in prospect. The kill in the 1945 season was the heaviest for a number of years and there is a renewed threat of extermination in the increasing number of hunters as well as in the liberalizing of restrictions.

* * * *

THE PEASANTS OF THE UKRAINE are said to have worshipped God with little change of ritual or doctrine since the introduction of Christianity nearly a thousand years ago. In the course of the centuries, the Ukranians have shifted back and forth, sometimes confessing loyalty to the Pope of Rome, sometimes to the Patriarch of Constantinople, but always keeping to the general forms of the faith as originally received. Only recently there has been a shifting of a group of papal adherents from the Latin to the Slavonic Mass—from the Roman Catholic to the Greek Catholic church.

* * * *

THE LUTHERANS began to settle in America as early as 1565 and today there are nineteen synods with a combined membership of more than five and one-half million. The united Lutherans make those of that faith third in size of the Protestant groups of the United States. The Methodists are first and the Baptists second, according to Dr. Harold Yochum. Efforts are in progress to achieve union of the nineteen synods into one body. It seems that the completion of the program of union is dependent upon the opposition of a small fraction of the total membership of the various bodies.

* * * *

FLASHES OF LITERARY BRILLIANCE, according to Dr. James Black of England, are not made to order. Heine, the German poet, planned an impressive conversation when he met Goethe, his fellow German poet for the first time. What he actually said was that the "plums of Saxony were delicious." Another man of splendid ability, asked about his conversation with a certain celebrity, said, "We talked mainly about the weather". Many great men are disappointing at a first meeting. Genius belongs to an atmosphere and it never reveals itself in obedience to an order, even though it be the order of the individual himself.

* * * *

RUSSIAN RELIEF, contributed by the American people during 1945, is said to have had a total value of $32,706,469.95. The supplies consisting of cash and goods were collected by the American Society for Russian Relief, Inc. According to the report made by the directors, this was the largest amount collected in any one year, and it brought the total Russian Relief contributions to something like eighty million dollars since the organization of the Society in September, 1941. Russia may have other grounds of complaint against us, but she must credit us with a generous response in her time of need.

THE MARMOSET is one of a species of South and Central American monkeys which has a soft coat of velvety fur. They are small and there are numerous species of them. The length of their life in their native haunts does not seem to be known, but in captivity they seldom live longer than fifteen years. At that age they become like a decrepit and ailing old man and sometimes die without the paroxysms which attend sickness and death at an earlier period of life. Some of the marmosets make remarkable pets.

* * *

AN EXHIBITION OF AUDUBON DRAWINGS, by the New York Historical Society, arouses a new interest in the great bird lover of a hundred years ago. The Central Park exhibit consists of about one hundred and fifty of the best of his original drawings owned by the Society. They have been in storage since the beginning of the war and it is the largest and most comprehensive exhibition of Audubon's water color drawings since the death of the artist-naturalist in 1851. The special exhibition will continue until the middle of July this year.

* * * *

A NEW RUSSIAN EDITION OF THE BIBLE will be brought out in the near future. Typesetting has been finished for the complete Bible in Russian, and it will be the first edition to be printed in twenty years. The first printing, it is said, will be limited to twenty-five to fifty thousand copies. Such a small number of copies will not do much toward supplying the millions of people in that vast country, but it will supplement the remnants still remaining from previous issues and that will at least help to revive religion among the people who have been so long without the Bible.

* * * *

COLLEGE GRADUATE STATISTICS in the United States furnish some interesting facts. According to the United States Office of Education, one-half of the graduates living in 1944 had graduated in the last twelve years, and three-fourths in the last twenty-one years. More than forty percent of those who graduated as early as 1900 had died, while only 564 of the 47,448 who graduated between 1870 and 1874 were still living in 1944. The average age of the latter group, according to estimates of the Department of Education, was 94 years. Secondary school graduates follow the same general pattern.

* * * *

PARICUTIN VOLCANO, on the Pacific side of Mexico less than half way from Guadalajara to Mexico City, is now about three years old. It burst from a cornfield overnight and in one year tossed up a cone of lava more than 1,500 feet high. Uruapan, fifteen miles away and once known as the "vale of flowers," is now coated with volcanic dust, the industries of the locality have been halted, and the volcano has spread destruction over the fertile fields for miles around. The town of Uruapan, instead of being a center of the lacquer industry, is now a stop-over point for tourists on the way to visit the volcano.

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CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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EDITORIAL

DARKENING COUNSEL BY WORDS

A writer in a recent issue of an exchange laments one-sided and irresponsible propaganda which results in damage to worthy causes. We quite agree with his thesis, but his article is not altogether clear to us. He paints such advocacy as the twaddle of an immature thinker, and in that respect we feel that he has something worthy of serious consideration.

The fact to which he directs attention is not confined to any one interest or problem. It is something which reflects a degree of mental and moral uncertainty concerning issues which, being too real and pressing to be ignored, are yet enveloped in a haze of uncertainty which does not permit either unequivocal decision or forthright discussion. On that account we have many who are exploring propagandists rather than constructive and courageous analysts. This attitude of indecision may be due to the state of social and political flux now prevailing, but it is not robbed thereby of damaging effect.

The attempt to operate the "G. I. Bill of Rights" seems to us to provide a good illustration of hasty and inconclusive reasoning. Under the educational provision of that legislation, our colleges and universities are swamped by an army of would-be enrollees unparalleled in the history of American education. Many of the applicants are academically unprepared for college and the technical, or bread-and-butter aspect of education, predominates in the choice of courses. Congress seems to have yielded to propaganda and public pressure rather than to deliberate analysis of the situation. An impossible strain has been placed upon our educational facilities, educational standards have been disorganized, housing shortages in educational centers intensified, and a situation of chaos and confusion has developed which should have been anticipated before such sweeping commitments were made. By the situation thus created, the country is destined to learn that the day of a university consisting of a professor, a log, and a student is past, if it ever had other than a poetic or imaginary existence. The sad result of this hasty planning, well-meaning as it was, will fill the land with incompetent and disappointed men, and education, industry, and democracy will suffer.

Our concern is increased by the degree to which this superficiality tends to dominate the whole horizon. It is our opinion that social regimentation and every other feature of political tyranny, no matter when or where they may appear, are confessions of a lamentable lack of self-mastery on the part of the people, and all controls are but mute proclamations of a morbid hysteria born of the sense of incompetence. We view peacetime conscription as being just that on a national scale. Hear the speech of Argentine dictator, Peron, spoken at the University of La Plata, on June 10, 1944, in which he said that it is "necessary to orient the professional education of Argentine youth" toward the ideal of "the nation in arms" against the day when "God should decide that the clarion call to war must resound on the banks of the Rio de la Plata." We quote also the words of Dr. Alberto Baldrich, former Argentine Minister of Justice and Public Instruction, cited in the State Department "Blue Book" on the Argentine Situation: "When the sword of the military is unsheathed it is not merely a shining piece of metal but a materialization of the spirit which is present, nothing less than the Fatherland itself. . . . For this reason, to have a Fatherland and to be its soldier is one and the same thing."

In our attitude to peacetime conscription, we should remember that great words are never lacking to men who would hush the fears of the public, and we should be advised by the experience from which the world still bleeds that war preparations always mean one thing—war. When we surrender to the ideal of military supremacy in peacetime the fate of American liberty will already have been decided, for we will at that moment be engaged in a race with political and national disaster.

AN UNDULY PUBLICIZED POLL OF GERMAN OCCUPATION TROOPS

Hitherto we have refrained from discussing the poll of soldier opinion regarding Germany and the Nazi system, because we had the feeling that the opinion was necessarily biased and on many counts irresponsible in its character. We believe that too much importance has been attached to what is an expression of an attitude rather than a judgment based upon an analysis of the facts involved.

Any one who has traveled in Germany will understand soldier reaction to the frank and friendly civilian of that country. In addition, such a reaction was to be expected of a civilian army, tired of military fare and routine, and finding in the contacts with Germans a touch of the homelike friendliness which had been so large a part of their lives before induction into the army. For that reason, the poll was psychologically unfair to the soldier.

For another thing, the poll has been given a rating to which it is not entitled. It assumes that a vast horde of men from farms, factories, shops—all walks of life—were capable of analyzing the deep-rooted philosophy of the Nazi system. It requires no great familiarity with the facts to enable one to understand that the poll reflects an attitude toward a situation—not a social or political philosophy.

But why endorse the Nazi treatment of the Jews? Again it reflects a situation. The wholesome appearing German was present, the Jew was not. Having endorsed Hitler, consistency required the approval of crimes which were not objectively real to the G. I. We believe that the poll reflects an unreasoned emotion and is not entitled to serious consideration.

EVENT IN ETERNITY

This is a book all of us should read. It is a book of our times and for our times. If one read only the Introduction it would be worth while. The book is the expanded form of a course of lectures delivered on the Jarrel Foundation at Emory University some months ago, and is by Doctor Paul Scherer, now of the Union Theological Seminary. He makes Isaiah, rather both Isaiahs, live before us. They are no longer abstractions, no longer great names merely, but men of flesh and blood; not characters striding up and down the stage of history, booming out the doom of judgment to come. They are still men cast in a heroic mold, but men nevertheless. And they were men of such towering stature, because their God was a God of such overpowering majesty and glory. In the first chapter under the caption: "The Glory and Majesty of God," these words run like a theme-song throughout, like "the surge and thunder" of the sea.

Dr. A. P. Hamilton

"What sort of God must He be
'Who hath measured the waters in the hollow of
His hand?' "—40:12.
"Look the nations are like a drop from the bucket,
like the dust on a scale are they counted;
He lifts up the lands of the earth like grains of sand.
The forests of Lebanon would not be fuel enough,
nor all its wild animals victims enough for His
sacrifice.
All the nations are as nothing before Him;
to be reckoned as naught whatever.—40:15-17.

Again, (Is.)

I am God from of old.
Yea, from this day forth, I am;
and there is none that can take you out of my hand;
I work, who shall turn it back?"—43:8-13.

Or this,

"To whom will ye liken God?
To what likeness will ye compare Him?
An idol? A smith casts it,
And the goldsmith overlays it with gold,
and provides it with silver chains."—40:18-19

In the Introduction Dr. Scherer has already given in vivid words the vision of first Isaiah of One sitting upon a throne—high and lifted up, how he saw one day while he was worshipping in the temple the hand which actually held the scepter in its grasp: the real King, the Sovereign on whose will destiny turned; "and the Seraphim before His face, each with six wings, crying Holy, Holy, Holy! There is nothing available to us in any language which can even approach, much less surpass, the glory and stateliness of this whole story of a man caught up out of the noise and tumult of life to stand before the majesty of the Eternal."

But it is in the next chapter "God In History", that he really comes to grips with our own problems of today in the light, the blazing light of second Isaiah's prophecy. He really makes that far-off day come alive again in the busy, pulsing life of our atomic age. It is impossible to read even the first few paragraphs without being gripped at once with the enthusiasm, the sense of urgency, the compelling rhythmic beat of his periods, and eloquence.

A. P. H.

Others Say . . .

WESTMINSTER TO WESTMINSTER

Westminster College in Missouri and her president, Dr. Franc McCluer, are to be congratulated for bringing the attention of the whole world one afternoon last month to a small mid-western Presbyterian College. We hope however, that the world will absolve Dr. McCluer and Westminster College of responsibility for the address delivered there by Mr. Winston Churchill who spoke "as a private citizen", although advance copies of his address were released to the press by the British Embassy in Washington and he was introduced to the audience at Fulton, Mo., by the President of the United States.

We have no quarrel with Mr. Churchill's desire that Britain and America form strong ties of brotherly affection and co-operation. Fraternity and co-operation to good ends always are desirable. There is danger in unity for the sake of power. Mr. Churchill's words at Fulton were not aimed in the direction of world brotherhood. They were words obviously designed to engender hate and suspicion.

One of Mr. Churchill's most dangerous points was his introduction of the spirit of religious intolerance and racial bias. He suggested that the West be aligned against the East. He suggested that "Western Christian civilization" be defended by force.

A theory often repeated in these columns is that which affirms that the Holy Spirit needs no defense of power. Christianity is not defeated by force of arms. It would have been tragic to the extreme if the forces of intolerance and totalitarianism had won the war, but a victory on the side of totalitarianism would not have destroyed the Christian faith. The Christian institutions of the world begin to decay whenever they begin to assume temporal power. There is nothing more vicious than a so-called "holy war," which never is holy.

Mr. Churchill's speech at Westminster College did not make any reference to China, the ally which suffered longest from the war. By inference—although not by specific implication—he abandoned China to the side of the potential enemy.

In this "new world" which civilization is obligated to construct upon the wreckage of an age, Russia and China—and many other nations—are essential parts. There can be international isolationism as well as national. The use of a common language is not an adequate basis for an exclusive alliance of nations.

As the United States prepares to house the world headquarters of the United Nations Organization its citizens may well feel that one of its distinguished unofficial guests has violated good manners in denouncing another guest or group of guests. Still more unmannerly was it to do that in the presence of the official host—the President of the United States.

—Presbyterian Tribune.

SUPPRESSING GAMBLING IN LOUISIANA AS A PUBLIC NUISANCE

Act 192 of 1920 as Amended by Act 120 of 1940. This act as it now stands permits 10 or more taxpayers, whethep natural or artificial persons, and whether citizens or non-residents, to petition the Court for the abatement of the nuisance created by gambling houses aad permits the closing of the building in which the gambling takes place, for one year.

This Act does not depend for its enforcement on the Governor, the Sheriff, Policeman, District Attorney or any other sworn officer of the law. The taxpayers file the suit and the Act further gives preference to the case "over all other matters" and shall "be heard continuously day after day", until finished.

The Act covers all forms of gambling, including slot machines and places where betting is permitted on horse races.

The case of Collins J. Dupuy, et al, versus Frank Tedora, No. 37179 of the State Supreme Court,, (recorded in 15 Southern 2nd series, page 886, 204 Louisiana 560), decided Monday, November 8, 1943, with Judge Odom writing the opinion, is really interesting and you should read this case. Any attorney will look this case up and let you read it in his office from his book. It will open your eyes to the real friends we have in the State Supreme Court.

The ease of enforcement and the certainty thereof removes all excuse for those who want to enforce the law as the Plaintiffs need not be residents of the Parish where the suit is filed.

For instance, if you want to stop gambling in Lafayette, where the College is situated, or at Baton Rouge, Ruston, Hammond, or for that matter any place whether it has a college or not, the plaintiffs need not be residents of the Parish where the gambling is situated. The Plaintiffs, as their excuse for bringing the suit—if they really need one to justify publicly their position—simply aver in one of the paragraphs that they are interested in Southwestern College, etc., or that they have sons or daughters attending the school, etc.

This warning, however, any suit you bring should have five or six more plaintiffs than the ten absolutely necessary, as after the suit is filed efforts will be made to get some Plaintiff to withdraw his or her name so as to make the actual Plaintiffs less than ten.

Places like Laplace, Erwinville, Port Barre, LeBeau, etc., situated along the paved roads where travelers stop for gas should not be overlooked.

Note: Do you want this good law annulled by the Louisiana Legislature this year? Write your State Legislators.

DR. FRANCIS STIFLER ON THE AIR AGAIN

Francis Carr Stifler, secretary for Public Relations of the American Bible Society, will be heard twice daily on Fridays over the facilities of the American Broadcasting Company and its affiliated independent stations, beginning April 5 and ending September 27. This will be the eighth season of Dr. Stifler's talks concerning the Bible.

Under the general theme, "Gems for Thought About the Bible", Dr. Stifler will be heard at 8:55 a. m., EST, 7:55 a. m., CST, and 6:55 a. m. MST and PST.

The second program will be heard at 8:30 p. m., PST, 9:30 p. m., MST, 10:30 p.m. CST and 11:30 p. m. EST. On certain stations the program will be given by transcription, but listeners can check on the exact time by consulting their local stations and daily newspapers.

The Bible is always news. The world's hunger for it today and the determined activities of the Church to satisfy that hunger constitute some of the best news that is breaking.

Dr. Stifler will present fifty-four talks on this popular theme. Included in this list are such provocative subjects as "Has Germany Forsaken the Bible?", "Bible Number 185", "Who Reads the Bible?", "The Bible and Other Best Sellers" On Good Friday the broadcast is titled "Good morning, Mary;" "Let Freedom Ring" is the and the Bible"; "Let Freedom Ring" is the title of the address on Fourth of July and on Labor Day, "The Bible and the Toiler."

Single copies of Dr. Stifler's addresses may be secured without charge by writing the station to which you listen. A small folder, "Gems for Thought About the Bible", listing the entire series of broadcasts, will be mailed to anyone who will write the Radio Department, American Bible Society, 450 Park avenue, New York 22.

"THE LEAVEN"

(Matt. 13-33)

By Rev. C. B. Powell

One of the most amazing statements recently made by a public man was made by Mr. Einstein, when he said that if two per cent of our population should take a personal, resolute stand against another war, it would end war. Whether or not this estimate is accurate, I presume no one of us can say, but there is no doubt of the historical evidence on which the principle of his judgment rests. When the Master in Palestine began calling out his first disciples from the mass of their countrymen he was interested not in quantity but in quality, men who were not afraid to carry the message although it meant persecution and punishment and even death. You will notice that this gave Christianity its start. The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened, quantatively small but vitally active. This is a true simile of the method of Christianity's transformation of the world. Is Christianity working like that now? Take the measure of our American churches. Are we the germinal, a small per cent on which the future of mankind depends? Are we the little group of forward-looking men and women on whom, as on the first disciples of our Lord, has fallen the vision of this great task, so that we are the custodians of these truths, ready to sacrifice all, fame, fortune, or life itself, for these principles which some day shall penetrate mankind, and leaven the whole? Do we answer to this description? We forget the mission left us in the beginning. Was it not a little leaven? Jesus said where two or three are gathered together in my name, I am in the midst. Here again you see the minority, just a small group, but the spirit of leaven. Can the leaven hid in three measures of meal leaven the whole? There is no need of elaborating on the evidence regarding this matter; we only know that it will work. The full force of this truth Jesus put into his own figure of the meal and the leaven. The majority, have been dough, the few have been leaven. This truth of Jesus is deflected from many modern minds because of worship of bigness. Many people are impressed by nothing that is not big—big cities, big buildings, big corporations. We all are tempted to worship size, just simply big things. Think of Paul, in a Roman prison, writing his few letters, but the results! Whoever would have dreamed that that little man with his brief epistles would dig down so deeply, take hold so strongly, permeate so powerfully the thoughts and motives of men? Things that are big are often misleading as to their relation to power. We have in our modern time a vivid illustration of this truth. Whatever else we may think of it, there are a few incidents in the history of mankind like it. Gandhi, confronting the British Empire, the greatest empire in history, stands over against one man. He will not fight with outward weapons. Paul said to that little group of Philippian Christians, we are a colony of leaven, thrown out as pioneers in the midst of an unChristian world to represent the ideals of faith, and the way of Christian living, and a noble life until the earth shall be the Lord's and the fullness thereof.

Let us for our own sake, and the sake of our own generation, see if we can recover even a little of the meaning of that saying of Jesus, "The kingdom of heaven is like unto the leaven which a woman took and hid in three measures of meal till it was all leavened." Thank God, the Church, those who are loyal and true to this cause and the principles of righteousness above everything else, have been the leaven and will continue ever to be.

Father, let Thy kingdom come—
Let it come with living power.
Speak at length the final word,
Usher in the triumph hour.

Oh, what long, sad years have gone
Since Thy Church was taught this prayer;
Oh, what eyes have watched and wept
For the dawning everywhere.

Empires, temples, sceptres, thrones,
May they all for God be won;
And in every human heart,
Father, let Thy kingdom come.

Because a path is difficult and dangerous, we must not avoid it but only ask if it be the right path.—Selected.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. Sidney A. Seegers is engaged in Easter services this week at Columbia, La., where he is doing his own preaching and the singing is being led by Judge V. M. Mouser.

A note from Mrs. C. M. Martin, Meridian, Miss., reports a hail storm the morning of April 11. For a time the storm threatened to be serious, but it passed without serious damage.

Mrs. Bessie C. Williams of Victoria, Miss., says that she has been ill recently, which we regret to know, but we deeply appreciate the assurance that she enjoys The Advocate more and more each week.

Mr. and Mrs. T. W. Lovett of Baton Rouge, La., place us in their debt for a good word concerning the pleasure which they find in this paper. It is a joy to serve those who find pleasure in what we do.

Rev. A. L. Meadows requests the change of his paper from Benton, Miss., to 3910 7th St., Meridian, Miss. We have not had official announcement, but we presume that Bro. Meadows is serving Fifth Street Church, Meridian.

Rev. J. P. Bonne-Carrere, pastor of the Bethel charge in the Baton Rouge district, was in the city on last Friday to see his physician. Bro. Bonne Carrere has not been well lately and his physician advised him to take matters easy.

Rev. A. P. Stephens, evangelist to the North Mississippi Conference, is giving his entire time to evangelism. He has a number of meetings scheduled, but still has some open time which he will be glad to use to help those who may need his assistance.

Dr. R. H. Harper, Mansfield, La., paid a pop call at the Advocate office on last Friday morning. He was seeking a place for storing the reserve copies of the Journal of the Louisiana Conference which became necessary on account of the printers going out of business.

Rev. J. E. J. Ferguson, pastor Brooklyn charge, reports a splendid meeting at McLaurin, Miss., where he had the assistance of Rev. Charles Assaf. Although he is but half through with his evangelistic campaign he has already exceeded the number of additions expected of his charge.

Miss Mary Mims, one of the choice women of Louisiana Methodism, who is connected with the L. S. U. Extension Department, sends us a subscription for her sister, Mrs. Waltice Scott, Rt. 6, Mansfield, La., and with it a message to the effect that the entire family enjoys the Advocate.

Mr. Fletcher S. Jackson, a Methodist long and favorably known in East Mississippi, spent the winter at St. Petersburg, Fla. He and Mrs. Jackson still own their home in Brooksville, Miss., but they are going to Blue Ridge, N. C., where he will have work, presumably with his son, who is general secretary of the Assembly now under the auspices of the Y. M. C. A.

Rev. G. A. Morgan is much delighted with Jennings, La., and the people of his new charge. The full askings for world service have been accepted, which is double the amount for last year, and salaries have been increased at least 25 per cent. Bro. Morgan reports 18 additions this year, with more to be received on Palm Sunday and Easter.

SHREVEPORT DISTRICT CONFERENCE CONFERENCE

Dr. A. M. Freeman, district superintendent, announces the Shreveport district conference at Broadmoor church, Shreveport, La., May 31. This, of course, will be a one-day conference.

SEASHORE DISTRICT CONFERENCE

Rev. J. L. Neill, district superintendent, has announced the Seashore district conference at First Church, Pascagoula, Miss., on June 13. It is to be a one-day conference.

NOTICE—BOARD OF CHURCH EXTENSION

The executive committee of the section of the Board of Church Extension of the Board of Missions and Church Extension, North Mississippi Conference will meet at Charleston Methodist Church, Charleston, Miss., on April 30th at 10 a. m. Any church desiring a donation or a loan will please send in their application. Blanks may be obtained from either the chairman of the board, or E. L. Jernigan, secretary.

J. O. DOWDLE, Chairman.

MEMORIAL SERVICE FOR RUFUS BYNUM

A packed house attended the Memorial service at Rienzi Methodist Church the fifth Sunday in March, in memory of Rufus Bynum, who was a ministerial student at Millsaps College before leaving for the Navy. He was on the Scorpin which went down two years ago. He was reported missing along with his crew. It was not until two months ago that he was reported dead by the government. Rufus was the son of Mr. and Mrs. G. W. Bynum who at that time lived at Rienzi but have since moved to Corinth.

Dr. M. L. Smith, president of Millsaps College, made the talk.

REV. M. NASH HAMILL, P. C.

ROBERT MARION DAY

Last week we carried a brief notice of the death of Robert Day, son of Rev. and Mrs. E. W. Day of Rayne, La. Robert was killed in a motorcycle crash near Yuma, Ariz., Sunday night, March 31. He had been in the U. S. Navy about three years and had not been home for more than two year, having never visited the family since they moved to Rayne. He was on leave and on his way to visit his family when his motorcycle collided with an automobile. He was just a little less than 20 years old, a yeoman, and was in clerical work in the admiral's office aboard ship. He saw action in the South Pacific and was in the water for five days after one battle.

His funeral was held in the Methodist Church at Rayne, La., on Sunday morning, April 7, at 9 o'clock. Dr. Guy M. Hicks, district superintendent, conducted the services and was assisted by Rev. W. H. Giles, pastor of First Church, Lafayette. Other ministers present were A. M. Martin, A. J. Martin and C. J. Thibodeaux. Following the service the body was carried to Monroe, La., and buried in Riverside Cemetery. The American Legion acted as a guard of honor and assisted in the burial service.

I do not believe that it is possible to develop the kind of character that can lead the world out of its present chaos, without the religion of Jesus, not as lip service but as Christian personality. — Ernest M. Ligon.

LUZIANNE
COFFEE
100% GOOD

LOUISIANA VETERAN REPORTS

Dear Dr. Duren:

Just a word to let you and the brethren know just how we are getting on in the retired field. We are keeping busy in the Lord's Kingdom, teaching the men's Bible class. Preaching when the brethren invite us.

The good Baptist preachers and their churches have been using us quite a bit. We spent Sunday, March 7th, with Bro. A. A. McKnight and his good people at Leesville. McKnight is doing a fine work at Leesville. Received some 25 or 30 on profession of faith Sunday, March 7th, at the 11 o'clock hour.

Just let me say this, Dr., that we are ready to fill any brother's pulpit during vacation time. Then some of the preachers may want to hold some revival meetings. If so, get in touch with us and dates will be fixed if possible.

We are in the best of health and are doing our best to carry on for the Lord. We are praying that great things might come from the Crusade for Christ.

Yours truly,
LASTIE N. HOFFPAUIR.

Many, La.

GREENWOOD DISTRICT YOUTH RALLY

About four hundred young people, counselors and pastors, attended the Greenwood District Youth Rally, April 5, in Greenwood Miss.

The theme for the evening was "Serving With Christ." Miss Willie Frances Coleman, district director of youth work, presided. A lovely musical program was given by the young people from various places in the district.

The high light of the evening was the inspirational address on life service by Rev. James W. Sells, Atlanta, extension secretary for the Southeastern Jurisdiction. Bro. Sells presented the need of the church for volunteers for life service and challenged the young people to think seriously of religious work in choosing a life vocation.

At the close of the meeting the young people gathered in the social hall for refreshments which were served by the Greenwood young people.

—Reporter.

PASTOR'S MESSAGE—CENTENARY COLLEGE

The history of Centenary College is one of the most romantic stories of all time, a story which covers a period of more than one hundred years, the most decisive years in the life of this nation. We are happy in the knowledge that during this period, when the foundations were being laid and the idealism of America was taking shape, Centenary College was standing for all that was highest and best, not only in governmental affairs, but in human experience as well. It was founded upon the principle that men make a nation and that to know the truth not only makes men free, but opens up highways which lead to a larger and richer life for all. Here is an institution which believes that spiritual realities represent the supreme values in life. Believing this, it endeavors to give to all students a spiritual interpretation of our world, thus making life itself something sacred and divine. In doing this Centenary College is in step with Christ, whose words concerning the sacredness of human life, and the holiness of childhood was the thing that gave birth to the educational idea of Christianity. Centenary College has stood in the past and it stands now for Christian education.

DR. F. M. FREEMAN,
Noel Memorial Church.

Shreveport, La., April 7, 1946.

ON A WIDE CIRCUIT

by W. W. Reid

EASTER'S MESSAGE

The red-lettered New Testament indicates the principles, the precepts, the commands and the admonitions which Jesus gave to his disciples and, through them, to us. They are all we have in His own words, but they constitute the message sent through Him by God to man.

All the too-short years of His ministry Jesus spent in telling and living and exemplifying that message—that Good News the dead, it was this same message, this central purpose of His mission, that was upon His mind and heart. Meeting some of the disciples upon the road, He talked with them again of the Good News, and gave them—simple, unschooled laymen that they were—the greatest commission ever given man: "Go ye into all the world, and preach the Gospel to every creature."

And Mark, in the last verse of his narrative, tells us, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following". While the "Acts of the Apostles" is a detailing of some of the results that followed the disciples' obedience to that Easter commission. . ..

The commission to "Go preach" is as much a part of the Easter story as is the rolling away of the stone. Perhaps in the pageantry with which we observe Easter, we sometimes fail to remember that it is the birthday of the missionary cause, and that that cause is the basic purpose of Christ's church.

The Easter commission is the "charter" of the church of which you are a member in your communtiy. As that church goes forth in the community to preach the message to every man and woman and child, to serve their needs as Jesus served human need—spiritual and physical—it finds the Lord working with it (as was promised), and the genuineness of the Gospel and of the resurrection and of the commission itself are "confirmed" by the changes taking place in human life, individually and collectively.

The Easter commission is also the "charter" of the missionary and benevolence agencies of th echurch—in the Methodist Church, the "World Service Agencies." Through them the local churches—yours and others—unite to "go forth" and to preach and to serve co-operatively.

The follower of Jesus, the Christian obedient to His Easter commission, therefore, proclaims the Gospel message in two ways and in two fields; by his own words and life and deeds in his immediate circle, his home and business community; and by his support of the American-wide and worldwide enterprises of the church.

HOWDY, FOLKS.

I've just been a-settin' here a-thinkin' about the reconversion program of the church. I suppose she's going to have one, don't you? If business is going to reconvert from war activity to peacetime work (nobody quite knows how or what will be changed in the process), then I think the church ought to reconvert too. But from what to what? You know this is something to which men need to give more than their minds in discussion; it requires their hearts in action.

I noted recent figures which indicate that at present there are 74,000,000 church members in America—more than half the population of our country—and the largest membership ever. But where are the results? It seems to me that many people doing God's work, in God's way backed by God's power, ought to straighten out our country in less than no time. Her mark should be seen in the business life of our people, in the recreational and social life of a community, and within the family life of our homes. That isn't quite the picture, however. There must be a broken connection somewhere.

Perhaps the church needs to be reconverted from the general to the particular; from the everything to the something; from seeking to please men, to her first task—striving to serve God by meeting the deepest spiritual longings of men. Maybe here's what ought to be done; but where do we begin? The records of members may show 74,000,000 names; but the records of the results do not indicate that many persons. And it takes more than a name on a church book to win a soul for Christ; to remove places of vice and evil from a community or to go about doing good. It requires a person strengthened by the power of God to do what needs to be done through the church for the world.

LISTEN—The church is you, and you, and you. It is not a building of beautiful architecture that has no life; but it is a Person in whom there is New Life—Life that comes down from above, born of the Spirit of God, and strengthened through a deepening faith and abiding fellowship in him. It can never be some person who is lax in his duties and responsibilities to both God and man. And any reconversion program for the church, and the kingdom of God, must begin with the kind of person you are, wherein the ashes of experience become a burning passion for all that God can mean for you, and then through you to others. The life of the church in every age has been strengthened by great challenges that have come from without—but there has always been life within waiting to burst forth in new endeavor and with renewed purpose. Such a need and challenge is present today. And it is your responsibility and mine to help rekindle the spark—to help bring back renewed life—so that the full power of God can be released through the church which Christ came to establish in the world.

A Corn.
—Religious Telescope.

The day returns and brings the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonoured; and grant us in the end the gift of sleep.—Stevenson.

PERSONAL NOTES AND INCIDENTS

The **Methodist Messenger** for April 12, lists the names of 110 members whom Dr. Dawson received into the membership of First Church, Shreveport, during the month of March.

Rev. H. L. Norton, retired member of the Mississippi Conference, who has been living at Baton Rouge, La., asks us to change his paper to Glenmora, La. This we take to mean that Bro. Norton is serving that charge as a retired supply.

Dr. and Mrs. Charles Murray of Ripley, Miss., visited Mr. Vance Murray, their son, and his wife, in New Orleans last week-end. Mrs. Murray is a sister of Rev. R. P. Neblett of the North Mississippi Conference. Mr. Vance Murray is still in the service.

Rev. Milton J. Peden, in announcing revival services for Lewis Memorial Church, Calhoun City, Miss., asks the prayers of the Christian people that their expectations of a great revival may be fully realized. The meeting will begin on May 12, with Evangelist James M. Smith doing the preaching.

Rev. Elmer C. Gunn, pastor, received a class of thirty children into the membership of Carrollton Avenue Methodist Church, New Orleans, on Palm Sunday. The members were received at a special service, and the list brought the number of members received since Conference to a total of one hundred and forty.

COLUMBUS DISTRICT CONFERENCE

The Columbus, Miss., District Conference has been announced for Louisville, Miss., on May 21-22. Dr. Curtis, the district superintendent, says that they are going back to a two-day district conference, and will open at 10 a. m. Tuesday and adjourn at 3 p. m. Wednesday.

COLDWATER CHURCH TO BROADCAST SERVICE

The Coldwater Methodist Church will present a Special Easter Service April 21, 9:30 a. m., over Radio Station WREC, Memphis, Tenn, 600 on your dial. This program will originate from the main auditorium of the church. The public is invited to worship with us at this hour.

JOHN M. McCAY,
Director.

DEATH CLAIMS MISS ANNIE LAMPHARD

With the passing of Miss Annie Lamphard, Louisiana Methodism and the cause of French missions lost a deeply consecrated and devoted worker. Miss Lamphard began her career at Mary Werlein Mission under the late Miss Mary Werlein. She was educated for mission work by Mrs. Christian Keener, and she had been a teacher at the French Mission school in Houma for the past eighteen years. She was stricken with what appeared to be an attack of gall bladder trouble, was rushed to a New Orleans hospital, where she died on Sunday, April 7, from pneumonia, with heart complications, about twelve hours after she was admitted to the hospital. Funeral services were conducted from a New Orleans mortuary establishment and burial was in a city cemetery.

MISSISSIPPI CONFERENCE FIRST LABORATORY SCHOOL

Congratulations to First Methodist, Columbia!

The evening of March 30 the teachers of the Children's Division, the faculty, pastor and the district superintendent met to familiarize themselves with the procedure of the week. Monday through Friday the children came for an hour—3:30 to 4:30 p. m. The teachers and parents observed and participated during this hour and remained to evaluate and plan for the next session.

There were classes for the nursery and juniors. Mrs. Roy Scales, director of Children's Work in the Louisiana Conference, was instructor for the Nursery; Jennie Youngblood, Conference director, for the junior group. There were 12 in attendance; eight credits received.

Since we could have the children for only one hour, we chose to use church school material. The children were not "guinea pigs". They enjoyed this opportunity for study and fellowship. We feel that the effort is worthy of duplication. It is a splendid opportunity for workers to share in their attempt to become better teachers.

Jackson District Vacation School Work shop will be conducted at Galloway Memorial Methodist church, 10:00-12:00 a. m., May 9. Announcements have been mailed to pastors and Children's Division superintendents.

Meridian District Vacation School Workshop, held at Central Church, Meridian, April 9, was a profitable day. The spirit and response was fine! Meridian District has led the conference for three consecutive years in the number of churches providing schools. Plans are made to reach a number of churches that have never had a school. Two or three young ladies are giving some time for this effort.

Seashore District Vacation School Workshops are scheduled:

Columbia, 7:30 p. m., April 22.
Lumberton, 10 a. m., April 23.
Picayune, 3 p. m., April 23.
Gulfport, 7:30 p. m., April 23.
Biloxi, 10 a. m., April 24.
Pascagoula, 3 p. m., April 24.
Hurley, 7:30 p. m., April 24.
Lucedale, 10 a. m., Apfil 25.
Broome School, 3 p. m., April 25.
Wiggins, 7:30 p. m., April 25.

Units to be studied and leaders:

Kindergarten—The World About Us—Helen Flynt, Columbia.

Primary—Outdoors in Palestine—Mrs. K. A. Parent.

Junior—Praise ye the Lord—Jennie Youngblood.

Intermediates—Becoming a Person—Rev. Murray Cox.

DR. J. C. HAWK, CHINA VETERAN, PASSES

The Rev. John Crisman Hawk, D.D., veteran missionary and evangelistic leader of the Methodist Church in China and Manchuria, died in Marion Hospital, Marion, Va., on April 5, after a brief illness. He had returned to the United States in 1943 on the repatriation ship "Gripsholm", after release from internment by the Japanese near Shanghai.

Dr. Hawk, who first went to China in 1905, under the former Methodist Episcopal Church, South; had been distinguished for his marked success as the director of mass evangelistic meetings in both China and Manchuria—gatherings at which large numbers of Chinese were enrolled as Christian learners and afterward were instructed for church membership. After directing evangelistic work for the Methodist Episcopal Church, South, for a number of years, he had charge of the Five-Year Evangelistic Campaign in which all Protestant churches of China participated with marked success. He carried on his ministry while stationed in Changchow and Shanghai, China, and in Harbin, Manchuria.

With the beginning of the war between China and Japan, Dr. Hawk became actively engaged in bringing physical relief—food, clothing, and housing—to millions of refugfees left in the Shanghai area by the onrushing Japanese forces. He served also during this period and until his internment by the Japanese as the only Methodist evangelistic worker in the large Huchow, district. Here, despite constant danger, he traveled the district, encouraging the Chinese workers, and holding large evangelistic meetings.

Dr. Hawk was born in Blountville, Tenn., March 12, 1878. He was educated at Emory and Henry College and the Theological School of Vanderbilt University. Emory conferred the degree of Doctor of Divinity upon him in 1926. He was a pastor in the Holston Conference before his appointment as a missionary.

Dr. Hawk was married in 1905 to Miss Jean Buchanan of Glade Spring, Va., who survives him. He is survived also by two daughters and a son.

Funeral service was held in First Methodist Church, Marion, on April 7, and interment was in Emory, Va.

ELLIOTT L. FISHER

The Rev. Elliott L. Fisher of Sacramento, Cal., prominently identified with rural activities of the Methodist Church, has been elected superintendent of the Department of Town and Country Work of the Division of Home Missions and Church Extension and will come to the Board of Missions and Church Extension on June 1 from the superintendency of the Sacramento-Nevada District of the California Conference.

As vice-president of the Methodist Rural Fellowship and an associate member of the Bishops' Committee on Rural Work, Mr. Fisher's leadership in rural work is widely recognized. He is chairman of the Commission on Town and Country for Northern California Council of Churches and a member of the Western Farm Economics Association, Rural Sociological Society, the Farm Bureau and of the Grange. He is a trustee of the Pacific School of Religion, Berkely, Calif. He contributed to the Town **and Country Pulpit**, edited by Dr. A. H. Rapking.

As a pastor Mr. Fisher has served in various points of the California Conference, among them the Greenville Circuit, Daly City, Tracy, Marysville, Clarksburg, Willow Glenn and 20th Street, San Jose.

Born in Alameda, Calif., Mr. Fisher was educated in the public schools there and attended San Jose State College and the College of the Pacific in Stockton. His theological training is from the Pacific School of Religion and the Kimball School of Theology. He and Mrs. Fisher have four children.

GOLDEN CROSS WEEK, MAY 12-19

NORTH MISSISSIPPI CONFERENCE GOLDEN CROSS HOSPITAL
METHODIST HOSPITAL, 1265 Union Avenue, Memphis, 4, Tenn.
MR. J. M. CREWS, Superintendent.
$111,085.45 in Golden Cross Work Done in 1945.
North Mississippi Methodist, take your full share of this noble work in 1946. Enroll in the Golden Cross.
$1.00 Adults. 25c Juniors.

Union Avenue View of Main Hospital Building.

EYE, EAR, NOSE and THROAT UNIT,

MADISON AVENUE.

MODERN EQUIPMENT.

SUPERIOR STAFF.

SCHOOL OF NURSING,

METHODIST HOSPITAL,

MISS JESSIE P. NORELIUS,
Director.

VACANCIES IN NEXT CLASS.

If Interested, Write.

North Mississippi Conference Pastors:

Order Golden Cross Envelopes from Mr. J. M. Crews at above address, and give your people an opportunity to enroll in the Golden Cross.

TINSLEY B. THROWER, Conference Director, Golden Cross, Kosciusko, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Zone Program, Second Quarter

Theme: "Now is the Day."

Theme Song: "O Zion, Haste."

Purpose: "To put into action the ideals, vision, inspiration and spiritual values of the Sixth Annual Meeting of the W. S. C. S."

1. Worship: "Pour out the soul for them in prayer victorious."—2 Cor. 6:2.

2. Meditation: "Freely have we received, freely must we give."

Organization:

Hymn: "Must Jesus Bear the Cross Alone."

3. Report of conference:

(a) The mechanics of the meeting: Reports and recommendations.

(b) The eye and emotional appeal: Music, fellowship. flowers.

(c) The underlying values behind the mechanics and emotions.

Hymn: "Are Ye Able."

4. The Crusade of Evangelism. (Inspirational talk or playlet).

Lunch

Hymn: "O Zion, Haste."

1. Discussion: "Our Committees and their Purpose and Function."

(a) Study and Action Committee.

(b) Membership Committee.

(c) Fellowship Committee.

2. Presentation of Special Memberships.

3. Consecration Service: "The Peace that Passeth Understanding."

Hymn: "Above the Hills of Time." (If possible, have a cross; if not, an open Bible).

Consecration prayer and benediction.

(The playlet below has been written by the Main Street Biloxi W. S. C. S. for their zone meeting, and they are sharing it).

"My Boy"

Scene: An ordinary living room in a comfortable home. Mr. Ashton comes in holding a folded newspaper. He walks back and forth, beating the paper against his hand; he is evidently deeply disturbed. Mrs. Ashton comes in looking nervous. She sits in a chair. Mr. Ashton looks at her for ten seconds, then speaks.

Mr. Ashton: "Tell me exactly what happened—and don't beat about the bush—and don't try to make excuses for Fred. I know he must have done something pretty bad to get the Probation Officer after him."

Mrs. Ashton: "I don't know exactly what happened—but I know that Fred wasn't to blame."

Mr. Ashton: "You don't know anthing of the kind. Suppose you tell me what you do know. Where was Fred when you first saw him?"

Mrs. Ashton: "He was sitting on our side steps next to the garage. His clothes were all torn and his face and shirt was covered with dried blood. I was scared to death. I thought sure he'd been run over, or something."

Mr. Ashton: "What time was it?"

Mrs. Ashton: "About six-thirty. I was hurrying because I was late and had to get our supper."

Mr. Ashton: "Where had you been?"

Mrs. Ashton: "Shopping with Nell Bradley. I took Fred in the bathroom and was washing his face and trying to clean him up when the telephone rang. It was the Probation Officer. She had been trying to get you and me. I know that awful Jones woman called her as soon as she saw me turn into the driveway. She's a snooper—"

Mr. Ashton: "Never mind the Jones woman. What did the Probation Officer say?"

Mrs. Ashton: "She said that Fred had got into a fight with some boys on Cedar Street. She said they threw rocks at automobiles that passed and at people. She said they broke a window in a woman's house. Fred had told me the boys said that he threw that rock. Fred didn't throw it, and that's what the fight was about."

Mr. Ashton: "When did this happen?"

Mrs. Ashton: "About eleven o'clock this morning."

Mr. Ashton: "Eleven o'clock? Why wasn't Fred in school?"

Mrs. Ashton: "He said that he had the stomach-ache and his teacher excused him at the first play period and he came home."

Mr. Ashton: "Why didn't you put him to bed, as we agreed we would do when he pretends he is too sick to go to school?"

Mrs. Ashton: "I didn't know about it—I had lunch with Nell before we went shopping."

Mr. Ashton: "Why don't you go ahead and tell the whole truth! You played bridge all the morning before lunch, and then went shopping all afternoon. You've been gone from home all day."

Mrs. Ashton: "What if I have! I am not a slave, am I? I have to have some pleasure —and what about yourself? Where were you all afternoon? And you don't stay at home one night in two weeks and you know it!"

Mr. Ashton: "My job is to make a living for us and I have to work awful hard to do it. I do provide you with a comfortable home, a car to drive, plenty to eat, and decent clothes for you and Fred. What if I do play golf? After all, what do I get out of life, anyway? And my only boy arrested like a common tramp! My folks were never rich, or prominent, but there has never been a jail-bird among them."

Mrs. Ashton: "There hasn't been any jail-birds in my family, either!"

Mr. Ashton: "What did Fred say?"

Mrs. Ashton: "He wouldn't say much. He was mad because he couldn't get in the house. He said he had the stomach-ache and wanted some medicine and when I wasn't at home, he went to a boy's house on Cedar Street and the boy's mother gave him some medicine."

Mr. Ashton: "What else did he say?"

Mrs. Ashton: "That's about all. I was in a hurry and I guess I was impatient. I scolded him and he said I jerked his sore arm and he cried and I had to slap him, and then the telephone rang."

Mr. Ashton: "And then I suppose you sassed the Probation Officer?"

Mrs. Ashton: "Don't say 'sass,' George. It sounds so common. Of course, I wasn't going to let her tell me those dreadful things about my own child! Why, she even said he'd been drinking! The very idea! A thirteen-year-old boy! And she said we'd have to bring him to the Juvenile Court tomorrow morning at nine o'clock."

Mr. Ashton: "What made her say he'd been drinking?"

Mrs. Ashton: "She said that she smelled it on his breath."

Mr. Ashton: "Agnes, do you think he could have got that bottle of brandy we bought to make cocktails?"

Mrs. Ashton: "O, no. I keep that locked in the buffet. Besides, he couldn't get in the house because the doors were all fastened."

Mr. Ashton: "A little boy coming home sick and finding nobody at home and all the doors locked against him—I wonder what it was that the Probation Officer smelled on his breath?"

Mrs. Ashton: "Maybe it was the medicine the woman gave him for his stomach-ache."

Mr. Ashton: "What did she give him?"

Mrs. Ashton: "I don't know."

Mr. Ashton: "It could have been whiskey."

Mrs. Ashton: "Why certainly it wasn't! People don't give whiskey to other people's children."

Mr. Ashton: "Well, something has happened. My boy has been arrested and you and I don't know a thing about how it happened. Agnes, we are on the wrong track somewhere. Nothing like this has ever happened in my family."

Mrs. Ashton: "Don't keep harping on that! My family is just as good as yours, even if they didn't go to church every time the door opened, as your father and mother did. None of my people have ever been arrested. You needn't try to blame this on me."

Mr. Ashton: "I am not trying to blame it on you. Fred is our boy and I am just as responsible for him as you are, but I've failed somewhere—a thirteen-year-old boy wouldn't be arrested in a drunken street fight unless somebody had failed to do their duty somewhere. I don't know what to do. I don't know where to turn. I need help, and I don't know where to get it."

Mrs. Ashton: "I don't know, either—I couldn't stand to go to your people or mine about it. And I can't go to the neighbors, for they are all against me. That Jones woman has poisoned their minds against me —why, even tells it we leave Fred alone here every night!"

Mr. Ashton: "Well, don't we?"

Mrs. Ashton: "We don't until he's sound asleep."

Mr. Ashton: "My own father and mother wouldn't have left me alone when I was thirteen years old—I used to complain because they made me go to church and Sunday School. I used to think they went too much themselves. I used to say they shouldn't give so much of our hard-earned money to the church. Maybe they knew more about it than I did—maybe I should have paid more attention to them; maybe they were investing in the future."

Mrs. Ashton: "That's what those people said who came to see us about two months ago to try to get us to join the church. They said we'd be 'investing in the future' —remember, we said that they were only trying to get money for the church?"

Mr. Ashton: "Yes, I remember them.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALLIAN BLVD., DURANT, MISS.

Letter from President, North Mississippi Conference

Corinth, Miss. ,April 2, 1946.

My dear Co-workers:

One of the best Annual Conferences in the history of our woman's organization has just closed. Those of us who attended feel "keyed-up," as Mrs. W. M. Alexander would say, and are enthusiastic about our duties. Let us pray for more zeal, more love, more patience and more spiritual power as we enter into a new year of work in our Master's Kingdom.

Some of the goals toward which I hope we may strive this year are:

1. A more earnest study of the Bible, a more devout observance of the Quiet Hour each day so that "our souls may catch up with us," a more carefully planned worship service in connection with each meeting of the society, and an active participation in the plans for evangelism as suggested by the pastor of each congregation

2. A check-up on the church membership and an invitation to each woman who is not a member of the society already to pledge of her prayer-life, her money and her service to God's cause.

3. An increase in the number of approved study classes, and in the number of members who subscribe to and read The **Methodist Woman** and the **World Outlook.**

4. More activity as a result of a study of the plans of the Christian Social Relations and Local Church Activities.

5. That a spirit of service be cultivated among the children, the young people and youth as well as the adult groups of each congregation.

6. That our pledges be paid up to date and that each of us will get such joy from our giving this year that we can truly say "It is more blessed to give than to receive", and "It is in giving that we receive".

When you read this, some of you if not all of you will have had your district meetings. You will have your legislation in hand, you will know what your duties are, and it will be your privilege to work out plans to suit your local situation in your department.

If at any time you need further guidance in planning the work of your particular field, do not hesitate to write to your conference officer. She will be glad to help you. (The list of newly elected officers has been printed.)

In the language of our Jurisdiction President, Mrs. Ratliff, "Let us study anew the treasures that lie in our hands—treasures of time, influence, talent, money, and prayer life, in relation to our world needs, and consecrate our sense of stewardship anew."

I covet your prayers and your co-operation as we work together seeking to become instruments of peace in a world full of doubt, suspicion and insecurity.

I love each of you,

MRS. W. R. McCORMACK,
President.

A Message of Importance

Do you know:

That of the 2100 students at Mississippi State College, 641 of them are Methodists? That there are 300 Methodist wives of State students? That there is no special Methodist worker among this group?

That of the largest enrollment in the history of the University of Mississippi, 551 of them are Methodists? That there is no Methodist student worker at Ole Miss?

That there are 150 Methodists among the 500 students at Mississippi Southern? That Delta State has a large Methodist enrollment?

That M. S. C. W. has 376 Methodist students? But that the active Wesley Foundation, with a full-time director, reaches over two-thirds of these 376? That 50 Methodist girls attend noonday prayers at the Wesley House every day? That the Wesley girls are participants in the activities of the Columbus churches? That eleven of the sixteen Caravaners from North Mississippi last summer were Wesley girls from M. S. C. W.? That other girls from the Wesley do volunteer summertime service through Lisle Fellowship, Methodist work camps, assemblies, camps in conference? That the active Wesley Foundation program is training ground for capable local church leadership?

That there are full-time Baptist and Presbyterian workers in all four-year State colleges in Mississippi? That in all of these colleges, with the exception of M. S. C. S., Methodist student leadership is channeling its service through the YMCA and the YWCA because there is no Methodist organization which challenges their loyalty? In recognition of the need for full-time Wesley Foundation directors at Mississippi State College and the University of Mississippi, plus the need for part-time workers at Delta State and Mississippi Southern, the Inter-Conference Commission on Student Religious Work is asking Methodists of Mississippi for financial aid. The Boards of Education of the two Mississipp Conferences are putting $3000 into student work at the present time. The Inter-Conference Commission is asking them for $6000 more. The W. S. C. S. in each conference is being asked for $1000, which will make $10,000 available for student work in our State colleges each year.

A special committee was appointed at the recent conference of the W. S. C. S., and this is their recommendation for our answer to this call. Your local society will present this need to your church by May 19, will receive your church's contribution, and send it to Mr. T. E. Lott, Columbus, Miss., who is treasurer of the Inter-Conference Commission. Your student secretary will report to the Conference student secretary, Sue McCormack, Box 182, Tupelo, the amount you contributed. Please mark your contribution as Wesley Foundation Fund.

The need is so great and you can help so much. Let us determine that the next school year will begin a new day for Methodist student work in Mississippi.

Scarritt College for Christian Workers, Nashville, Tennessee.

Miss Bonnie Bishop, daughter of Mr. and Mrs. C. R. Bishop of Houston, Miss., and a graduate of Wood Junior College, Mathiston, Miss., has been elected senior member of the Journalism Committee of Scarritt College, Nashville, Tenn.

Early election of officers to serve the one organization of the student body is the custom at Scarritt College for Christian Workers, located in the Regional University Center in Nashville, Tenn. The new officers assume their responsibilities in April i norder to serve with the retiring officers during the last quarter of the academic year.

Miss Bishop is registered at Scarritt College where she is taking professional training to render full-time social-religious service. A large number of students are candidates for foreign and home service under Boards of Missions of various denominations. Others will serve in places of need in the United States as directors of Religious Education, teachers of Bible in schools and colleges, conference and church council workers, in urban settlements and church homes, in rural services wits foreign language groups, industrial groups, general rehabilitation service, and in many other capacities.

Religious work provides young people a wide choice for careers of Christian service with privileges and responsibilities in keeping with their abilities. The young people of today assume an important part in the forward moving program of building a better world order for the future.

Perfect valour is to do without witnesses what one would do before all the world.—Ezra.

The fellow who continues pulling on the oars does not have much time to rock the boat.—The Ansars.

For years two monks lived together in concord and amity. The monotony of their manner of life finally moved one to say, "Let's get out of the groove of our humdrum round of daily tasks and do something different—let's do as the world does." Having lived the sequestered life so long, the other monk inquired, "What does the world without do?"

"Well, for one thing, the world quarrels. . . . See that stone? Place it between us and say, 'The stone is mine'." Willing to accommodate his friend, he said, "The stone is mine." Pausing for reflection and feeling the compulsion of the years of friendship, the monk who suggested the quarrel concluded, "Well, brother, if the stone is thine, keep it." And thus ended the quarrel.—John Riebe, Moody Monthly.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The following article was written by a member of Bishop Martin's church in Wichita Falls, Tex., after he was elected to the episcopacy:

BISHOP PAUL E. MARTIN
A TRIBUTE

The life story of Bishop Paul E. Martin is an interesting one. Endowed with fine native ability, possessed of deep consecration, and an unusual capacity for hard work, Bishop Martin has had a career of steady expansion and great accomplishment in the Methodist Church. He was born at Blossom, Tex., December 31, 1897, the son of Dr. Charles E. and Mrs. Willie Black Martin. His father was a leading physician in North Texas and his mother came from a prominent family of that same section. He received his primary education in the schools at Blossom and Paris. He was married to Miss Mildred Fryar, his childhood sweetheart. He served three years as superintendent of the schools in his home town. Beginning his work as a minister at the Cedar Hill Methodist Church near Dallas, after completing his work at Southern Methodist University for his A.B. and B.D. degrees, he served increasingly larger pastorates, until at the time of his election to the episcopacy, he was the pastor of the First Methodist Church at Wichita Falls, Tex., where he was in his sixth year.

Possessed with a great vision for the Church, Bishsop Martin has the practical ability to make these dreams materialize. During his pastorate at First Methodist Church, the church has been dedicated and the most modern aid-conditioning equipment installed. The parsonage, dining room and kitchen have been renovated, the offices refurnished, and many other improvements made to make the church plant more attractive and useful. Plans and subscriptions are well under way for the completion of a wing of the Educational Building to make it a real youth center for the city. The church has increased its subscriptions to all the causes of the church at large, and its members have made some magnificent contributions to different institutions and causes of the church. Many lovely features have been added to the worship services of the church, such as the stately Lily Processional on Easter and the Christmas Candle Lighting Service.

Planned by Bishop Martin and Mr. and Mrs. J. J. Perkins, the establishment of the Perkins Lectures at First Methodist Church marked an event unique in Methodism. A magnificent gift by Mr. and Mrs. Perkins established a trust fund, whereby an outstanding spiritual leader will be brought to First Methodist Church for one week each year. The Lectureship was endowed by Mr. and Mrs. Perkins to honor their friends in the Wichita Falls area, and already their gift has paid large dividends in the life of the community, with Dr. Roy L. Smith and Bishop Edwin Holt Hughes as the first two speakers.

The congregations at First Methodist Church have been the largest in the church's history during Bishop Martin's pastorate, and thousands of young men from Sheppard Field have been numbered among the worshippers. Bishop and Mrs. Martin receive letters from all over the world from young men whom they have served. The Soldiers' Lounge in First Methodist Church was established even before the U. S. O. was opened in Wichita Falls.

Bishop Martin has a great zest for life and enjoys many unusual experiences. Last summer he preached at the Bloys Camp Meeting in the Davis Mountains. This Camp Meeting has a permanent site and has been held for over fifty years. Its unusual story has been featured in **The Saturday Evening Post.** While living in Greenville, Bishop and Mrs. Martin spent three months in Europe and have stored in their memories the lovely pictures of a pre-war Europe. Bishop Martin served as president of the Knife and Fork Club of Wichita Falls and its membership grew to have a long waiting list under his leadership.

Bishop Martin has served for the last two years as president of the North Texas Conference Board of Education. He is a member of the Board of Temperance, the Board of Education, the Board of Missions and Church Extension, a member of the Federal Council of Churches of Christ in America, and is a trustee of Southern Methodist University and of Centenary College. He was a delegate to the last three General Conferences of the Methodist Church and to the Uniting Conference in Kansas City. Bishop Martin as a young man entered the service during the first World War and was a second lieutenant at its close.

Mrs. Martin is a very capable and lovely woman and is equally beloved with Bishop Martin in the pastorates they have served. By her friendliness and many acts of kindliness, Mrs. Martin has contributed greatly to the success of their ministry wherever they have gone.

Bishop and Mrs. Martin spent nine and a half years in Wichita Falls, where Bishop Martin served as district superintendent for four years and as pastor of the First Methodist Church for five and one-half years. They were regarded as great community assets and were beloved by the city's entire citizenship.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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ALVA ROY HUTCHINSON

Dr. Alva Roy Hutchinson, superintendent-elect of the Department of City Work of the Division of Home Missions and Church Extension, will come to the board on June 1, assigned to special tasks in the Department of City Work, working with the present superintendent, Dr. Channing A. Richardson, until December. Dr. Hutchinson comes to his new responsibilities from the superintendency of the Oklahoma City District, Oklahoma City, Okla., where he has had an exceptional record in city administration, having organized the new City Missionary Society of Oklahoma City. Much of Dr. Hutchinson's efforts during the war years was devoted to the organization of new congregations and the building of churches to house them in areas affected by shifting populations due to war industries and military settlements.

Under Dr. Hutchinson's leadership the benevolent giving of the district increased approximately 300 per cent and the total salaries for the district increased from about $66,000 to $110,000. A new district parsonage was also bought and paid for.

Before going on the district in 1941, Dr. Hutchinson served as pastor of Epworth Church, Oklahoma City. He had previously served a number of pastorates, all in Oklahoma, with the exception of his first charge, which was in Tucson, Ariz. Other pastorates were in Goodwell, Morris, Hugo and Clinton.

During the first World War Dr. Hutchinson fought with the 47th Infantry as a lieutenant in the line.

Dr. Hutchinson is a graduate of Emory University, Georgia, where he received his liberal arts and Ph.B. degrees and his B.D. degree from Candler School of Sacred Theology. He previously attended Reinhardt Preparatory School and College, Walaska, Ga. He also holds a master's degree in sacred theology from Union Seminary, New York City.

Dr. Hutchinson is the son of the late Mr. and Mrs. John W. Hutchinson of Haralson, Ga. He and his wife, the former Miss Wilma Mitchell of Calhoun, Ga., have two sons, James Mitchell, now serving with the United States Navy, and Myles, at home.

SUNDAY SCHOOL LESSON

(Continued from page 13)

to doubt the reality of this wonderful thing that had taken place, they entered at last into the fullness of fellowship with their Lord, the fellowship of unquestioning faith, of perfect confidence.

Theologians tell us that from this hour on the disciples were transformed men. On Good Friday and Black Saturday they were defeated, hopeless and afraid. But when they had found complete assurance and perfect fellowship in their risen Lord they became dauntless and went out to capture the world of their day for their Christ, and to write the most glorious chapter in Christian history.

It is this perfect assurance that is lacking in our Christian faith today. It is time that we, His followers, cry out to the world "The Lord is risen indeed", and with the same transformation that took place in the disciples, once they were fully convinced; we too could find fellowship with Him, and in that fellowship work a mighty work in our time. Let us too be assured at this Easter time, 1946.

There can be no true friendship without virtue.—Selected.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, APRIL 21, 1946

By W. C. Newman

FELLOWSHIP WITH THE LIVING LORD

Lesson Text: Luke 24:13-21, 25-31.

Golden Text: "They said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?"

The lesson text given us for this Sunday recites a simple but dramatic story. It is the story of two friends of Jesus returning to their home in utter dejection, as dear friends would do following the burial of one they loved. We must catch something of their dejection if we are fully to understand their subsequent joy upon finding that he whom they thought to be dead forever was really alive forever.

W. C. Newman

We who, all our lives have heard the Resurrection story, will find it difficult to feel the hopelessness and inconsolable sorrow that was theirs. Therefore it is difficult for us to know the full joy of the Resurrection. But if we can stretch our imagination so as to be, ourselves, in the company of these two villagers traveling the rough mountainous path which led from Jerusalem to Emmaus, and talking together of the terrible tragedy that has overtaken them, we may be able to understand and enter into their happiness at finding him alive forevermore. Let us try to see what was in their hearts.

Fellowship in Sorrow

First of all they were prepared for fellowship with Jesus by the anguish through which they had so recently passed. "Jesus himself drew near and went with them", is the way the Scriptures put it. But behind these words there is the implication that Jesus is more near to us in our sorrows than at any other time.

For one thing, of course, our hearts are softened and made more sensitive by pain and sorrow. I do not say that God sends tragedy upon us in order to soften our hearts. I hesitate to speak for God in that way. I only know that in the hour of my deepest grief I am more ready to listen to Him than at any other time.

Nor will I say that Jesus is more ready to come to us at any one time than at any other. That would seem to me to be unfair to Him. I think He is always ready to come to us. "Behold I stand at the door and knock," He said, "If any man hear My voice and open the door I will come in to him." Nevertheless I do believe that He stands near the sorrowing so that it will not be difficult for them to reach out toward Him in supplication.

It was so with these two weary travelers on the way to Emmaus. Their grief was so acute that they talked excitedly together about the tragedy that had overtaken their Lord. The Greek words, which are translated "while they communed and questioned together" are said to mean literally "throwing words at one another". Not angrily, but in unbearable pain, they were speaking out their doubt and dismay. And "Jesus himself drew near and went with them". In such simple words do the Scriptures recite the blessed fact of His fellowship with them in their sorrow.

The Fellowship of the Weary Way

Not only were these two simple folk carrying heavy hearts because of their mourning for the dead Christ, they carried weary hearts because their hope in Jesus had been so bright and now their hope was as dead as they thought him to be. As they trudged that hard mountain path they were weighted down with the burden of frustrated hope.

"But we trusted that it had been He which should have redeemed Israel." It requires only a little imagination to read into these words the despair that had gripped these Israelites who so short a time ago had put all their faith in Christ.

May me not truly compare these two people with millions of people in our world today? Hope for a peaceful golden age of the world burned brightly in all our hearts a few short weeks ago when the news of the war's end was brought to us on the wings of radio. Now it looks as if almost any day might bring war again, and a more terrible one than we have known before. Everywhere people are speaking either doubtfully or cynically. Few are the hopeful voices to be heard.

I do not think that God sent the war upon us in order to make us more willing to receive his fellowship. Nor do I think Jesus is more willing today to draw near to us than He was before war came. But it is a good time, in our doubt and despair, to ask Him to give us His fellowship, and if we will He will not deny us.

Fellowship in the Breaking of Bread

Over and over in the Scriptures, bread has been used as a symbol of fellowship. Jesus expressed His compassion for the multitudes on the mountainside by breaking bread, and blessing it, and giving it to them to eat until all had plenty. In that last hour of fellowship with the disciples before He went into the garden for His night of agony alone, it was in the breaking of bread with them that He found consolation. And it was in the breaking of bread that He asked us to renew that fellowship with Him ever so often in order that our remembrance of Him might be kept always vivid and fresh.

So His fellowship with these two people of Emmaus rose to its height and climax when, at their invitation, He sat at the table in their home and took bread and blessed it and break it and gave it to them. It was at this instant that they finally came to recognize Him as the risen Lord.

How did this simple act open their eyes so that He whom they had thought to be a perfect stranger is now revealed to them as the risen Christ? Was it that they recognized some familiar gesture of His hand? Was it that when He blessed the bread He used the same words of blessing that He had used when He fed the multitude and when He instituted the Last Supper. Or was it that now they had given Him this full evidence of their hospitality, He himself made the revelation?

We cannot fully say. Perhaps it was a little of all of these things that opened their eyes to His identity. But we are safe in saying that the breaking of bread, one of the homeliest and yet most necessary acts that we perform, may shut people out of our fellowship, or may draw them into our fellowship. It is exactly at this point that our hospitality either expands until it extends to all men and to God, or else contracts and excludes all except a chosen few, and perhaps excludes God.

Our social snobbishness, our egotism, our selfish indifference to the hungry millions, many of whom are starving for the want of the scraps from our table—these are but some of the ways by which in the breaking of bread we may shut out the fellowship of the risen Lord.

Fellowship in Assurance

But the fullness of joy was not yet to come to these citizens of Emmaus. As quickly as Jesus revealed himself to them, He left them, vanished from their sight, and their doubts were renewed. Unable to contain themselves, though weary with their journey and with their grief, they immediately rose up and set out in the night to go back to Jerusalem that they might tell the others of this strange thing that had happened to them, and find out, if they could, the meaning of it all. Here they found the eleven disciples, as well as others of the friends of Jesus, and they all shared their stories together. As they were reassuring each other, Jesus himself stood in the midst of them and spoke to them, showing them His hands and His feet with the still inflamed wounds. Unable any longer

(Carried forward to page 12)

HEADQUARTERS
for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
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CATALOG ON REQUEST
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THE CHRISTIAN FIRESIDE

THE WHITE POTATO

The white potato, now our largest vegetable crop, was first seen by white men just 400 years ago. It appears to have been native along the Pacific Coast of South America.

The first printed record of the potato is found in Pedro Cieca de Leon's Chronicles of Peru, first published in 1553.

Cieca joined the Spanish invaders and conquerors in 1558. As the army moved southward through Ecuador, Peru and Bolivia the chronicler saw potatoes growing in the fields of the Incas. In some sections of the high Andes potatoes were then, as now, the chief food of the natives.

The Spanish writer surmised the potato had then been under cultivation in those regions for centuries. Even 400 years ago, according to Cieca, there were different varieties, some with white skins ,others red and still others dark and purple bordering on black.

Among the Incas, potatoes were not cooked, but were cured by frost and then dried—the original potato chips. The Indians brought guano from the sea islands and they maintained elaborate systems of irrigation for the cultivation of potatoes.

It was not until about the time of our Civil War that a Negro chef introduced modern potato chips in America.

This vegetable acquired the misnomer Irish potato from the fact that the Irish were the first Europeans to recognize it as a staple food.

Botanists have never been able to identify the true wild progenitor of the white potato.

Curiously enough, the sweet potato, our second largest vegetable, also does not grow anywhere in the wild state and its history is equally obscure.

In fact, the word "potato" was first applied to the sweet potato, a native of North America and the West Indies. It is derived from the native Haitian name.

Some of the Indians north of Mexico cultivated the sweet potato before they came in contact with the whites.

Sir Walter Raleigh is supposed to have introduced the sweet potato into England about 1600, although sometimes the honor is attributed to Sir Francis Drake about 1580. A statue to Drake at Offenberg in Germany bears the inscription: "Sir Francis Drake, Introducer of the Potato into Europe in the Year of Our Lord 150."

In those days the word "potato" always referred to the sweet potato and not to the white or Irish kind. When Shakespeare had Sir John Falstaff say in The Merry Wives of Windsor, "Let the sky rain potatoes," he referred to what we know as sweet potatoes.—The Educator.

"What is the mortar board I hear mentioned so often?" asked the little girl.

"I'll try to explain," said Miss Cayenne, "although it is a slightly complicated matter. A mortar board carried by a builder often has cement on top, and worn by a college professor often has concrete under it."—Exchange.

INTER-CONFERENCE STUDENT MEETING

The Inter-Conference Student's Movement Commission of Mississippi met at Winona, Miss., on March 23, 1946, with the following members present: Rev. S. H. Caffey, Rev. W. J. Cunningham, Rev. P. H. Grice, Rev. A. C. Bishop, Rev L. D. Haughton, Bob Conerly and D. T. Ridgway. Mr and Mrs. Dan Comfort, Ernest Bufkin, Miss Elizabeth Tittsworth and Miss Mary Charles Anderson were present by invitation. Rev. S. H. Caffey, president, called the meeting to order. Rev. L. D. Haughton led in prayer. D. T. Ridgway was elected secretary. Bro. Caffey stated the purpose of the meeting, explained the enlargement of the commission at the last meeting of the Mississippi and Norh Mississippi Annual Conferences, and introduced each person present.

Reports were given on student work, Rev. L. D. Haughton reporting for Mississippi Southern, Rev. P. H. Grice on Mississippi State, Rev. W. J. Cunningham on the University of Mississippi, Bob Conerly on Copiah-Lincoln Junior College, and Miss Elizabeth Tittsworth and Miss Mary Charles Anderson for M. S. C. W.

A motion was made by Rev. A. C. Bishop, and seconded by Rev. W. J. Cunningham, that the commission approve, that provision be made for a full-time worker for both Mississippi State College and University of Mississippi, and that the commission proceed with plans to secure the money to make this possible. The motion carried.

Rev. S. H. Caffey, after Miss Tittsworth and Miss Anderson had been excused, proposed that Miss Tittsworth's salary be increased a reasonable amount. Rev. P. H. Grice moved that Miss Tittsworth's salary be increased from $1800 to $2100, effective May 1, 1946. Rev. L. D. Haughton seconded the motion, and the motion carried.

The meeting adjourned for lunch. After lunch the meeting was called to order by Bro. Caffey. Rev. W. J. Cunningham requested that $3000 be appropriated for student work at the University of Mississippi. Rev. P. H. Grice requested that a Wesley Foundation be established at Mississippi State College, that a young minister be provided as director and that $3000 be allocated for this work. Rev. A. C. Bishop moved that $6000 be asked of the Mississippi and North Mississippi Conferences for student work at the University of Mississippi and Mississippi State College. Rev. W. J. Sunningham seconded the motion, and the motion passed.

Rev. L. D. Haughton requested that $600 be asked for student work at Mississippi Southern. Rev. P. H. Grice moved that $750 be asked for student work at Mississippi Southern. Rev. L. D. Haughton seconded the motion. Rev. A. C. Bishop moved that an amendment be offered to include $500 for student work at Delta State College. The amendment was accepted, and the motion carried.

A request from Rev. F. M. Casey, pastor of Ellisville Methodist Church, for aid in providing a worker for student work at Jones Junior College, was passed on by the secretary. Rev. L. D. Haughton moved that a committee be appointed to study the Junior College situation and report to the next meeting in September. Rev. P. H. Grice seconded the motion. The motion passed. Rev. A. C. Bishop, D. T. Ridgway and Miss Elizabeth Tittsworth were appointed as a committee to investigate the Junior College situation.

A motion was made by Rev. W. J. Cunningham, and seconded by Rev. P. H. Grice, that the total askings for student work in Mississippi be divided by two, this sum to be approprated by the Mississippi and North Mississippi Conferences. The motion carried.

A motion was made by Rev. P. H. Grice, and seconded by Rev. W. J. Cunningham, that a committee be appointed to inform the Methodist people of the situation on college campuses. The motion carried, and Rev. W. J. Cunningham, Rev. L. D. Haughton and Rev. S. H. Caffey were appointed as this committee.

A motion was made by Rev. W. J. Cunningham, and seconded by Rev. A. C. Bishop, that the secretary have a copy of these minutes published in the New Orleans Christian Advocate. The motion carried.

A motion was made by Rev. P. H. Grice, and seconded by Rev. W. J. Cunningham, that the Woman's Society of Christian Service of the Mississippi and North Mississippi Conferences each be asked to allocate $1000 to student work to promote new work. The motion was passed.

The minutes were read by the secretary and were approved. The meeting adjourned.

D. T. RIDGWAY,
Secretary.

FOR WANT OF A CHRISTIAN HOME

In the District of Columbia our Board of Parole is holding in prison a number of youth who are ready for parole but whose homes are so filthy, indecent otherwise unfit that it is not felt safe to release them. And people wonder what is the cause of juvenile delinquency!—Exchange

MIKE AND FRECKLES

A Washington newspaper pictures a 5-year boy in a police station, hugging his dog Freckles tightly. Why the tight hug? Because the dog was the only one left to love him. "Police say that Mike's father and mother are estranged. The father left Mike and Freckles with a friend who can no longer care for them." So the police station is the only home. And we wonder what causes juvenile delinquency! The unloved child of today is the criminal of tomorrow.—Presbterian Tribune.

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NELLIE BURTON NEILL
(1856-1946)

By Geo. H. Jones

To the profit of all something could be said of her father, Reuben G. Burton, who was a pioneer medical doctor and local Methodist preacher; of her mother, Mary Ellen Thompson, a kinswoman of Geo. H. Thompson of our Mississippi Conference; of her brother, Martin Luther Burton, who received me as a six-year-old lad into the church; of her husband, Charles Flournoy Neill, a staunch, beloved, and honored elder of the Presbyterian Church; of her two daughters, Mary Ellen (Mrs. Eley) and Ruby, both of whom preceded her in glory; and of the ones she leaves behind—her oldest son, John Lambert, in whose district parsonage home she spent the closing years of her life; and Charles Lamar, Martin Luther, George Thompson and Alexander, other noble sons; her sons' wives, and her grandchildren. But I write only of her.

No more consecrated person have I ever known. She lived exactly eighty-nine and a half years, and all of them were given to the service and glory of God. I wonder if there was ever a time when she was not conscious of the fact that she was a child of God, and I am sure that there never will be a time when she will not be at home in His presence. Even her last doctor remarked that no longer are people made of such materials and such quality as was she.

I would not unduly eulogize. She had lived more than three-score years and ten when I first met her—to be her pastor six years and to be rather intimately acquainted with her as long as God blessed us by her mortal presence. But I do know that her every breath was a consecrated one, that her every thought concerning others was one of kindness, and that her every ambition was to be of help to others and to be of some worth to her Master. Time after time I visited her in her home and in the homes of her children, and never once did I leave without having received a blessing. In my possession and in the possession of her loved ones are poems and prayers and letters, in her own handwriting, that will hold their fragrance for years to come, inbreathed by her own Christlike personality.

During the latter years when she was more or less confined to her room (no longer able to be active about her own home and garden and church and community), those who knew her best say that she read the Bible, the hymn book, and occasionally another book or two of devotional nature, for from two to five hours a day. Moreover, to the last of her days she sewed for others and made her own clothes. The activity of this shut-in period could have been prefaced only by long years of consecration to God and active good will toward His children.

Though born near Quitman in Clark county, Mississippi, more than three-score and ten of her years were lived actively at Montrose in Jasper county. Early in her girlhood she purposefully gave herself to God and identified herself with the Methodist Church there (then called "Price's Chapel"), and she departed this life its longest continuous member. It was said that she was the first in her whole section of the state to wear the white ribbon symbolizing temperance and the pledge of total abstinence of the W. C. T. U. Moreover, on good authority we have it that hers was the longest continuous membership in the Woman's Society in the entire state of Mississippi, her activity dating back to the very organization of the Woman's Foreign Missionary Society.

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At the close of the first hour of a bright, new "Lord's Day" (February 24) from the hospital bed in Gulfport she went to be with her Redeemer and to sing the song of Moses and the Lamb—but not until, in her feeble way, she had sung for days with her Roman Catholic nurse many of the great hymns of Zion, and until another nurse had testified that one could not live with her fifteen minutes and be an atheist.

On her last birthday (August 24) it was the privilege of Bishop Decell to visit her and receive a blessing therefrom. Within a few days he sent her a delightful little book, **From Sunset to Dawn,** by Leslie R. Smith (Abingdon-Cokesbury) which she read over and over again. Through poetry and prose the little book imparts such thoughts as death is natural, necessary, and even best—both for the departed Christian who continues to live and serve in the Father's presence, and for the loved ones who are left behind to count their blessings, to trust God, and to attain the gift of character and of assurance and of joy.

It is, as she would have it, even so. She has gone **From Sunset to Dawn.** All who knew her "arise up and call her blessed". "Give her the fruit of her hands; and let her own works praise her in the gates" of the New Jerusalem.

"What wondrous love is this!
O my soul, O my soul.
What happiness, what bliss!
O my soul, O my soul.

A TRIBUTE TO MRS. MARSHALL E. BURNETT

Many friends throughout Mississippi were made sad by the news that Mrs. Marshall Burnett had been translated from this life to the fuller life with all the redeemed of God on March 5, 1946.

Lillie was born at Fern Springs, near Louisville, Miss., December 20, 1905. She and Marshall were united in holy wedlock November 26, 1924. To this union were born four children. Two died in infancy. Two of the finest boys the world affords were reared in this most happy Christian home. They are Marshall, Jr., age 20, a World War II veteran who served in Burma for about a year, and James, age 13.

Mrs. Burnett became ill on last Christmas Eve. She was taken to Anderson's Infirmary in Meridian, where she underwent a serious operation which revealed an advanced stage of malignancy. She fought a losing battle for life. She wanted to live and she clung to life as long as possible. Toward the end she said, "Marshall and I have some plans for the Lord's work and our boys' education that I would like to help to realize, but I am ready to die and I want the Lord's will to be done". With the poet's words:

My Jesus as thou wilt! O may Thy will
be mine!
Into Thy hand of love I would my all
resign.
Through sorrow or through joy, conduct
me as Thine own;
And help me still to say, "My Lord, Thy
will be done."

Nobody ever gave up more in proportion than the Burnetts did to enter the ministry. They had a thriving business and a lovely home in Meridian which was exchanged for a pastorate of $500 per year. The husband and father went back to school and graduated from high schcool. Then they moved to Jackson where he entered Millsaps College. Mrs. Burnett worked hard in the home as well as in the parish in order that her husband might continue his school work. Many of the pleasures that most people enjoy were sacrificed for the Kingdom's sake. Never did she lose faith and courage.

My Jesus, as Thou wilt! tho' seen thro'
many a tear,
Let not my star of hope grow dim or
disappear.
Since Thou on earth hast wept and sorrowed
oft alone,
If I must weep with Thee, "My Lord,
Thy will be done."

When the Burnetts were assigned to the Clinton charge the Clinton church was a half-time church, paying only $600 per year with no parsonage. But within a short time the Clinton church was set aside as a station. A lovely brick parsonage was purchased and the salary is now $1800. The church, under their leadership, has grown by leaps and bounds. The membership is proud of their pastor and family. Many of the members had said to the writer before Mrs. Burnett's passing: "The Burnetts are a perfect family.

Mrs. Burnett was an ideal homemaker. In the home a warm cordiality was felt at all times. The strongest ties that ever held any persons bound her and each member of the family.

In the church Mrs. Burnett was found faithful. She loved the work. Even before her husband entered the ministry she worked in the church schools along with her husband, at Fifth Street and Hawkins Memorial Churches in Meridian. They were just as prompt and loyal there as they have been since they entered the ministry. The M. Y. F. and the W. S. C. S., under the leadership of Mrs. Burnett, have made unusual progress in the Clinton church. The church misses her in a profound way, but the people are striving to carry on the work that she had begun. Recently, the Burnetts organized a new church in the Van Winkle community which is a subdivision of Jackson. Mrs. Burnett is due a share of the credit for this new church, for she took a great interest in same and when she was not with her husband visiting in the interest of the work she was holding him and the people up to a throne of grace in prayer. Marshall is one of the best pastors and preachers in the Conference and much of the credit goes to his lovely helpmate whose influence will live on forever.

The funeral was held in Fifth Street Church, Meridian, with Rev. J. W. Leggett, Jr., in charge, assisted by Revs. Guy Sigrest, Roy Wolfe, J. L. Carter and the writer. About thirty other ministers of the Conference were present as honorary pallbearers. A large crowd of friends and relatives attended. Her friends were legion, as was manifested by the magnificent spread of flowers. Her body was tenderly and beautifully laid to rest in the Magnolia Cemetery in Meridian, Miss.

The most striking note of the funeral talk was that: "Many people live a long time but do very little living; whereas many people live only a brief time but do a great amount of living." This was appropriately used. Though Mrs. Burnett was only 40 she had begun to live long before her going. Her life was replete with beautiful experiences. She lived for other people. She may be described in the words of Macaulay: "Her face was handsome, her port majestic, her temper sweet and lively, her manners affable and gracious. . . . The stainless purity of her life and the strict attention which she paid to her religious duties were the more respectable because she was singularly free from censoriousness. . . . Assured that she possessed her husband's entire confidence and affection, she employed all the influence which she derived from her pleasing qualities to gain the hearts of the people for him." Words are inadequate, though chosen from the best of linguists to pay tribute to this friend. Her theme was: "My Lord, Thy will be done."

My Jesus, as Thou wilt; all shall be well for me;
Each changing future scene I gladly trust with Thee.
Straight to my home above I travel calmly on,
And sing, in life or death, "My Lord, Thy will be done." W. N. PURVIS.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

have never been able to get them off my mind; I was sure of myself, then. I thought I could not possibly need any more than I had. I was so proud of our home, and you, and Fred—and now look what has happened! My boy! My boy!"

Mrs. Ashton: "It is more than I can bear!"

(A knock is heard—they look at each other in dismay).

Mrs. Ashton: "It is that Jones woman; I'm not going."

Mr. Ashton: "It is the Probation Officer; we'll have to face it."

(Mr. Ashton goes to the door and returns with two women from the church. He and Mrs. Ashton are acquainted with Mrs. Miller, who introduces Mrs. Barton to them. After greetings, they all sit down).

Mrs. Miller: "We have been talking with Mrs. Gregory, the Probation Officer, about the boys' trouble down on Cedar Street; she has agreed to parole your boy, Fred, to you on certain conditions, and you won't have to take him to the Juvenile Court tomorrow morning."

Mrs. Ashton: "Not take him to Court! O, thank heaven!"

Mr. Ashton: "What are the conditions?"

Mrs. Miller: "You must promise that you will look after him more closely. You must see that he is in school and see that there is someone at home to meet him when he gets home. And you must keep him off the streets at night unless you are with him."

Mrs. Ashton: "But he never goes out at night! I put him to bed myself; he always makes a fight about it, but I always see that he is in bed."

Mr. Ashton: "We do not always see that he stays there."

Mrs. Miller: "I am afraid that you are right, Mr. Ashton. Fred has been seen on the streets several times as late as 10 and 11 o'clock. The Probation Officer says she brought him home herself one night after you had put out the light and gone to bed."

Mr. Ashton: "We had put out the light—but we had not gone to bed. Did the Probation Officer tell you exactly what happened today?"

Mrs. Miller: "'Yes, she did."

Mr. Ashton: "Will you tell us, please?"

Mrs. Miller: "Fred told his teacher that he was sick and she gave him permission to come home. Jacky Murphy, who lives over on Cedar Street, came with him. When Fred found his mother was not at home, he went to Jacky's house. Mrs. Murphy, who believes a little whiskey is the sure cure for every ailment, gave him a 'toddy" for his stomach-ache, and when she wasn't looking, Jacky and Fred got the bottle and made some more toddy and drank it. They went out and found some rough boys and got into trouble; Jacky thought that it was Fred who threw the rock that broke Mrs. Van Dusen's window, but it was the Hallihan boy. Mrs. Dusen happened to be looking when he threw the rock and identified the boy."

Mrs. Ashton· "I knew that it wasn't Fred."

Mr. Ashton: "But it could have been."

Mrs. Miller: "The Probation Officer tried to tell Mrs. Ashton how it happened, but she was too angry to listen, so she was forced to tell her to bring him into court."

Mr. Ashton: "How did you church ladies come to get mixed up in it?"

Mrs. Miller: "I am the secretary of Christian Social Relations in our W. S. C. S. The Probation Officer called me to see if I could help her with these boys. It is her policy never to make a juvenile arrest until she has exhausted every other means of taking care of the boys. I tried to get Fred to go home with me today when he couldn't find either of you, but he did not want to go. He said he wanted to stay here by himself until you came, so I left him here on the porch."

Mr. Ashton: "And we were both late getting home. Ladies, I don't know what to say about this; I know that I have neglected my boy; I don't know where I went wrong. I know I love my boy; we have always tried to give him everything that he wanted. My wife and I were saying just before you came, that we needed a friend—we need help and we don't know where to get it."

Mrs. Barton: "There is a friend to whom you can go—in every joy and every sorrow that you have. He is ready to help you, to comfort you, and to guide you. I'd like to tell you about Him."

Mr. Ashton: "You mean the church?"

Mrs. Barton: "I mean Jesus, our Saviour. He is the Head of the Church and the Church is the means through which He works, but it is Jesus, Himself, that I want you to know."

Mr. Ashton: "I know what you mean. My mother used to talk like that; she knew Jesus—I know that she did. I used to believe in Him, too—I still do. I suppose that I mean that I believe in believing in Jesus. I drifted away. I knew when those people came to see us, that we ought to do something about it—I knew that I ought to change my way of living. I have come to see that a man must have something bigger than himself to believe in."

Mrs. Barton: "We all need something bigger than ourselves. We need a love that is greater than our love, and a strength that is greater than our strength. This world is too complicated for us to try to live in alone. We need some one to help us and to keep us—someone who cares for us and is concerned about us—such a one is Jesus."

Mrs. Ashton: "I know what you say is true, and I'd give my life for such a one."

Mrs. Barton: "All you need to do is give your life to such a one—He gave His life for you. He suffered and died on the cross so you could have forgiveness for your sins. Jesus wants you to have a lovely home—lovely material things and lovely in the deep spiritual things that abide, such as joy and peace, and security. Jesus wants to safeguard your boy by providing him with Christian parents who will give a right example of conduct. He wants your boy to have a stable, strong character that will be a shield against the evils of this world."

Mr. Ashton: "But how can I get back that which I threw away? I've had my chance—how can I hope for another?"

Mrs. Barton: "He has promised: 'Though your sins be as scarlet, they shall be made as white as snow.' All that you have to do, is to look up and trust Him."

Mr. Ashton: "I do trust Him, Mrs. Barton. I think that I always have, even when I was far away from Him. Something in me kept yearning—longing—in spite of my selfish love of pleasure—and pride. I won't ever get that far away again. Please, won't you pray for me? I am beginning to feel a heavy weight dropping from me."

Mrs. Barton: "Indeed I will! And you can pray for yourself right here in your own home."

Mr. Ashton: "A family altar! We had one in my parent's home—how I've missed it!"

Mrs. Ashton: "George, do you know how to start a family altar in our home?"

Mr. Ashton: "Yes, I haven't forgotten. And I am going back to the church and the pastor will help me and the good people of the church will help me." (To Mrs. Miller) "You can tell that Probation Officer she won't have to worry about my boy again. I am going to look after him. I am going to see that he has a chance from now on—the same Savior that helped my father bring me up, will help me with my boy; I know He will."

Mrs. Ashton: "And you can be sure that he will not be given toddy again for the stomach-ache."

Mrs. Miller: "Mrs. Murphy will never give it to another boy. When I told her what had happened, she poured her whiskey down the sink. I saw her do it. She says she is going to ask God to forgive her for having it in her house."

Mrs. Barton: "God works in mysterious ways—the Lord needs people like you in His Kingdom, Mr. Ashton. There is great rejoicing that He has found His own."

(The ladies get up to leave).

Mr. Ashton: "Bless you for coming here! You have indeed come on an errand of love and mercy; you have put hope and joy into our hearts. Before I sleep tonight, I will make peace with my Lord. I will remember the things that I learned at my mother's knee and teach them to my boy."

(They bid each other "Good night," and the ladies leave).

Mrs. Ashton: "George, can you help me to know Jesus? I want Him, too."

Mr. Ashton: "Yes, we will find Him together. Then we can lead our boy. We will all go to church and to Sunday School; we will conduct ourselves just as we want our boy to do; we will make our home a REAL home whose cornerstone is God. And we are going to take care of our boy—with the help of God."

Mrs. Ashton: "Let's go to his room now and see if he is asleep."

Mr. Ashton: "My boy!"

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade for Christ

THE LIVING CHURCH

"To be in the company of God's friends is a good way of keeping near Him; it is of the greatest advantage, as I know from experience."—Saint Teresa: "The Way of Perfection."

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for all that has come to me through the fellowship of Christian hearts, for all that has confirmed my own feeble faith, strengthened my wavering purpose, kindled to a flame again the dying embers of my love. And even if I sadly feel that I myself have nothing to tell to others of Thy loving ways, no secret word of Thine I can impart to them, suffer me yet to keep company with Thy friends, listening to what they tell of Thee, and made bold by their testimony still to hope in Thy mercy. Amen.

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NEW ORLEANS 12, LA.,
THURSDAY, APRIL 25, 1946.

Has it all Been in Vain?

Has what been in vain? Why the beautiful Passion weeks during which we were brought so close to the suffering Saviour, and the glorious Easter festival which proclaimed His victory over death and sin. That part of the Church Year, which again lies behind us, brings to a climax the story of redemption. It moves us, as nothing else can, to repent of our sins and to lay hold on salvation. What sin can do is made so plain in the history of the Passion. Equally plain is the fact of divine love, which has procured redemption through Christ's blood, even the forgiveness of sins. The impressions of that sacred season must still be vivid. The question is in order: Has it all been in vain?

We know that for many it has not been in vain. They have found new faith, new love, new hope, new courage and new strength through the Gospel that has been so fully and so freely preached to them. They have knelt at the cross and secured a deeper insight into the weakness and hopelessness of human nature, their own included. They have peered into the empty tomb and gone away with a new assurance of salvation.

But in the life of ever so many others nothing has happened. What they have seen and heard has made no permanent mark. They were interested, they were affected, but that is as far as things went. No further result can be recorded. They are no better than they were. And that may mean that they are worse than they were. Always it is a dangerous matter to receive God's grace in vain.

The post-Easter slump in church attendance indicates that the number of those for whom it was all in vain is not inconsiderable. Instead of coming during the week and on Sunday, it suddenly is too much for many to come only on Sunday. Something is decidedly wrong there.

Each one may well examine himself and prayerfully ask: Am I one of those for whom it has all been in vain? Or have Lent and Easter, 1946, really brought something new and fresh and vital into my spiritual life?

—The American Lutheran.

WALLET OF THE WEEK

FUR SEAL HUNTING in the Pacific ocean assumed the proportions of a business enterprise about 1870 and it continued from 1870 to 1911, when seal hunting was abolished by international agreement. The two main herds of seals were known as American and Russian and both had their breeding grounds in the Bering Sea. The American herd migrated off our western coast as far south as Santa Barbara, Cal., and the Russian herd followed the Kuriles off the coasts of Japan and south to the Island of Georgia and the Shetland Islands. The Indians were very expert with harpoons, and the white men used Winchester rifles and eight-gauge double-barreled shotguns. The Japanese occupation of Attu pointed to control of the Pribiloffs—the seal capital of the world.

* * *

THE ALASKAN GOLD RUSH had for its inspiration the earlier trek to California across the wilds of the West then unsettled and the hunting ground of Indians. There were some things about the Alaskan gold fields which were more spectacular than anything found in California. For one thing, a single nugget taken from "Anvil Creek" weighed one hundred and eighty-two ounces and sold for three thousand two hundred and eighty-five dollars. No doubt the fortunate prospector had every sensation of having discovered a gold mine.

* * *

THE SABBATICAL YEAR, one of the ancient customs of the Hebrews, was revived by the recent pilgrimage of people to Jerusalem from all parts of Palestine for the celebration of "Hakhal", renewing the observance of the conclusion of the Sabbatic agricultural year of Biblical times. These were said to be the first celebrations of the kind to be held since the destruction of the Temple. Many details of the celebration of the early days were doubtless lacking in the revived custom.

* * *

INDIAN FREEDOM, says an exchange, will require much more than the willingness of Britain to grant it. It is alleged that there are a bare six million Christians in a total population of four hundred million. They lack, therefore, one of the basic factors in making freedom and democracy workable. The high figure which expresses India's illiteracy and the great number of irreconcilable social, racial, and religious differences seem likely to make the Indian agreement stipulated by Britain impossible.

* * *

MIDDLESEX COLLEGE, in Massachusetts, according to newspaper reports, may become a Jewish Liberal Arts university. It is to be taken over by a Jewish group with substantial backing, and should the plans be consummated, the institution may become the first American university designed to serve the Jewish people. It appears that the thought of the promoters is that such an institution would at least do something to remedy a situation encountered by Jewish students at independent and nonsectarian universities. Among Jewish leaders there seems to be some uncertainty as to the wisdom of such a course based upon such support.

EGYPTIAN SOCIAL CONDITIONS offer as little for the solution of the problems of that ancient land as does its capricious change in political administrations. Three-quarters of its estimated eighteen millon people live on the land. One-half of one per cent of the landowners hold about thirty-seven per cent of the cultivated areas, rents are exorbitant, peasant indebtedness is oppressive, and illiterarcy and disease prey upon the health and destroy the social and economic effectiveness of the rank and file of the people.

* * *

AN INDEPENDENT KURDISH STATE was not an idea originated by the Russians, as too many suppose, for it was brought before the Peace Conference in 1918 by General Sharif Pasha, self-appointed representative of Kurdish interests, and a treaty was entered into providing for the drafting of a scheme of local automony for the Kurds living in the area east of the Euphrates, southwest of Armenia and north of the frontier of Turkey with Syria and Iraq. With the formal assignment of the Mandate of Iraq to Great Britain and the accession of Emir Faisal to the throne of Iraq the scheme failed.

* * *

THE MANCHESTER CITY COUNCIL, England, has taken action to the effect that in the future applicants for employment or re-employment, who had been registered as conscientious objectors, should not be disqualified because of that fact. Unfortunately the Council based its decision upon the "crying labor shortage" and not on the rights of such applicants under the Act of Parliament which recognized the rights of the conscientious objector and established other forms of National Service in place of service in the military forces.

* * *

THE GREAT SEAL OF RUSSIA bears the slogan of the Soviet Union in eleven languages, which is said to be an impressive symbol of the fact that Russia is a successful United Nation. An American has given a vivid description of the one hundred and seventy-seven groups which make up the Union. Despite the variety of types included, the writer thinks that the Russian government has achieved a remarkable cultural and agricultural autonomy for its people, and has fostered the economy of backward peoples in the system.

* * *

THE UNIVERSITY OF WARSAW was the largest institute of learning in Poland before German occupation. In the school year 1938-39 it had nine thousand seven hundred students. The direct war losses have been estimated at twenty million nine hundred and ten thousand dollars. It also estimated that the restoration of the University at the present time will require an outlay of thirty-nine million six hundred and eighty thousand dollars. The University library contained more than a million volumes, one hundred thousand etchings, and a rich collection of prints and manuscripts, many of them irreplaceable.

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EDITORIAL

PUTTING FIRST THINGS FIRST

The temptation to exaggerate the importance of one's task is common to every walk of life, and true self-effacement is one of the rarest of human virtues. Many years ago we saw in a denominational journal a statement made by a minister-contributor to the effect that the salvation of the world depended upon his particular denomination. Recently a psychiatrist, with an exalted opinion of his profession, said that the world's peace of mind depends upon a scientific reorganization of human personality. While still another, a physician, argued that the hope of the world depends upon the nervous reconditioning of all people whose conditioning differs from ours.

At least one thing is common to all these opinions: They indicate an unbounded confidence in the organizations and sciences involved. One can hardly feel, however, that such opinions do full justice to all the facts. They claim too much for the temporal and the physical and allow too little for the spiritual and the eternal. The devices intended to implement the creative and the redemptive are important, but it is obvious that everything is queered when the relation of incidentals to fundamentals gets out of focus. An orchestral arrangement of a great composition may be especially pleasing and effective, but no one with an appreciation of music would consent to an estimate which made the technique of presentation first in importance. The score of the master had to exist before any scheme of orchestration was even thinkable.

So the plan of Redemption must precede in thought and fact the instruments for its promotion. The universal and foundation facts of historic Christianity precede church organization. One must have faith in the God of ethical insight before he can apply the concepts of religion. It is both easy and common to engage in unstudied emotional raptures about the altar and about forms of worship and to obscure the eternal reason for both the altar and the order of worship.

Religion may fail of its best because our thought and our practice have to do with the externals. In experience we fail to enter into the holy of holies where contacts with the God of truth and grace are made. The lack of Christian perspective finds expression in the undue evaluation of incidentals, organizations, and seasons, but vital contact with the Christ of Redemption makes us realize that the overarching responsibility for building the kingdom of God continues after all seasons and special efforts are past and when all ecclesiastical organizations have served their purpose and are forgotten. Somehow the race managed to wag along before our modern sciences were developed and it is reasonably safe to assume that it will continue its way when they have been replaced by newer devices. The important thing for us is to keep first things first in religion and in life.

A WORLD BROTHERHOOD OF AMIABLE PISTOL-TOTERS

Churches and politicians alike are making a great ado about human brotherhood as a means for achieving international peace. There can be no doubt that the justice and the sense of community responsibility which would be the result of real international friendship and fellowship would go far toward establishing the peace which world diplomacy gives little promise of bringing to pass. It seems to us that our thinking on the whole subject is mechanistic and that a program for a workable world brotherhood has made little practical progress.

We have achieved the framework of international organization, but only a credulous soul could fail to see that world brotherhood has many difficult hurdles to negotiate before it can become a factor in bringing the peoples of the world into the harmonious state of thought and action to which world peace belongs. Outside our international organization stands a group of nations with a technical status of international outlaws, but they are not without the power to wreck any arrangement of world peace decreed by the inner circle. The divergences created by selfish interests are becoming more and more troublesome, and the age-old problems of those who entered the war on the side of the victors at the last moment and without firing a gun, do not provide for them a credential of brotherly benevolence.

Self-seeking and the hoary problems which have been placed upon the doorsteps of our infant arbitrator and world-policeman are destined to test the machinery for international control for years to come. It is likley that, as with the ill-fated League of Nations, some of the spoiled children may walk out when they fail to get what they want. Such a disposition is already in evidence. We have an international truce, but have we the mutual trust and fellowship which are essential to brotherhood? We have said more than once that, if the matter of world peace is to be left to the politicians and diplomats, we are headed for another Versailles, and as yet we see no good reason for the withdrawal of that opinion.

We have had much grandiose talk, but its painful offset is the attitude of the nations themselves. As a whole, they seem to us to give little primary emphasis to a just peace or to the ideal of brotherhood. Those two ends are mentioned more often by way of charging some one than as objectives to be attained. All the while preparations for war and for making war terrible continue. In our own country, administrative agencies have spared no effort to stampede Congress into fixing peacetime military conscription upon the American people. A vast armada of ships, our own and others, are being assembled for summer training practice in the use of atomic bombs. Ask yourself whether that is a gesture of brotherly love, or is its purpose to improve our techniques for destruction?

Why all this frenzy of discussion about feeding a starving world if in a decade the people whom we save may find themselves on the receiving end of less brotherly conduct? We do not believe that the ideal of human brotherhood will make its advent arm-in-arm with and to the clanking sabers of international guardsmen. Neither do we believe that peace and good will will make their entrance upon the international stage clad in defensive armor and armed with the terrors of modern warfare. We are unalterably opposed to peacetime conscription and we have no confidence in a peace arranged by pistol-toters no matter who promotes it.

JEWISH VIEW OF THE CRUCIFIXION

At this season of the year the whole Christian world is again reminded of the crucifixion and resurrection of our Lord. Our church periodicals review the historical incidents of Passion Week as recorded in the Gospels. It might be interesting at this time to study other points of view. Here is the explanation of Christ's crucifixion as found in The Jewish Encyclopedia (Funk and Wagnalls Company). According to the Jewish version, the whole procedure was authorized and consummated by the Roman authorities. Under strict law the Jews could have had no part in it. According to the Gospels, Jesus died on Friday, the eve of Sabbath. It was contrary to Jewish law for executions lasting until late in the afternoon to be carried out on the approach of the Sabbath. Again, the crucifixion took place, according to the Gospels, on the first day of the passover, when again no execution could be held. The Jewish law further forbade that bodies of delinquents be buried in private graves while that of Jesus was buried in a sepulcher belonging to Joseph of Arimathea. The commentator further states, "Besides this, penal jurisdiction had been taken from the Sanhedrin in capital cases 'forty years before the fall of the Temple.' "

B. P. Brooks

Still quoting the commentator, we read, "The details given in the New Testament accounts (Math. XXVII and parallels) of the crucifixion of Jesus agree on the whole with the procedure in Vogue under Roman law.". He suggests two modifications: (1) In order to make him insensible to pain, a drink was offered him. This was in accordance with humane Jewish provision. The beverage was a mixture of myrrh and wine which the ladies of Jerusalem were accustomed to offer to condemned criminals in order that they might pass away in an unconscious state. (2) It was the Roman practice to leave the body on the cross, food for birds of prey, until it rotted, or was cast before wild beasts. Special permission to remove the body was sometimes granted. In this instance, the body of Jesus was removed and buried, the latter in keeping with Jewish law and custom. "These exceptions, however, exhaust the incidents in the crucifixion of Jesus that might point to a participation therein, and a regulation thereof, by Jews or Jewish law. The mode and manner of Jesus' death undoubtedly point to Roman customs and laws as the directive power."

Josephus is quoted as saying that the Messiah, "King of the Jews," was a rebel in the estimation of Rome, and rebels were crucified. Tacitus reports without comment the fact that Jesus was crucified. For Romans no amplification was necessary.

One can hardly blame the Jews for disclaiming a part in the great tragedy of the ages.

The records as shown in this encyclopedia give many conflicting accounts of the life and teachings of Jesus, but the following reluctant tribute is given:

"However, a great historic movement of the character and importance of Christianity cannot have risen without a great personality to call it into existence and to give it shape and direction. Jesus of Nazareth had a mission from God and he must have had the spiritual power and fitness to be chosen for it. The very legends surrounding his life and his death furnish proof of the greatness of his character, and of the depth of the impression which it left upon the people among whom he moved." B. P. B.

Others Say . . .

INCONSISTENCIES OF THE RIGHTEOUS

Sometimes one wonders at the seeming, or real, inconsistencies of well-meaning Christian people. It is common for a person to stress a particular duty or virtue, while transgressing rather freely others that are of equal or greater importance. It is not necessarily because they choose to disobey any righteous precept. It is rather because they are blind to the inconsistency involved; and the conflict between faith and practice goes steadily on. All Christian history is marked by that conflict. Mercy is dispensed by one hand while cruelty is practiced by the other. Men honor God by a fine devotion to certain prescribed duties, while steering perilously near to pagan attitudes in another direction. It is unfortunate, too, that the unbelieving would take note of the inconsistencies only, failing to observe the higher and holier aspirations that are intermingled with those weaknesses. Man looks upon the outward appearance, but God looks upon the heart. And yet God himself must see much even in the best of hearts that is a challenge to his patience. Human nature is fraught with imperfections, while the ideal of perfection remains the touch stone of its hope and longings. So long as a man's purpose rings true there is a chance of correcting defects and leading him to complete redemption. The inconsistencies of a righteous person often are the results of his background or unconscious early training. It is yet quite common for a person to excuse a misdeed by saying that "it is a mistake of the head and not of the heart." In the development of Christian character something must be done for both the head and the heart. At best we are only pupils in the school of Christ. That is the meaning of discipleship. But surely we should strive harder to be apt pupils.

—Editorial in Religious Telescope.

SEASHORE DISTRICT NEWS

The Seashore District has made considerable advance since Annual Conference in spite of incessant rains and an unusual amount of sickness. Reports from the various charges are not yet available on the success of evangelistic efforts before Easter but it is known that large numbers have been reached by the various kinds of evangelism.

An intensive and carefully prepared visitation was conducted at Purvis in March under the direction of the pastor, Rev. C. F. Haigh. As a result church school attendance has greatly increased, several persons were received into the church, and a Young Adult Fellowship was organized. Early in April revival services were conducted by Rev. F. E. Dement of McComb in the North Gulfport church, Rev. Murray Cox pastor, and by Rev. V. R. Landrum of Brookhaven in the church at Wiggins, Rev. W. C. Fulgham, pastor. Other services have been held in other parts of the district. A pre-Easter revival was conducted at the Caswell Springs church on the Escatawpa charge by the pastor, Rev. J. A. Williamson.

Religious Emphasis Week was conducted at the Perkinston Junior College the first week in April, sponsored by the college Christian Council. Miss Maryon Roberts, a member of Mount Pleasant Church on the Vancleave charge and a sister of Rev. Q. C. Roberts, missionary to Africa, is president of the council.

Rev. Robert L. Walton received his discharge at Westover Field, Fort Devens, Mass., having served as a chaplain in the armed forces for three years, being discharged with the rank of major. Before entering the service in 1943 he served for four years as pastor of the Moss Point Methodist Church, and will return to a pastorate within the Mississippi Conference. Major and Mrs. Walton are residing in Pascagoula.

Rev. C. H. Strait, appointed to the pastorate of the Long Beach church at the last Annual Conference, has taken the retired relation and he and Mrs. Strait now make their home at Gloster with a daughter. Bro. Strait is reported critically ill at his home there. Rev. H. W. F. Vaughan, who has served nearly four years in the army as a chaplain, has been appointed to the pastorate of the Long Beach church. Mrs. Vaughan has served for the last two years as principal of the Sumrall High school and, with her daughter, Mary Featherstun, will join her husband at Long Beach at the close of the current session of school.

An intensive survey of the city of Gulfport and its adjoining communities reveals several hundred persons who are normal prospects for membership in the Methodist Church. A visitation campaign will be conducted on May 6-9 under the direction of the district superintendent, Rev. J. L. Neill, with the assistance of pastors and laymen in the district. Out of this visitation it is expected that a new church will be formed in the western part of the city between Gulfport and Long Beach.

A series of Vacation Church School Institutes were conducted throughout the district April 22-25 by Rev. J. L. Neill of Gulfport, Rev. Murray Cox of Handsboro, Mrs. K. A. Parent of Handsboro, Miss Jennie Youngblood of Jackson, and Miss Helen Flynt of Columbia. Churches visited were Columbia, Lumberton, Picayune, Gulfport, Biloxi, Pascagoula, Hurley, Winborn Chapel, Broom School, and Wiggins, with representatives present from most of the charges in the district.

Camps for youth and intermediates have been arranged to be held at Magnolia State Park, four miles east of Ocean Springs. The camp for young people will be held July 8-12 and for intermediates July 12-19. Rev. W. L. Elkin of Ocean Springs will direct the camps.

The Hub-Hickory Grove quarterly Conference recently appointed a building committee for a new church in East Columbia, replacing one destroyed by fire some years ago. It is expected that the church will be reorganized after a series of services to be held in the community in the late summer under the direction of the district superintendent, Rev. J. L. Neill, and the pastor, Rev. W. C. Rice, assisted by representatives of the Conference Commission on Evangelism.

The Southside Methodist Mission, built in 1941 by the Columbia Methodist Church during the pastorate of Rev. C. C. Clark, was destroyed by a tornado on Friday night, March 15. The mission had served a useful purpose among the people who live on Highway 13E just out of Columbia during its four and a half years of existence. It will probably not be rebuilt.

A laboratory training school, the first to be held in the Mississippi Conference, was conducted in the Columbia Methodist Church March 30-April 5. A class for nursery workers was taught by Mrs. Roy Scales of Shreveport, Conference Director of Children's Work for the Louisiana Conference Board of Education. A class for junior workers was taught by Miss Jennie Youngblood of Jackson, who holds the same position in the Mississippi Conference. Miss Youngblood has recently returned from Emory University, where she did work on her master's degree.

The Seashore District will be host to three Conference-wide meetings within the next twelve months The Pastors' School at Biloxi in June, the Annual Conference at Gulfport in October, and the Woman's Conference at Biloxi in March, 1947. The Seashore District Conference will meet at Pascagoula on June 13.

THE FREE CHURCH WITNESS

Note: In our opinion, this editorial gives a remarkable analysis of religious trends in the last half century.—Editor.

The celebration of the Jubilee of the Free Church Council is an event which should arrest the attention of all who are interested in the history of Christianity in this country. Methodism has a special association with the matter, for it played a leading part in the creation and development of the Council. The suggestion of an organization which should make possible united action by the Free Churches was made in a leading article in the **Methodist Times** in 1890. The proposal met with enthusiastic and widespread support and a scheme was drafted which led to the calling of a Congress in 1892. In each of the ensuing years a similar Congress assembled. It became evident that the enterprise contained great possibilities of united Christian witness, and in 1896 a duly constituted organization was set up with Hugh Price Hughes as first president and a minister of the United Methodist Church as secretary. It is noted with rejoicing and pride that one of the original members who drew up the constitution, Dr. Scott Lidgett, is with us today exercising a unique influence in all the counsels of the Free Churches.

It is generally admitted that the Free Church Council has rendered high service among the churches. Its existence has brought about a deep and wide understanding within the Free Churches. It has done much to further actual union; it was a factor in the realization of Methodist Union; it is busy at the present time in considering the possibilities for closer co-operation; the conversations taking place in regard to union between the Congregational Church and the Presbyterian Church of England owe something to the unifying spirit of the Council. It has been, and is today, an effective means of declaring the Free Church attitude to national life and to social questions; and it has made possible the friendly discussion and relationships between the Free Churches and the Established Church.

It is opportune to recall the history of the movement and particularly to consider its present position and future possibilities. The original aims of the Council were plainly stated in the presidential address of Price Hughes fifty years ago. They were: (1) the promotion of fraternal intercourse among the Free Churches; (2) the deepening of our spiritual life; () the conversion of the unsaved, and (4) the advocacy of the New Testament doctrine of the church. This last was described by Price Hughes as "the most novel, the most characteristic and the most necessary part of our work"; (5) the supremacy of Christ in every aspect of our national life. Here the recognition of "party-politics" was vehemently disclaimed, but the warfare against social evils "we must promote with all our might". Above all, the Free Churches must maintain "the sacred right of insurrection". The obligations of Christian Liberty had a primary place. The constituent churches were Free Churches. The names of "Protestant", "Nonconformist", and "Dissenter" were not forgotten; but they were intentionally omitted from the official title of the Evangelical Free Church. The Evangelical obligation of the Christian message was emphasized by the regretted but necessary exclusion of the Unitarians from the Free Church fellowship.

It will be gratefully acknowledged by fair-minded people that the Council has been loyal to its original aims. The emphasis has varied. Public affairs have had more attention than private devotion; social questions have been regarded as a more characteristic evidence than the spiritual life, and the redemption of society has apparently been more generally regarded

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Rev. M. D. Felder reports everything as going well on the St. Francisville, La., charge and he says indications are that this will be the greatest year of his ministry there.

Rear Admiral W. N. Thomas, Chief of Navy Chaplains, is located Rm. G803, Bureau of Navy Personnel, Navy Department, Washington, D. C., according to notice for change of address.

Rev. J. O. Ware reports that things are getting forward in a very satisfactory manner at Lucedale, Miss. He has a splendid charge and is evidently very happy in his work.

Rev. R. S. Lawson, retired member of the North Mississippi Conference, writes that he is leaving Memphis for Wheat Ridge, Colo., in the hope that his health may be improved by the change.

Rev. J. B. Grambling, pastor at Jonesboro, La., reports good progress in his work and says that he has received more than 80 members since Conference, and still others are in prospect.

Rev. Dan P. Yeager, writing from Porterville, Miss., says that he is happy that he is still able to work for his Master. Bro. Yeager is a choice spirit and has done faithful and effective work wherever he has gone.

Mrs. S. N. Young, whose late husband was a retired member of the Mississippi Conference, has been visiting in New Orleans recently, and while here attended the meeting at First Methodist Church and heard the splendid messages of Bishop Paul E. Martin.

Rev. A. M. Martin speaks in high praise of the standing of Rev. E. W. Day with his people and of the high quality of work which he is doing in his charge at Rayne, La. He is having much success as an evangelistic preacher.

Mrs. A. J. Henry, whose husband was a member of the North Nississippi Conference for many years before his death, has moved from Lexington to Sardis, Miss., according to request for change of the address of her paper.

Mrs. Alvin P. Smith, wife of the pastor at Felicity Church, New Orleans, has been in a local hospital for observation and treatment, but is expecting to return home in a day or two. She will, however, be invalided for some time to come.

Mrs. J. T. Abney, who has been sojourning in Overton, Tex., is back home again at Bogalusa, La. Mrs. Abney wrought with her late husband in the field while he lived, and **The Advocate** has had no more loyal friend than she has been across the years.

Rev. W. C. Fulgham, pastor at Wiggins, Miss., had an operation for appendicitis at Gulfport on Wednesday of last week. The day after the operation he was reported as doing nicely. Chaplain R. L. Walton preached for Bro. Fulgham on Easter Sunday.

Mrs. J. V. Bennett, who is associated with Galloway Memorial Church, Jackson, Miss., reports great activity in that church, with members being added from Sunday to Sunday. She said they were expecting a splendid ingathering of new members on Easter Sunday.

Mrs. Malva Jackson of Moss Point, Miss., paid **The Advocate** office an appreciated call last week. She came to New Orleans some time ago for hospital care, and we are glad to report that she is now looking well and expects to return to her home in the near future.

Mr. S. H. Meyer of New Orleans and his family are in great sorrow on account of the death of Mrs. Meyer a few days ago. Mrs. Meyer, who was a member of the Episcopal church, had been ill for a long while and had suffered much. Bro. Meyer will not be forgotten by many friends throughout Louisiana.

First Lieutenant Claude A. Parks, Jr., is at home with his parents at Sardis, Miss., after 38 months of Army service, 27 months of the time having been spent in the Southwest Pacific without a break. Naturally, his father and mother are happy over his return from that long period of service safe and well.

Bishop A. Frank Smith will hold a week's special services for Dr. Serex and his people at First Church, Monroe, La., beginning Mother's Day. First Church, Monroe, under the leadership of Dr. Serex, has made great progress in the matter of securing funds for the expansion of their church plant. They hope to bring the work itself to reality as soon as the government will permit the building to be done.

Two marriages performed by Rev. F. B. Ormond at Mashulaville, Miss., will be of interest to readers of **The Advocate.** Both were at the home of Mrs. N. C. Triplett. On December 25, 1945, Mr. Ray Triplett and Mrs. Helen Carpenter Giles were united, and on March 24, 1946, Miss Annie Jo Triplett and Mr. Will Wayne Boyd of Dancy, Ala., were married. In the first instance the son, and in the second the daughter of Mrs. N. C. Triplett.

Rev. W. B. Baker, superintendent, Aberdeen district, returned to his home from the hospital in Memphis on April 13. He says that he is feeling much better since his operation and that he expects to be able to resume his work about the middle of May. Bro. N. J. Golding is carrying on the work of the district in a fine way and all the pastors and the people of the district have been brotherly indeed during the illness of the district superintendent.

MISSISSIPPI CONFERENCE, DISTRICT MEETINGS

Two District Conferences scheduled for June are:

Meridian District, at Fifth Street Church, Meridian, June 25, Rev. Clyde H. Gunn, district superintendent, and Rev. A. L. Meadows, pastor-host.

Brookhaven District Conference, at Crystal Springs, June 27, Rev. Van R. Landrum, district superintendent, and Rev. H. B. Hilbun, pastor-host.

DISTRICT CONFERENCES—NORTH MISSISSIPPI

Aberdeen district conference, W. B. Baker, district superintendent, will be held at Quincey, May 22, I. E. Johnson, Greenwood Springs, pastor-host.

Greenville District Conference, J. D. Wroten, district superintendent, at Inverness, May 29, K. I. Tucker, pastor-host. All representatives of connectional causes invited.

Sardis district conference, C. A. Parks, district superintendent, will be held at First Church, Water Valley, May 30, H. H. Wallace, pastor-host.

BASTROP METHODISTS HAVE FIELD DAY

Dear Dr. Duren: Perhaps I may be excused for a bit of bragging over the work of my Bastrop church. I know there are other fine churches, and fine work being done, but I happen to know more about what is being done here.

LUZIANNE
COFFEE
100% GOOD

Yesterday we received the Children and Youth into the church. A couple of parents came along with them, making the total number at the altar 40 persons. That was quite a crowd to be coming into a medium-sized church at once, but that is only the beginning. Next Friday night we will receive the results of our Visitation Evangelistic Campaign. There are 80 adults to be received. Thirty of these are on profession of faith, most of them by baptism. This number makes our Crusade for Christ quota 160 for the year. There are people who have lived in Bastrop for years, and many who have attended our church all these years, but never joined the church. Our visitors have done a wonderful job. One of my laymen has a record of 15 persons won. Two men got seven in one night. This thing has put new life into our church. Our resources are not nearly exhausted.

We will put into action the steps suggested for the conservation of these results, while we continue our work. A "Fisherman's Club," with membership requirements as follows, is being organized: To belong, you have to win at least one to the church. Then you come in as a "Bait Digger." When you win two, you become a "Boat Rower," and when you win five, you are a "Finished Fisherman." Already most of my men and women who worked as many as two nights are "Finished Fishermen." We will meet monthly, and keep up the work.

I trust the more modest brethren will pardon me for bragging.

JOLLY B. HARPER.

EPISCOPAL VISITATION—FALL CONFERENCES

South Central Jurisdiction

North Arkansas Conference, Searcy, Ark., October 23, Bishop Paul E. Martin.

Little Rock Conference, Hot Springs, October 30, Bishop Paul E. Martin.

Louisiana Conference, Alexandria, La., November 13, Bishop Paul E. Martin.

Southeastern Jurisdiction

Mississippi Conference, Gulfport, Miss., October 16, Bishop U. V. W. Darlington.

North Mississippi Conference, Referred, November 6, Bishop U. V. W. Darlington.

Memphis Conference, Humboldt, Tenn., November 6, Bishop W. T. Watkins.

MRS. JULIA J. SHAW TRANSLATED

Mrs. Julia Jones Shaw, one of the staunch Christian women of Robinsonville, Miss., died at the home of her sister, Mrs. E. S. Mosley, Whitehaven, Tenn., on April 11, 1946. On account of failing health she had spent the past few months with her sister. She was 73 years old and her leadership and Christian fidelity meant a great deal to the little church in Robinsonville which had long been her home. Her going cast a shadow of gloom over her friends and her church as well as over the members of her family. She lived a good life, her sufferings are ended, and heaven has been enriched by one of the choice spirits of earth. Besides her sister, she is survived by a brother, Harris Allen Jones of Elkins, W. Va., the latter a college mate of this editor, and well and favorably remembered by the older Millsaps College men.

LOUISIANA VETERAN REPORTS

During the Louisiana Annual Conference of 1942, which convened in New Orleans, I took superannuate relation according to disciplinary ruling.

We took up abode in Clinton, La., where we have lived since that time. We have continued our church activities, among the active church group here, as well as much visitation on Mrs. Fulton's home charge, Greensburg.

In May, 1944, we purchased 2.9 acres of land, in Clinton, with improvements. July 21st., we set out to remodel the house, which we moved into on August 10th, during the repairs. During the chaos, we reveled in the pleasant future we anticipated in the modern home we were striving for. This was not an easy undertaking and required much work and patience to acquire the house shown in the picture.

We enjoy unlimited outdoor space, fresh breezes, birds singing, crickets chirping, stillness of the night and the quietness of the early morn with the glowing sunrise.

During these years I have assisted various ministers in their work by filling appointments for them in their absence. I have maintained health and vigor by constant activity about the home—vegetable gardening and flower gardening, taking care of a cow and chickens, reading and radioing, also have kept up the minister's dish drying habit.

I enjoy relaxing in my platform rocker, presented to me at Christmas time by the women of Clinton and Clear Creek Methodist churches. Mrs. Fulton occasionally sits in her occasional chair presented at the same time by the same group of women.

REV. R. V. FULTON.

LEXINGTON, MISS., HAS FRUITFUL VISITATION CAMPAIGN

Dear Dr. Duren: Last Sunday was designated as Membership Sunday in the church here in Lexington and was a most inspiring occasion. We received sixty-five members into the church, twenty-seven of them on profession of faith. More than half those received on profession of faith were adults. This fine class received into the church was the result of our visitation evangelism campaign. Bro. W. V. Stokes, Conference Director of Evangelism, was here for three days to work with us, and twelve laymen of our church did the visiting.

Others have expressed their intention to unite with the church on profession of faith and another good class will be received in a few weeks. On a quota of 33 we have received 36 this Conference year on profession of faith and a total of 85 to date. This has brought a high tide of interest in our church. Last Sunday we had the largest Sunday School attendance of the three and a half years we have been in Lexington. The attendance at the service when the members were received last Sunday taxed the seating capacity of the church and chairs were placed in the aisles.

Bro. J. E. McRae, one of the oldest members of our congregation and a pioneer Methodist of the old school, passed away last night at the home of his daughter here, Mrs. R. C. Moore. Bro. McRae served for many years as Sunday School sueprintendent and steward in the church at Acona and had been active in the church here. He was a good man and dearly loved the Lord. He loved the church, the Bible, the hymns of the church, and Christian people. We shall miss him, but the influence of his good life will abide with us. Ten children survive. Hosts of friends here and elsewhere who knew Bro. McRae extend their sincere sympathy to them in their loss.

A. Y. BROWN.

BROOKHAVEN DISTRICT REPORTS

Under the capable leadership of its superintendent, the Rev. Van R LAndrum, the Brookhaven district of the Mississippi Annual Conference moves forward in the work of the Church.

In the spirit of the Evangelistic note of the year three Schools of Evangelism, under the direction of the Rev. E. W. Ulmer, Conference Director of Evangelism, have been held to date. The first school was in the area served by the churches of Crystal Springs and Hazlehurst; the second in Brookhaven, Wesson and Prentiss; and the third at Monticello. In the first school, 143 contacts were made and 136 decisions secured—74 on profession of faith and 62 by certificate; in the second school there were 180 contacts and 131 decisions, 79 by profession of faith and 52 by certificate; and in the third school there were 41 contacts and 37 decisions—30 by profession of faith and 7 by certificate. In these three schools there was a total of 364 contacts with 304 decisions—183 by profession of faith and 121- by certificate. A percentage slightly larger than .83 was thus secured.

Other Schools of Visitation Evangelism have been planned for the various churches of the district and will be carried out within the course of the coming weeks.

Individual pastors of the district are showing progress in their respective areas: The Rev. T. E. Nicholson, of Summit and Felder churches, has seen a substantial increase in the attendance at his Sunday School hour, the attendance being twice what it has been in recent years; J. D. Slay, at Brookhaven, is leading his people in a progressive evangelistic program; Hazlehurst, under the capable leadership of J. Melvin Jones, is renovating both the church and the parsonage; Prentiss, with its aggressive pastor, G. Eliot Jones, is far advanced in its financial plans for the building of a new church; Crystal Springs, under the effective leadership of H. B. Hilburn, has increased its General and Conference Work from $850 to $1,200; the Rev. W. B. Alsworth closed a few days ago his Church School of Missions and is this week in the midst of his pre-Easter services; revival services have just been brought to a close at the LaBranch Street Church, where the pastor, Frank E. Dement, Jr., had the assistance of the Rev. J. B. Cain, of Columbia; and over at Meadville, Charles

Schultz, with E. W. "Gene" Ulmer as his co-worker, is leading his people in a revival effort. And thus the story could move along in clear indication that things are happening over Brookhaven district way!

At the time of writing, it is rather difficult to say specifically what the total results of the year's work will be, but noting the spirit of the district leader and the ministry of the district, it can be safely said this year the Brookhaven district will go beyond its record of the past years in a well-rounded emphasis of the Church's total program.

FRANK E. DEMENT, JR.

BISHOP AND MRS. MARTIN APPRECIATED

Bishop and Mrs. Paul E. Martin were greatly enjoyed by the Methodists of New Orleans,the Bishop for his excellent sermons and both of them for their friendliness and congenial fellowship. The Bishop and Mrs. Martin were honor guests at a luncheon given by the Methodists ministers and their wives on Thursday. The luncheon was served at the "Courtyard Kitchen" in the French Quarter and there we spent more than two hours in wholesome freedom and fellowship. The special services at First Methodist Church were brought to a close with the Easter service at which time the Bishop preached the sermon.

THE EDITOR REMEMBERED

One of the editor's happiest experiences has been the consistent remembrance of Mrs. A. M. Edwards of Ponchatoula, La. Each year we have been remembered with a crate of beautiful and delicious strawberries. We appreciate the thought of our friend and the meaning of her generous deed is increased by the fact that the editor, not being connected with a congregation, misses such tender expressions of kindness as are common to pastors. To our friend in Ponchatoula we say a sincere "Thank you", and may she be prospered in all things that fill life with happiness and hope.

DR. C. B. BAKER DIES

Friends of Dr. C. B. Baker throughout the North Mississippi Conference will sorrow with us here in Amory over the passing of this good layman to his rest and reward. Our sense of sorrow and loss is made easier because of the Christian life he so consistently lived. Since moving from Houston, Miss., to Amory in 1912 he had served most faithfully as steward, Sunday School superintendent and trustee. He was active in the practice of dentistry until the stroke which came only a few days before death. He is survived by his wife, Mrs. Lillie Spencer Baker, and a daughter, Mrs. James H. Majors, of Amory.

JUNALUSKA MEMORIAL

By Elmer T. Clark

The Jurisdictional committee in charge of the Memorial Chapel recently had an all-day meeting with the architect and construction adviser at Lake Junaluska. Some architectural revisions are being made, and actual construction will begin when building restrictions are lifted and materials can be secured.

Approximately fifty thousand names of Methodist service men and women have been enrolled in the Room of Remembrance by the churches. Several memorials have been provided for and gifts have been made by several donors. The wide approval of this memorial idea and the response of the churches have been most gratifying.

In addition to the customary building matters, the committee faced two important problems. First, the fund is still much below the amount necessary to erect and furnish the Chapel without drastically cheapening it and thus making it less worthy of the noble cause it is to serve. Second, there is a serious prospect that the names of thousands of our fine Methodist youth will be left out of the honored list because their churches failed to include them.

The last is by far the more serious. It would be better to build a smaller and simpler chapel than to inscribe some names on our roll of honor and leave others equally worthy without this recognition. Thousands of Methodists entering this chapel would be reminded that their churches did not care enough to list their names, or the names of loved ones with all the others. This would be a major misfortune, the more to be regretted because entirely unnecessary. There is no church anywhere, no matter haw small or poor, that cannot inscribe its service people in the Book of Memory if it cares to do so.

Most of the churches have sent in a dollar for each name to be enrolled. But if this is not advisable, any amount freely given by the people, after an explanation of the memorial plan, will be sufficient. Or, for that matter, the names will be enrolled without any contribution if the church sends them in and states that no offering can be made. Money is needed, but it will not be allowed to keep the name of any person who served in the armed forces off the list of those being honored by this church.

Hundreds of churches, large and small, have not yet co-operated. It is the judgment of the committee that this is due to delay or oversight, and not to lack of interest, and certainly not to lack of financial ability. It is felt that most of them will yet respond. This will provide the needed fund, and therefore no major reductions are being made in the plans.

All is in readiness. When current restrictions are eliminated and the remaining churches send in their offerings and the names of their boys and girls, the Memorial Chapel will be erected. All names and money should be sent to Dr. B. A. Whitmore, Treasurer, 810 Broadway, Nashville, Tenn.

METHODIST RADIO HOUR BEGINS MAY 5

Methodism's series of radio hours begin on May 5th with a sermon by Bishop Paul B. Kern, of the Nashville Area, and will continue with a program on May 19th and other programs to be heard each Sunday morning in June, at 8:30 a.m., Eastern Standard Time. This announcement was made by Dr. William F. Quillian, Executive Secretary of the Southeastern Jurisdictional Council in Atlanta, Ga.

These programs, known as The Methodist Hour, are being sponsored by the Southeastern and the South Central Jurisdictional Councils and are carried over an independent regional network of 39 radio stations.

The first venture of the Methodist Church in network broadcasting is in cooperation with the Southern Baptist Convention and the Southern Presbyterian Assembly through the Religious Radio Conference. Each of these denominations is responsible for a series of eight programs during the winter and spring of 1946, and will continue with a three months' series of broadcasts for each denomination during the fall and winter of 1946-47.

These programs will originate over WSB in Atlanta, Ga., at 8:30 a.m., Eastern Standard Time. Due to the uncertainty as to which stations will observe daylight saving time and which stations will remain on standard time, we cannot now announce the exact hour of broadcast for each of the 39 stations in this regional network. However, each announcement will be made before the broadcast.

Other speakers on The Methodist Hour are: Dr. Charles E. Schofield, May 19; Bishop Arthur J. Moore, June 2; Bishop Costen J. Harrell, June 9; Governor Thomas L. Bailey, June 16; Bishop C. C. Selecman, June 23; and the closing speaker for June 30 will be announced later.

"The Methodist Hour" will be heard on the following stations:

Alabama—WBRD, Birmingham; WSFA, Montgomery.

Arkansas—KTHS, Hot Springs; KUOA, Siloam Springs.

Florida—WJAX. Jacksonville; WDBO, Orlando; WIOD, Miami.

Georgia—WSB, Atlanta; WMAZ, Macon; WTOC, Savannah.

Kentucky—WHAS, Louisville.

Louisiana—WDSU, New Orleans; KWKH, Shreveport; WJBO, Baton Rouge.

Maryland—WBAL, Baltimore.

Mississippi—WSLI, Jackson; WCBI, Columbus.

Missouri—WDAF, Kansas City.

North Carolina—WWNC, Asheville; WPTF, Raleigh; WSJS, Winston Salem; WSOC, Charlotte.

South Carolina—WCSC, Charleston; WSPA, Spartanburg; WIS, Columbia.

Tennessee—WNOX, Knoxville; WREC, Memphis; WSM, Nashville.

Texas—KGNC, Amarillo; KCRC, Midland; WFAA, Dallas; KPRC, Houston; KWBU, Corpus Christi; WOAI, San Antonio.

Oklahoma—KOMA, Oklahoma City; KWON, Bartlesville.

Virginia—WRVA, Richmond; WDBJ, Roanoke; WTAR, Norfolk.

MEETING OF BISHOPS AND DISTRICT SUPERINTENDENTS

To the Bishops and the District Superintendents of the Southeastern Jurisdiction of the Methodist Church:

Dear Brethren:

The annual meeting of Bishops and district superintendents each year at Lake Junaluska is always a joyous experience of rest, recreation, inspiration, and challenge. The meeting last year was not held because of ODT regulations. New officers could not be elected and our president and vice-president have been appointed to other positions taking them out of the superintendency. Only the secretary is left of the old officers.

Our conference came into existence under the sponsorship of the Board of Educat of the former M. E. Church, South, and this same Board, since Union, has continued to sponsor our meetings. Dr. Fisher Simpson, director of Leadership Education of this Board, has arranged for us this year one of the best programs we have ever had. The general theme will be "Christian Stewardship". Various district superintendents have agreed to lead us in the discussions of its many implications and applications.

Dr. Robert H. Beaven, president of the Baptist Missionary Training School, Chicago, and our own Bishop William T. Watkins, will be our platform speakers. Bishop Watkins' subject will be "Protestantism."

A very high point each day will be the "vespers," led by several of our Bishops.

A printed program will be mailed to you before the first of July, but do not wait for it to make your reservations. All indications point to the largest attendance we have ever had. The headquarters will be at the Mission Inn.

Our first session will be Monday night, July 8th., and we will close at noon, Friday, July 12th.

With keen interest we are looking forward to greeting each one of you at the "Lake" on the afternoon of July 8th., 1946. In the meantime I am, as ever,

Sincerely,
J. L. NEILL,
Secretary,
District Superintendents Conference,
Southeastern Jurisdiction, Methodist Church.

SHOUTING THROUGH TEARS

WORLD OUTLOOK—The Home Journal of World Methodism—in its May number will feature exclusive material from Japan, direct from its own correspondent—the only religious pressman to enter MacArthur's domain of the defeated:

Ten full pages of pictures on "Methodism In Japan After the War;" illustrated stories on "Hiroshima, Seen Through Tears," and "Tragedy In Nagasaki"—photographed and written by Richard T. Baker.

It's all there—the pictured story of tragedy and triumph. The crash of atom bombs—Methodist schools and churches pulverized—defection and apostasy. Then the other side—Christians standing firm—schools rising on blasted foundation—a nation wide open to the Gospel.

AND THAT'S NOT ALL

In this remarkable May number of WORLD OUTLOOK there will be much more. Such as—

A picture essay on "Methodism in Puerto Rico." Another on Brazil. "Forgotten Mission" (North Africa), by Mrs. Paul N. Garber. "Shanghai Apartment," by Emily Towe. How a Methodist hospital served men wrecked on the Alaska coast. How Hwa Nan College started home from China exile. The last days of the Methodist hospital destroyed in Manila. Dr. Helen Kim's report on the women of Korea. And much more.

It's all exclusive. It's all direct from the field. It's all illustrated.
It's typical of WORLD OUTLOOK'S world coverage month by month.

WORLD OUTLOOK
150 Fifth Avenue, New York

Arrange now for extra copies, 15 cents. It's better to subscribe at $1.25 per year. Or $1.50 for both WORLD OUTLOOK and "The Methodist Woman." After June 1st joint subscriptions will be $1.75.

ON A WIDE CIRCUIT

by W. W. Reid

PIECE DE RESISTANCE

I attended a scout and Sunday School father-and-son dinner the other evening—and came away sick at heart. . . .

The program's **piece de resistance** was a young aviator captain—200 missions over China, India, and Burma; twice shot down; a breastful of ribbons; numerous well-merited citations. The chairman introduced him as an ace-hero. Quite modestly, and with what humor could be found, he told of the harrowing experiences and escapes that followed twice bailing out. . . . And thirty 12 to 16-year-old lads (and their dads) sat with mouths open eager for more. The "more" came in the form of stories, funny stories, about Chinese and Indian people, customs, etc.

Not for a moment do I question the truth of any of his stories; nor do I belittle the horrors or dangers of his experiences; nor do I think ribbons or medals any recompense for what those experiences did to his body, his mind, his spirit. I might seriously question the church placing such experiences before immature youth in the light of heroics, as ideal, as something desirable. (How can we kill war if we glorify the experiences of war?)

But my revolt goes still deeper. . . . In trying to be humorous, the captain, unwittingly, perhaps, placed such a low evaluation upon Chinese life and held the Chinese in such contempt as, in my opinion, to negate anything the church can teach these lads concerning Christian values of life, goodwill, brotherhood of man, understanding of others.

These sallies drew laughs: Chinese rushed out before a landing plane—"if they got caught in the propeller it was just too bad;" "if they were killed, we had to pay $5 to bury them; if only wounded it cost $25 to care for them; and you can imagine how many were wounded after that;" "every ace has killed some Chinese;" "guards were placed on the field to shoot Chinese who ran out on the runway." Stories of thieving Indians, of a Chinese general killing a monkey and eating its uncooked brains as a delicacy, and of cruel Chinese punishments, all had twists that brought laughs from the worshipping boys.

Doubtless everything here is true. But it is not the whole truth. It is selected truth that gives false pictures of people and holds them in contempt—that negates the attitudes the church is trying to build in young minds. Perhaps all the captain needs is re-indoctrination into the best civilian thinking.

One wonders if Jesus and his way of life can be hero and hero-way to the same boy who has been presented the visible military hero and the military hero-way.

And church organizations might know the attitudes of an ex-GI speaker before he is turned loose upon hero-worshipping ping youth.

Minnesota has the lowest rate of illiteracy of any state, only about 1 per cent, according to the Minneapolis Civic and Commerce Association.

CANDLER COLLEGE GRAD DIRECTS WORLD BANK

Candler College, Methodist institution in Havana, Cuba, is being congratulated on the fact that one of its graduates, Dr. Luis Machado, of the class of 1916, has been named one of the seven executive directors of the new nine-billion-dollar World Bank.

An honor student at Central Methodist School and at Candler College, he was for many years president of Candler's Alumni Association and is still interested in its progress. He is a prominent lawyer and economist, was for many years president of the National Manufacturers Association of Cuba, and has been an outspoken opponent of Cuba's national lottery.

Says the Rev. S. A. Neblett, Methodist missionary in Havana, Cuba, concerning Dr. Machado:

"As a young man, Dr. Machado was secretary to the Cuban delegate to the Versailles Peace Conference in 1919. Returning to Cuba, he began the practice of law and soon was known for his sound judgment, sturdy character and genuine interest in the civic welfare of his city and country. He was for years president of the National Manufacturers Association of Cuba. Internationally known as a Rotarian, he has done great service through that organization. He has not been active in party politics, resisting pressure put on him to take political office,

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Assembly Meeting

The second assembly of the Woman's Society of Christian Service will meet in Columbus, Ohio, April 29 to May 2, with the theme: "He Is Our Peace".

The official delegates from the Mississippi Conference will be the president, Mrs. E. V. Perry, and the secretary of Missionary Personnel, Mrs. R. R. Priddy, and the secretary of Wesleyan Service Guilds, Mrs. Jesse H. Graham. Mrs. Paul Arrington will attend from the Women's Division, and Mrs. Stanley Wilson from the Southeastern Jurisdiction.

The program for the Assembly appeared in the April issue of **The Methodist Woman.**

Every member of the W. S. C.S. will want a copy of the proceedings of this meeting. Get a number of the women in the local society to join in sending for the Assembly Bulletin. 25c a copy, from Mrs. LeRoy Stiffler, 420 Plum street, Cincinnati, 2, Onio. Order immediately, for this Bulletin will be issued just as soon as possible after the close of the meeting.

If you would like a copy of the Morning Meditations to be used in the Assembly meeting, order from Miss Bernice Burroughs, 420 Plum street, Cincinnati, 2, Ohio. 5c for one copy; 45c for 12 copies. These will be sent to you immediately.

National Family Week

In many organizations plans are being made for National Family Week. This was formerly an observance of the Christian churches and was called Christian Family Week. We must endeavor to keep up the standard of the observance in our own church.

Material from the Board of Education has been sent to local churches and the W. S. C. S. will enter into the plans made in each church.

The April, May, June, number of **The Upper Room** carries splendid material. The April issue of **The Methodist Woman** also gives suggestions. The May program from "Peace Through His Cross" is "Children and the Peace". Notice suggestions with this program.

Important Announcement!

Effective June 1, 1946, the present joint subscription offer for the **World Outlook** and **The Methodist Woman** will end, and a new schedule of prices will go into effect.

The Methodist Woman, 75c a year.
World Outlook, $1.25 a year.
Combination subscription, $1.75 a year.

All orders received for subscriptions after June 1st will be at the new rate.

This increase is necessary due to the increases in cost of every item used in the production of the magazines. Even at the increase the two magazines cost less than 15c a month. Every member of the W. S. C. S. should have these magazines.

From Pelahatchie

This year the W. S. C. S. of the Pelahatchie Methodist Church has organized into three circles, with the following chairmen: No. 1, Mrs. J. E. Pierce; No. 2, Mrs. B. Bell; No. 3, Mrs. R. I. Moore

This was done in order to more adequately reach and serve all sections of the town. Results are gratifying for a marked interest is being shown in the programs presented and an appreciable gain has been made in both membership and in pledge.

The circles meet in the homes of the members and once a month a general business meeting is held together at the church, with reports from each circle.

The Spiritual Life groups meet in the homes of the shut-ins, under the direction of Mrs. T. A. Rives.

Resolutions of Love and Respect
Mrs. Nellie Burton Neill

Whereas, our Heavenly Father has called home one of our most loved members of the W. S. C. S., one who belonged to the society from its beginning, a charter member and a Life Member, being made one at the Natchez Conference.

Therefore, be it resolved: We, as members of the W. S. C. S. of Montrose, pay a tribute of love and respect to her whose memory we shall always hold most sacred.

Mrs. Neill's faithfulness to her God, her Church, and her loved ones was always foremost with her. Though absent from us in person for several years, she kept her membership with us, and all the interest of our church and society was uppermost in her life and prayers. Her quiet manner in serving and her Christian influence remain.

Be it further resolved: That we shall strive to emulate her example in carrying on the work of our Lord as she did while with us and would wish us to do, and that a copy of these resolutions be sent to her family, a copy sent to the New Orleans **Christian Advocate**, and a copy kept in the minutes of our society.

Respectfully submitted,
Mrs. W. H. Lightsey.
Mrs. L. L. Burton.

"Africa"

Because of the large amount of material for this page recently, we have not had space to give to our current study course "Africa".

We hope every society in the Mississippi Conference is using this most interesting study.

We call attention to the project for which a society may give an offering. At the Educational Seminars the need for equipment for the new hospital in the Belgian Congo was announced. This hospital is to be the Walter Russell Lambuth Hospital.

Mississippians are particularly interested in this hospital because of the close connection of the Lambuth with our state. We quote from "Our Golden Jubilee":

"In December, 1853, at the session of the Mississippi Annual Conference, held in Canton, upon the taking of the collection for foreign missions, a young woman placed a card in the collection plate on which was written: 'I give myself and five dollars'. This young woman was Miss Mary I. McClellan, who shortly afterward became the wife of Dr. J. W. Lambuth. The following year, 1854, during which Dr. and Mrs. Lambuth sailed for China, probably marks the date of the beginning of a more definite effort on the part of the Mississippi Conference to do something for the cause of foreign missions. A young woman from among us who had actually gone to China aroused, in her going, new emotions and stimulated fresh efforts."

Bishop Walter Russell Lambuth, who pioneered in Africa, was the son of Dr. and Mrs. Lambuth. It is for him the hospital is being named.

This offering is to be marked "Special for Lambuth Hospital" and sent to our conference treasurer, Mrs. C. E. Mullins.

It must be remembered that any money sent for this purpose is "over and above" what has been pledged.

For Mother's Day

For mothers who love the building of the Kingdom of God, no lovelier or more appreciated gift can be given than a Special Membership. Life Membership, $25; Honorary Life Membership, $100; Life Patron Membership, $300.

This year, make your gift to mother on her day, a Special Membership, a blessing to those who need our Father's message, in her name.

HAVING A GOOD FORGETTER

Text—"Forgetting those things which are behind. Philippians, 3:13.

One of the great secrets for happy living is to have a good forgetter. A great many times we confuse a good forgetter with absentmindedness. I really think that the two belong in separate classes. The one is purely accidental and the other is a studied art. The Apostle Paul seemed to master the art of forgetting. Paul seemed to indicate that we need to forget our failures so that we may not become discouraged. We need to forget all our successes so that we may not become self-important. We need to forget the cutting things which we have heard about someone so that he may have a chance to prove himself. We need to forget how to make excuses so that we can get done what needs to be done. We need to forget about the idea of placing the worst possible interpretation on everything we hear so that we may not become an object of self-pity. We need to forget about keeping books on when we gave in and when it is time for the other person to give in. We need to forget the idea that we are not properly appreciated in the position and place where we are working. We need to forget that we deserve a better job and more recognition than we are getting. We need to forget that we have disappointed God in the past and strive to do His will with all our might.

We need a good forgetter so that we can make each day a good point of new departure. Each new departure becomes a frontier from which we can operate to master something new. With a good forgetter we remove all the hangovers which might limit us, and then we can start over with a new slate. All of this real forgetting puts us in a great place to press forward. We have eliminated the hard back pull and now we can move onward and upward with victory in our souls.

LASTIE N. HOFFPAUI

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

District Meetings

The district meetings of the Woman's Society of North Mississippi Conference were held April 3-5 and 9-11. The Corinth district meeting was at Ripley, with Mrs. J. Harry Boyd, the district secretary, in charge. The Aberdeen district held its meeting at Houston and was directed by Mrs. J. R. Priest. The other meetings were: Columbus District, under the leadership of Mrs. J. M. Privette, at Starkville; Greenville, at Cleveland, led by Mrs. Jim Dunn; Greenwood District, at Greenwood, with Mrs. Nelson Taylor; Sardis District, at Como, led by Mrs. J. F. Barber.

Each of these meetings opened with the hymn "I Love Thy Kingdom, Lord." Miss Cora Lee Glenn, Conference Rural Worker, led the worship service, using the topic, "To Know Him and to Make Him Known."

The reports of the district secretaries told of the work that had been done by the societies during the past year and goals were set for this year. They urged all societies to have more work with the children and to send regular reports to all Conference officers.

The work of the Study and Action Committee was presented and discussed at each meeting.

Wood Junior College was represented by Mrs. Jasper Weber at the Corinth district meeting, by the Rev. H. G. Williamson in the Aberdeen district, and by Miss Susie Parker in the other four meetings. They told of the work being done by this institution and of some of its needs. Offerings were taken to buy a drinking fountain for Miller Hall. The following amounts were contributed: Corinth, $44.15; Aberdeen, $24; Columbus, $33; Greenville, $68.22; Greenwood, $60; Sardis, $46.60.

The high point of each meeting was the Meditation by Mrs. W. H. Ratlin, president of the Southeastern Jurisdiction, Woman's Society of Christian Service. Mrs. Ratliff spoke on "The Lenten Season—Its Challenge to Deeper Consecration."

Delicious luncheons were served at the churches, in the home of Mrs. J. R. Priest, and at Como Court.

Afternoon sessions opened with the hymn, "God of Grace and God of Glory," and a prayer.

Recommendations for the departments of work were presented and discussions were led by the Conference officers who were present at each meeting. Miss Lena Martin, Social Case Worker from the Methodist Home, told of the work she is doing for the children there.

Each meeting was closed with a consecration service. In the Corinth district this service was led by Mrs. J. Westly Rankin. Mrs. W. R. Hooten sang a beautiful solo, "Holy Hour." Mrs. H. E. Davis led the service in the Aberdeen district; Mrs. J. M. Privette conducted the one in the Columbus district; Mrs. R. P. Neblett, in the Greenville district; Mrs. W. P. Bailey, in the Greenwood district. In the Sardis district Mrs. N. N. Maxey led the service, and Mrs. L. C. Stevens sang "Pentecostal Power."

CORA LEE GLENN.

Greenville Zone Meeting

The first zone meeting of 1946 met at Greenville on March 12, with 86 members present. There were 12 churches represented in this number.

After the meeting was called to order by our new zone chairman, Mrs. H. P. Thomas, of Ruleville, the whole group sang song No. 501. At the conclusion of our first song Mrs. Brownlee led our opening prayer. We were next entertained, as well as inspired, by a lovely solo by Miss Marie Stoler, a Greenville high school student.

During our short business session the minutes were read and approved, followed by our roll call, to which 12 societies responded, with a total of 88 members present.

Mrs. Thomas read a short message from Mrs. J. M. Dunn, district secretary, helping to clarify some points we needed to know.

The program for the day was as follows:

1. Vocal solo, "This is My Task," by Mrs. S. E. Ashmore, of Indianola.

2. A talk, also titled "This is My Task," by Mrs. Jayroe, of Indianola.

3. Mrs. W. F. Fleet, of Inverness, gave a talk on the "Need for Christian Workers."

4. Moorhead was responsible for a "Missionary Quiz," conducted by Mrs. W. L. Harrison.

5. Ruleville was represented by Mrs. Tridell, who gave us a talk on "Children's Work."

6. Mrs. J. A. Davis, of Ruleville, presented a "Spiritual Life Quiz."

7. Mrs. R. F. Ormond, of Doddsville, gave a short review of our work on "Missionary Literature and Publications."

8. Mrs. Ashmore, from Indianola, gave us another solo, "The Half Has Never Yet Been Told."

9. At this point in the program Mrs. Thomas thanked everyone for participating in such a gracious and informative manner.

Ruleville and Doddsville invited the zone for next quarter, which will be sometime in June. For our concluding number on the program Rev. H. D. Suydam conducted our consecration service, and Mrs. Ashmore gave the benediction.

We adjourned then to the "Fellowship Worship Room" for a lovely lunch, served by the ladies of Greenville society.

MRS. ROBERT F. ORMOND,
Secretary.

Zone Meeting at Blue Mountain

The New Albany-Ripley zone met at the Methodist church, Blue Mountain, for one of the most inspirational meetings of the year. Mrs. Felix Sutphin, zone chairman, presided beautifully throughout the day. There was a good representation from the eleven societies of the zone.

The order of the day was as follows:

Hymn, "Come, Peace of God—verses 1 and 2.

Opening worship, "This is My Task"—Mrs. Sue Simmons.

Solo, "My Task"—the Rev. Felix Sutphin.

Talk, "The Need for, and Requirements of, Full Time Christian Workers"—Mrs. E. M. Sharp.

Hymn, "Come, Peace of God"—verse 3.

Talk, "Children's Work"—Mrs. L. K. Carlton.

Hymn, "Come, Peace of God"—verse 4.

Talk, "Education and Promotion"—Mrs. Harry Boyd.

Business session.

Adjournment for lunch, which was served by the Blue Mountain W. S. C. S. in the adjoining room of the church.

Hymn, "Take Time to be Holy."

Prayer by the Rev. E. M. Sharp.

Offering.

Playlet, "Spiritual Life and Evangelism"—the Ripley W. S. C. S. The playlet was written by the zone chairman from the material sent out for that part of the service.

Missionary Quiz—Mrs. Sutphin presented the quiz most effectively. Questions for the quiz were written on slips of paper and placed in a bag. Members of the zone formed a circle and at the sound of the piano the bag was passed from one to another around the circle. When the piano stopped, the person holding the bag drew out a question, read it to the group and answered it. The piano sounded again and the bag passed on until all the questions were answered.

Hymn, "O Master, Let Me Walk With Thee."

Closing worship, "The Cross," by June Aurand.

Solo, "In the Cross of Christ," the Rev. Felix Sutphin.

Meditation, "Love and Justice in the Cross," Mrs. Sutphin.

Closing prayer was the quiet reading of "Above the Hills of Time."

As the last solo and the meditation were given, June Aurand, member of the Blue Mountain Wesley Foundation, illustrated with colored crayons the cross, with the figure of Jesus hanging upon it. This very fittingly climaxed the day's services.

MRS. WARD RICHARDSON,
Secretary.

FIRST BRAILLE CONCORDANCE

The American Bible Society has under preparation the publication of the first Braille Concordance of the Bible for the blind. It will require ten large volumes. The Society hopes that the Concordance will be ready for distribution about July 18.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

District Meetings—New Orleans District

The second annual meeting of the New Orleans District of the W. S. C. S. was held April 5, 1946, at First Church, Houma, La. The invocation was given by Rev. W. D. Milton of Franklin Church, and Mrs. E. K. Bynum, president of the Houma First Church, W. S. C. S., extended the welcome. After the singing of the Crusade hymn, "Set Us Afire, Lord", reports were given by the district secretary. Two of our district offices were vacant because of resignations and there were two new offices to fill. Mrs. H. D. Campbell of New Orleans was elected secretary of supplies; Mrs. Otis Broussard of Houma, La., was elected chairman of Literature and Publications; Mrs. Arthur Bech, New Orleans, was elected chairman of Status of Women, and Mrs. J. T. Harris, New Orleans, was elected chairman of Missionary Personnel. The morning session adjourned at noon for luncheon which was served by the Houma ladies. The afternoon meeting was opened with the Crusade hymn, "Courage of Christ". It was announced at this time that Mrs. Charles Goldthwait, the district president, had been elected as delegate from the district to the Assembly to be held in Columbus, Ohio, early in May.

Mrs. J. B. Pollard, who had planned to be our speaker, was unable to be with us. We were honored in having as our guests Mrs. George Sexton, Jr., president of the South Central Jurisdiction, who is beloved by every member of the district, and Mrs. Noreen Tatum, executive secretary of the Bureau of Town and Country Work. Mrs. Tatum brought us a message about her work in the rural areas, and Mrs. Sexton spoke on "One Work in One World."

We are planning to resume our zone work and Mrs. R. E. Brumby of Franklin has been appointed as leader of Zone No. 2.

Before our Sacrificial Offering was taken Mrs. C. I. Jones, conference secretary of supplies, told us of the need for this offering and where it was to be used. The amount of the offering was $171.

Mrs. Tatus closed the meeting with prayer.

We were happy to have had Mrs. George Dameron, Conference Secretary of Missionary Education, and Mrs. C. I. Jones, Conference Secretary of Suppies, with us for the day.

MRS. SAM DUNBAR,
Sec'y of Organization and Promotion.

Shreveport District

Dear Mrs. Laskey:

Greetings and salutations from the Ruston District. We're proud of you. Big jobs usually go to people who prove their ability to outgrow smaller ones. I'm sure their confidence will be justified, and the W. S. C. S. members over the state will go forward in the work of world missions. What this world needs is less quibbling over creeds, and better deeds. Many who should be leading towards righteousness are bending to expediency. The Ruston district is behind you; call on us.

WHEN IN NEW ORLEANS
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On the April W. S. C. S. "hit parade" was the Ruston district meeting, April 2, at Minden. Mrs. Manning and the members of the Minden W. S. C. S. are to be congratulated on planning such an inspirational program.

Maybe I'd better begin at the beginning and tell you all about it. The theme of the program was "Christ, the Cross, the Church." An atmosphere of worship was in evidence from the first musical note of the organ. Mrs. W. A. Gray, district Spiritual Life chairman, gave the devotional and asked us to pause daily and "tune in" so we will be responsive to God's direction and desire in the symphony of our lives. A church membership that prays every day, and not just on Sunday, is the aim of Spiritual Life chairmen. When we sing "Set Us Afire, Lord," we must remember that God cannot set fire to a vacuum. It is impossible to dedicate ourselves to something that we do not understand. Each church still has freedom to enlist the unreached, if it cares enough. Christianity is an ongoing process through life, and should result in changed and changing lives. "God's rule is just, his nature is love."

When Mrs. Ed Conger gave the report on Louisiana W. S. C. S. Annual Conference we felt like waving a flag and singing praises for a year of achievement in God's kingdom.

One very interesting feature of the meeting was the introduction of the zone leaders and secretaries of the various lines of work by Mrs. Stewart Deas, secretary of Organization and Promotion. Each made a few remarks on their program of work.

To list the total monies paid out for all purposes by the Ruston district would seem like bragging. Mrs. F. E. Kennon, district treasurer, reported that our district has the largest per capita giving of any district in the state.

A welcome sight at the meeting was the friendly smile of Mrs. L. A. Boddie. Did you ever notice how contagious a smile is? Mrs. Boddie is the new secretary of Student Work.

30 pieces of silver! . . . have we sold out for less? Judas hanged himself in his shame and remorse, while we let the forces of evil wield the balance of power in our Legislature, and we do not stir ourselves to try and combat them. Christians should not only stand for something; they should stand by Mrs. G. W. Pomeroy, state Christian Social Relations chairman, in her efforts to promote a more Christian society for our citizens. Throughout our country, women—seeking no personal glory, too often without appreciation of their own value in the community—work against hardships through the years to accomplish their aims. These unsung heroines are due a large share of credit for the high standards of living in America. Looking into legislation is of primary importance to every citizen of this state. Legislative projects that are of state-wide interest and value but have a special significance for those groups whose fields of interest they cover, are:

Project 1—Appointive Superintendent of Education—Sponsor, La. P.T.A.

Project 2—Care of the Chronically Ill—Sponsor, Conference for Social Welfare.

Project 3—Mentally Ill and Deficient—Sponsor, Society for Mental Health.

Project 4—T. B. Hospitals and Care—Sponsor, La. T.B. Association.

Project 5—Juvenile Institutions—Sponsor, W. S. C. S., Methodist.

Mrs. Ed Conger was elected district secretary of Christian Social Relations, and will lend assistance to Mrs. Pomeroy in her program to promote an informed citizenship. Jesus taught that love is to be the center of life. If love dominates a person, he can live harmoniously with others and cooperate with them. Lacking love, we wear the cross and recite the creed in vain.

"A poem begins with a lump in the throat," and, we might add, it ends that way. Especially if it is given by Mrs. David Tarver. Beauty of detail characterized the Sacrificial Luncheon, with the center of interest being a beautiful worship center arranged to give reality to the thought, that Christ is an unseen guest in every human heart that has a passion for humanity. The lovely voice of Mrs. Tarver in her musical reading left a glow in our hearts.

We've a story to tell about Life Memberships. It seems a woman can keep a secret. Well, anyway, the women of the Gibsland W. S. C. S. can. Mrs. A. E. Woodard was called up front and presented a Life Membership, paid for by her husband. Just as the sister member from Gibsland went back to her seat with a smile of triumph at her successful scheme, she was called up and presented one.

Was her face red at being outwitted! But, anyway, we all enjoyed their confusion, and were happy to know that this money will soon start on its mission of mercy.

I'm sorry, but I am unable to give you the complete results of the election of officers, as some of the names escaped me—just wandered off into the nowhere. But when Mrs. Manning presented them, and made them stand up, they made a charming picture.

Mrs. J. C. Michaud has formulated plans for a very active campaign to make the Status of Women more meaningful to the members all over the district. She sounds as if she has the vim, vigor, and vitality to make things hum. Watch her.

Our district secretary of Organization and Promotion, Mrs. Stewart Deas, was elected to attend the Assembly of the Woman's Division of Christian Service in Columbus, Ohio. We shall wait expectantly

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 28, 1946

By W. C. Newman

THE DEVELOPMENT OF A SOLID CHARACTER

Lesson Text: Mark 8:27-33; Luke 22:31-34, 54-62; 24:33-34; John 1:42; 6:66-68; 21:15-23; Acts 5:29.

Golden Text: "We must obey God rather than men".—Acts 5:29.

It seems to me that we do not make any more serious error than to suppose that strong character is either just born into human beings or else is acquired by some magic or miracle experienced in a single moment of high emotional ecstasy. In every other realm of life, learning, the acquisition of skills, the development of our bodies, indeed in every other phase of our growth, we recognize the fact that we must strive intelligently for our development; but in this realm of character we somehow, expect God to "pass a miracle" that will let us be good without trying.

W. C. Newman

To all such people I suggest a close study of the life of Peter and of the arduous and slow growth of his character.

Learning How to Be Good

From listening to parents, teachers, and preachers urging them to be good, children and young people must suppose that being good is a very simple and easy matter. The fact of the business is that it is about the most difficult job to which a person can set himself.

For one thing, the modern psychologist is at last coming to recognize the truth of the old Christian doctrine of original sin. A generation or so ago our nice philosophers and educators repudiated that doctrine as being a vicious slander on mankind. Man is really good, they said, and he is only bad by accident.

Now, however, faced with an era of inhumanity in which humankind has sunk to unbelievable depths, as illustrated by the atrocities that have been practiced during the war as well as by the immoralities that have followed the war, by which all the decent people of the world have been shocked, the most optimistic of these psychologists have suddenly become the chief champions of the old idea that man is "bent to sinning". It is a tragic heritage of the human race which none of us can entirely [illegible]

Then, too, each of us is born into a sinful environment. There is no way by which any person can seclude himself from the influences that are everywhere in our world powerfully striving to drag us downward.

No, it is not easy to be good; therefore a considerable amount of our time needs to be spent in study and meditation that we may learn not only the fine art of being good but the deeper meanings of character and its acquirement. It took Peter a long time to find out what following Christ really meant.

The Necessity for Practice

Once again we make a grievous error in our thinking when we do not take a practical view of character achievement, just exactly as we take a practical view of learning how to walk, to play a piano, or to do any one of the other complicated things that man desires to do. In these other matters we readily agree that one of the most essential things is constant practice. Well, character requires that we achieve habits of goodness, just as playing a piano requires that we practice until our fingers habitually seek out the right keys.

Why should anyone doubt that this is true? We recognize the hold that bad habits have over our lives, why should we not recognize the strength and power of good habits and daily strive to achieve them by practice?

Indeed this is exactly the way in which Peter eventually became dependable and strong. Over and over he failed, but over and over he tried again, until eventually the practice of goodness became habitual and he became good.

Persistence

The achievement of character is not a matter to be obtained by a wish. It is, in fact, a lifetime job and one must put his life into it. The only sure road to failure in character is to quit trying altogether.

To recognize that being good is both difficult and complex, to recognize that one must fight and strive continually and consistently if he hopes really to achieve goodness, to refuse to be defeated no matter how many failures we make, and to muster all the courage we possess, and to make use of all the spiritual resources that can be found—this is the only way to character. If "there is no royal road to learning" it is even more sure that there is no quick and easy road to the development of character. Determination is one of the absolutely essential factors.

The Means of Grace

But when all has been said about our own efforts and the employment of every practical means toward the achievement of character, there is still another factor outside ourselves without which we cannot acquire the best and most solid character for ourselves. This other factor is what Christians call "conversion".

Once again, however, we are very apt to be confused on what conversion is and how we come to be converted. Our greatest mistake here is that we suppose every person must go through exactly the same process. But this is a mistake. Everyone of us is an entirely different personality with an entirely different background and nature. Peter was not converted in exactly the same manner as was Paul or John, yet none would doubt the validity of the conversion of any one of the three.

Whether one is converted in one momentary flash of a blinding vision, as was St. Paul, or whether conversion requires the long and painful experience of Peter, the important thing is that in the end conversion be real and permanent. We may safely leave the manner and method of conversion to God. Our part is to use "every means of grace" by which to put ourselves in a position to be converted, and if on our part we faithfully perform these things we may be sure the rest will come in due time through the grace of our Lord Jesus Christ.

LOUISIANA W. S. C. S.

(Continued from page 12)

for her return for an outline of a program of action for us to follow. Don't ever tell that I told you, but "she has a way with her" that catches you in your weak moments, when your resistance is low—and—well, you just do what she asks you to. Anyway, the Bible promises no loves to the loafer.

Did anyone ever tell you what a magnificent piece of work Faye Barr is doing at the Methodist Student Center at Louisiana Tech? It is amazing the amount of work accomplished for our boys and girls almost singlehanded. Faye says the Student Center is the best Methodist Student Center in this state. She urged the parents of the district to attend "Open House," May 3, and see them in action. I confess, we parents are showing too little concern for the religious education of our college students. If education can be used so successfully as a weapon for evil, education can be used with equal success for constructive good.

Mrs. David Tarver was elected secretary of Missionary Personnel, and she urges the need for recruiting missionary personnel in every meeting of youth—local, district, and Conference. Let's acquaint our young people with the great missionary program of our church. "Go ye" is not directed to a selected group of professional preachers, but to all the followers of Christ.

MRS. M. L. DeFREESE, Reporter.

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THE CHRISTIAN FIRESIDE

A REMARKABLE WILD GOOSE

By Henry H. Graham

One of the noblest of all birds is the magnificent Canadian honker, perhaps the best known species of wild goose. All of us are distantly familiar with the "honker" through seeing vast numbers of them flying overhead in typical V-shaped formation during the migrating seasons, spring and fall. A gander leads the formation and he prizes his position very highly, often fighting hard with other eligibles for the job. Even after he lands it he may have to battle in order to retain the coveted position. It is, indeed, a place of trust, honor and dignity.

Big honkers often weigh as much as twelve pounds. They are strong and sturdy and can be vicious when danger threatens. They are most belligerent at nesting time and will even challenge a human being on occasion.

Two young boys once told me about an experience they had with a gander on a lake shore. They were on a nature hike and entirely unaware of the presence of wild life when the gander charged them, head down, body stiff with anger. Taken aback by the sudden and unexpected appearance of the huge goose, the lads retreated slightly, then held their ground while the bird jabbed his strong bill against them.

Closer investigation revealed the presence of a nest presided over by the mother goose. As the boy approached it, the gander became wild with fury, only losing interest as the visitors continued their hike without causing any harm.

The wild goose mates for life, unlike most creatures; only when something happens to one of the pair does the other choose a mate. Naturalists who have observed wild life closely say that the honker even broods for some time over the loss of a faithful partner.

The honker is one of the wariest of all birds. Camera hunters find him most difficult to approach. His long neck and sharp eyes form a combination that enables him to spot a possible enemy for long distances. Usually, a flock of geese maintain a "lookout" or sentry whose duty it is to watch for danger just as a human sentry does in the service of his country. If anything suspicious is seen, a warning cry is issued and the entire flock is likely to take wing in a hurry. Geese, like other waterfowl, always rise against the wind. They are slow and cumbrous in flight and make considerable noise. In approaching a possible feeding ground such as a slough or river, geese often circle endlessly to make sure the coast is clear. Only when convinced everything is safe do they set their wings and sail in. They often spend the night far out on some mud bank or sand bar in the open where the view is unmarred for great distances. Thus, they can detect the approach of such enemies as men, coyotes and cougars. Their very survival hinges on constant vigilance. Too much care cannot be exercised.

The young geese, known as goslings, are covered with down at birth, getting their feathers gradually. While still quite young, the parent birds teach them the ways of life, such as how to procure food, how to detect the presence and approach of enemies and other useful habits. By the time the youngsters are old enough to leave home they are well prepared to care for themselves.

It is great fun to watch a flock of honkers feeding. Although I have observed them on numerous occasions while concealing myself in nearby brush, I have never seen an entire flock diving for grass at the same time. Invariably, one or more members were alert for possible danger. Experience has convinced me that this strategy is planned for the sake of self-preservation. Wild ducks follow much the same procedure.—Our Dumb Animals.

OBSERVE NATIONAL FAMILY WEEK IN EVERY METHODIST CHURCH

Recognizing that the family is the foundation of the Church and the nation, the Board of Education is urging every Methodist church to observe National Family Week, May 5-12, 1946. Protestants, Jews, and Catholics unite in the observance of this week.

Preparation

1. Send to the Service Department of the Board of Education, 810 Broadway, Nashville 2, for their free packet of suggestions for National Family Week.

2. Order from the Methodist Publishing House that serves your territory one or more sets of the Home and Church Photo-posters. Use the smaller sizes for letters to your people and for printed announcements to be distributed to your congregation. You may also wish to give these small pictures to your people when you preach on the theme of the poster. They are available in three convenient sizes: Post-card size, 3½x5½, sixty cents per hundred; letter size, 8½x11, $1 per hundred; poster size, 17x22, fifty cents per set of six.

3. Go over these suggestions with your Board of Education and work out your own plan for observing National Family Week, and for continuing a program to meet the needs of parents in your church and community.

4. Order copies of **The Christian Home** for parents of church school pupils. The Methodist Publishing House is making a special offer of two months (May and June) for the price of one—only eight cents for these two issues.

5. Arrange for radio programs. Two five-minute radio scripts may be secured from the General Board of Education for five cents.

National Family Week

Sunday, May 5. Preach on the theme for the week, "Needed—Homes." In the evening use one of the Kodaslide or stereopticon sets on the home. They may be secured from the Methodist Publishing House.

Monday, May 6. Meeting of the Church Board of Education to plan for a year-around program for parents.

Tuesday, May 7. Family Night at home. Give suggestions for play and worship in the family group.

Wednesday or Thursday, May 8-9. Prayer meeting theme, "The Crusade for Christ in the Home."

Friday, May 10. Family night in the church. Fellowship supper, worship, discussion of family worship, and recreation for the whole family.

Sunday, May 12. Mother's Day. Theme: "Religion in the Home."

After This Week

Plan for class groups for parents, use of **The Christian Home**, home visitation, a book-sharing club, fellowship meetings for parents, more frequent Family Nights, sermons on the theme of the Photo-posters, and other efforts to promote better family living.

WORLD SERVICE REPORT

Methodist giving to the denomination's World Service missionary and educational fund totaled $4,146,468 during the first 10 months of the fiscal year ending March 31, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced. This is an increase of $283,247, or 7.3 per cent over last year.

In comparing World Service receipts for March, 1946, with March, 1945, Dr. Lugg reported a decrease of $74,247, and stated that this drop "is a cause for concern." He added:

"During the 10 months of this fiscal year, five showed an increase and five a decrease. The percentage of gain over last year has dropped from 10.6 per cent at the close of February to 7.3 per cent.

"World Service giving, which is the Church at work beyond the charge and Conference boundaries, must be sustained and increased if Methodism is to carry its share in the continuous program of world redemption. While seasonal emphasis is being given to other important Church interests, there needs to be a contnuous emphasis upon World Service."

Contributions to the Fellowship of Suffering and Service totaled $350,303 during the ten-month period. Crusade for Christ Relief and Reconstruction Fund receipts amounted to $25,801,517 on March 31.

BIBLE DISTRIBUTION IN 1945

A distribution of 12,243,355 copies of Bibles, Testaments and Portions of the Bible during 1945 is reported by the American Bible Society. The Scriptures were circulated in 114 different languages. The average distribution for the preceding decade was 8,251,197. More than a million and a half copies were sent to prisoners of war. The Society supplied 1,682,932 copies to displaced persons, to those in liberated areas and to others as a part of its war emergency program.

Now Many Wear
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With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has seen fit to take from us His faithful child, Mrs. Rosa Vivian Shipes, and left her family and friends to grieve her passing; therefore be it

Resolved, That we, the members of the Board of Stewards of the St. Francisville Methodist Church and pastor, extend our deep and abiding sympathy to the family and friends.

Resolved: That we pay a tribute of love and respect to her whose memory we shall always hold sacred. Her loyalty to her task will long be remembered by those of us who worked with her.

Mrs. Shipes' faithfulness to her God and to her Church were always foremost in her life. She was faithful to her position as a member of the board and served untiringly as secretary of the board until her death. "Strength and honor were her clothing. She openeth her mouth with wisdom, and in her tongue was the law of kindness. Many daughters have done virtuously, but thou excellest them all."

Be it further resolved: That we shall strive to carry on the work of our Lord forever more as our beloved member, Mrs. Shipes, so courageously carried on while she was with us and that we may follow the example of her beautiful Christian life.

Be it known that these resolutions be spread on the minutes of the Board of Stewards of the St. Francisville Methodist Church, and that copies be sent to her loved ones, and a copy to the St. Francisville True Democrat, and one to the New Orleans **Christian Advocate.**

Respectfully submitted,
R. H. Daniel, Chairman,
E. E. Prescott, Secretary.
M. D. Felder, Pastor.

IN MEMORY OF MRS. C. B PARMER

One year ago, April 6, 1945, Mrs. Eula Davis Parmer slipped from our midst to her eternal home and while we grieve at parting with loved ones, we dare think only as the Easter season suggests—of the beautiful, the living, as she was, and is, for

"They are not dead who live
In hearts they leave behind
In those whom they have blessed
They live a life again
And shall live through the years
Eternal life and grow
Each day more beautiful
As time declares their good
Forgets the rest and proves
Their immortality."

Eula Davis was born near Porterville, Miss., November 29, 1890, the daughter of Mr. and Mrs. S. Davis. She joined Chapel Hill Methodist Church in 1911, and was a consistent member until her death. She was a member of the Missionary Society served as steward of the church for a number of years, and as Sunday School superintendent approximately twenty-five years.

She was one of Kemper county's efficient teachers, and taught school in the home community prior to her marriage to Mr. C. B. Parmer March 5, 1913.

In her girldhood she was outstanding as one interested in all that was good for her friends and loved ones, as in womanhood she was that lovable, patient and untiring wife and mother, never forgetting in word or deed, those about her.

Mrs. Parmer was a charter member of Porterville Woman's Culture Club and served at all times in official capacity. She was also correspondent for the Kemper County **Messenger** and **The Meridian Star** for a number of years.

With her innumerable friends, cherishing her memory and finding consolation in her beautiful past instead of sorrow in her passing, are her husband, C. B. Parmer, and children, Neal Davis Parmer, Mrs. Nelda Parmer Ballow, Louis and Norma Parmer, and grandson, Billy Parmer Ballow; also her mother, five sisters and a brother.

Knowing her as we did, nothing we might say could add to or take away from that record and that memory that lingers still. Truly it can be said as she expressed a desire that it might be said: "She has fought a good fight, she has kept the faith, and she has finished the course."

To us she shall always live when we read, hear or think on the 23rd Psalm.

Could she speak, she would comfortingly whisper to her family at this special time:

"Do not grieve for me, my dears, for I have gone
To that fair land where there is no grimness.
Think of me as withdrawn into the dimness.
Yours still—you mine. Remember the best
Of our dear past memories. Forget the rest,
And so to where I wait, come gently on.

—E. S. R.

MRS. C. C. DAVIS— A TRIBUTE OF LOVE

Our hearts were saddened by the passing of one of our well-loved members of the Woman's Society of Christian Service and of the Long Beach Methodist Church, Mrs. C. C. Davis, who passed away at her home in Long Beach, Miss., on March 18, 1946, after a long illness.

Mrs. Davis was born in Louisville, Ky., coming to Long Beach about ten years ago from Paducah, Ky., where she was prominent in fraternal, civic and church circles.

She was a charter member of the Paducah Mothers' Club, where her interest was centered in the Day Nursery for children of working mothers.

She will be long remembered for her beautiful voice, as she was a gifted singer and gave generously of her talent to her church and community. We realize our loss and cherish the memory of her who recently lived among us.

"Why should our tears in sorrow flow
When God recalls his own,
And bids them leave a world of woe
For an immortal crown?

Then let our sorrows cease to flow;
God has recalled His own;
But let our hearts in every woe
Still say, 'Thy will be done.'"

MRS. H. C. LUCAS.

DR. WILLIAM T. ELLIS WRITES BIBLE SUNDAY BROCHURE

The name of Dr. William T. Ellis is a household word in many homes. And well it might be. For over 40 years Dr. Ellis has been contributing weekly Sunday school lessons, known as the Ellis Sunday School Lessons, to the daily and weekly press. This syndicated material is read by thousands. Dr. Ellis himself says he meets readers of his column wherever he goes throughout the world.

It was his background of rich, Christian experience, to which is added his ability of treating contemporary life with sane, wholesome comment based upon the teachings of the Bible, that prompted the American Bible Society to select Dr. Ellis as the author this year for its annual Bible Sunday brochure.

The theme selected for Bible Sunday, which will be observed generally on December 8th, is "The Word of Power for a Power Age." As in previous years, the brochure will be mailed early in the fall to many thousands of Protestant pastors. The Bible Society endeavors to reach all active pastors in the many communions of the Protestant Church in this mailing.

COLLEGE ENDOWMENT CONFERENCES

The first of four college endowment conferences for executives and members of finance committees of Methodist Educational Institutions was held on April 11 in Wesley Memorial Methodist Church, Atlanta, Ga. The meetings are designed to make effective a resolution recently adopted by the University Senate of the Methodist Church and are conducted by Dr. John O. Gross, secretary of the Department of Institutions, General, of the Methodist Board of Education.

Mr. Robert G. Collins, vice-president of the First National Bank of Chicago and a widely recognized authority on investments, was in the Atlanta meeting and will be present at each of the other conferences. He will fill important program assignments and will also be available for counsel on specific problems.

Other conferences in the series will be as follows:

Columbus, Ohio, Deshler-Wallic kHotel, April 26, 1946.

Des Moines, Ia., Fort Des Moines Hotel, April 30, 1946.

Dallas, Tex., Southern Methodist University, May 6, 1946.

It is expected that every college and university related to the Board of Education will be represented in one of these meetings. Presidents of the institutions, business managers and members of finance committees of college boards of Trustees are especially invited to attend.

Christ came into the world to manifest God; we are here to manifest Christ. The great thought of my mind and the object of my life is to be like Him.—James Gilmore of Mongolia.

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THE FREE CHURCH WITNESS

(Continued from page 5)

than the evangelization of individuals. But the Council has made a contribution to the religious life which would not have been possible if each of the Free Churches had been content with the carrying out of its own particular mission. Those attending the Jubilee Congress this week will have been conscious that the spirit of grateful rejoicing has been tempered with a sense of dissatisfaction. If such have had the opportunity of reading the record of the Congress of fifty years ago they will have found therein a crusading spirit which is not easy to detect today. This may be accounted for by the generally benevolent and neutral attitude which is adopted toward religion. On the other hand, it may be due to the lack of the crusading spirit. It has not been easy of late years to recognize the militancy of the Free Churches, and the Jubilee Congress has not made this recognition less difficult.

Better relations between all the churches are undeniable and should be welcomed. But free Churchmen should not overlook the fact that this relationship may have been achieved by the abandonment or weakening of conviction. "Joint action in the social, and parallel action in the religious field" has been accepted by all the churches, including the Roman Catholic. How much of this has been achieved by a slackening of the obligations of a Protestant and Evangelical Witness? For example, is it an advantage to true religion that Free Churchmen today appear to have abandoned the issue which was primary fifty years ago, that of a **Free Church in a Free State**?

Education is another aspect which should demand the most serious consideration of Free Churchmen. Fifty years ago the Balfour Act rallied Free Churchmen to the assertion of equality of treatment in the schools. Today we have the Butler Act, certainly an immense advance toward a truly national system. But in regard to its working in localities the Development Plans are now being watched most carefully by Anglicans and Roman Catholics, while Free Churchmen appear content with their lamentably slight hold on the securing of a detailed agreement for religious education.

On social questions the Free Churches are lacking in leadership which distinguished them fifty years ago. It is a lamentable thing that the drink question, social purity, gambling, and the moral issues which determine the character of the nation are relegated to a secondary position. On these and similar issues the Free Churchman of today is generally a "dumb dog".

Fifty years ago a great Free Churchman prophesied: "The future does not belong to small States or to small churches, but to great federal unions of self-governing countries in which the legitimate independence and individuality of the smallest member is harmonized with the catholic unity and co-operation of the whole". Today this is, in large measure, the ideal, which is pursued in international relationships. Let the Free Churches and their Council seek to recover the sense of mission to this end with a new depth of conviction and a new access of zeal.—The Methodist Recorder.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Hazlehurst, May 5, 7:30 p.m.
Foxworth, at Sandy Hook, May 12, 11 a.m. and 1 p.m.
Tylertown, May 19, 11 a.m. and 2 p.m.
McComb, LaBranch Street, May 19, 7:30 p.m.
McComb, Pearl River Avenue, May 22, 7:30 p.m.
Summit, at Felder's, May 26, 11 a.m. and 1 p.m.
Osyka, at Holmesville, May 26, 3 p.m.
Sartinsville, at Topeka, June 2, 11 a.m. and 1 p.m.
Georgetown, at Bahala, June 2, 3:30 p.m.
Brookhaven, June 2, 7:30 p.m.
Crystal Springs, June 5, 7:30 p.m.
Bassfield, at Mt. Zion, June 9, 11 a.m. and 1 p.m.
Prentiss, June 9, 7:30 p.m.
Gallman, at Pleasant Ridge, June 16, 11 a.m. and 1 p.m.
Bogue Chitto, at Johnson's Chapel, June 23, 11 a.m. and 1 p.m.
Meadville at Mt. Olive, June 23rd, 3:30 p.m.
Barlow at Brandywine, June 30th, 11 a.m. and 1 p.m.
Utica at Carpenter, June 30th, 7:30 p.m.
Wesson at Wesson, July 7th, 11a.m. and 2 p.m.
Magnolia, July 7th, 7:30 p.m.
Monticello, at Pleasant Grove, July 10th, 11 a.m. and 1 p.m.
Scotland at Sweetwater, July 14th, 2:30 p.m.
Silver Creek at Hathorn, July 21st, 11 a.m. and 1 p.m.
Adams at Ebenezer, July 24th, 11 a.m. and 1 p.m.
Nebo at Labanon, July 28th, 11 a.m. and 1 p.m.
Harrisville at Poplar Springs, August 4th, 3:30 p.m.
McComb, Centenary, August 19th, 7:30 p.m.

District Conference meets at Crystal Springs June 27th at 9 a.m. Pastors will please elect their delegates and send their names to me and to Rev. H. B. Hilbun, pastor at Crystal Springs.

VAN R. LANDRUM, D. S.

It is better to light a candle than to curse the darkness.—A Chinese Proverb.

CANDLER COLLEGE GRAD

(Continued from page 9)

in order that he might render a large service to the entire country. His expe ence and high standing as a man of int ligence and integrity has made him an ou standing figure as a member of the gre international bodies which have made pl for the financial, social and moral rebuil ing of the world following the great war.

"Following the election of Dr. Ramon Grau San Martin as President of Cuba 1944, and at the request of the Presid elect, Dr. Machado made an investigat of the financial condition of the governm having access to the records of the several ministries. He was one of the presiding officers of the First National Congress on Alimentation, and told that Congress that the greatest obstacle in the way of bettering the economical condition of Cuba was the financial drain on the incomes of all classes made by gambling and the lottery."

SOMEWHERE THERE'S A MAN to whom the peal of church bells brings no responsive urge—who never knows the delight of hearing the voices of a choir lifted in glorious song—to whom no sermonic words ever give hope and comfort.

Go find this man if you do not already know him! Tell him of your church—tell him how much he needs the fellowship and spiritual satisfaction he will find there—tell him how much the church needs him, and of the good he may be able to do by lending his support to it. He may be simply waiting for this invitation. Don't let him wait any longer.

The magazine *Challenge* will help you gain his interest. *Challenge* is being used all over Methodism to enlist the loyalties of non-churchgoers. In a way it is like a letter from the church. It tells what the church is doing and what non-churchgoers are missing.

Challenge dramatizes religious themes and events, speaks a frank message, provides a readable and entertaining content.

Challenge puts the opportunities and responsibilities of church membership squarely up to the indifferent.

A copy of *Challenge* should be left with each prospective member visited. It will add force to your own personal visitation.

SEND FOR SAMPLE COPY

If you would like to examine a sample copy of *Challenge*, write to The Methodist Publishing House serving your territory.

Challenge is a 48-page quarterly, pocket size. *Price 6 cents per copy, per quarter.*

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New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

The magic has gone out of our services because we have reversed the order. We make a clamour of our sins and needs; it is our troubles we lift to God, instead of our tributes. If we could restore the ancient emphasis on worship as man's chief attitude to God, and take petition incidentally in our stride, our services would become again the centers of powers they used to be.

THE PRAYER-ROOM TODAY

Our Father in Heaven, we pray for sensitive hearts in this time of great need. May a new spirit of generosity control and direct us, so that we shall gladly share what we have with others, whether we possess little or much.

May the spirit of Him who for our sakes became poor that we through His poverty might become rich, cause us to give generously for the relief of suffering and hunger, of our brother-man in all parts of the world.

We would rededicate ourselves to this high service as Christian burden-sharers and Christian burden-bearers. May we walk the way of self-denial, sacrifice, and love. We ask in the name of our Lord and Saviour Jesus Christ. Amen.

—Jesse M. Bader.

Vol. 93. No. 18.
THURSDAY, MAY 2, 1946.

Glory of the Lighted Mind

O glory of the lighted mind.
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt. . . .
All earthly things that blessed morning
Were everlasting joy and warning. . . .
O blessed gift of inner sight,
O wet red swathe of earth laid bare,
O truth, O strength, O gleaning share.
O patient eyes that watch the goal,
O ploughman of the sinner's soul,
O Jesus, drive the coulter deep
To plough my living man from sleep.

—Masefield, lines from The Everlasting Mercy.

WALLET OF THE WEEK

TWO LARGE CHRISTIAN UNIVERSITIES are said to be in prospect for the Orient. One will be in Korea and the other in Japan, and their purpose will be to educate young Koreans toward the ideal of Christian democracy. The first steps have been taken by a group of Christians headed by a Japanese layman. It is expected that two thousand students will be enrolled for the opening. Prince Ri, a Korean nobleman, has made an initial gift of a million yen, and the estimated cost of both institutions is three hundred million yen, or two million dollars.

* * *

JAPANESE CHURCHES destroyed in air raids are said to have numbered four hundred and fifty-five out of two thousand, either totally destroyed or rendered unfit for public worship. Approximately three hundred of six hundred kindergartens were destroyed and those not destroyed were converted into nurseries for the children of war workers. Not a great number of the pastors and teachers were killed, but many were wounded. Some large congregations had only about ten per cent of their membership left and many small congregations disappeared altogether.

* * *

THE DEPARTMENT OF MENTAL HYGIENE for the state of Virginia is quoted as saying that, "Six hundred men and women are in the state hospitals from alcohol; thirty per cent of all admissions are traced to alcohol; twenty per cent of all fatalities in highway accidents are from drunk driving; of one hundred and four thousand commitments to jail, over fifty per cent were from alcohol." It was said also that per capita drinking from 1935 to 1942 increased more than two hundred per cent, and in 1942 more money was spent for intoxicants than for education, welfare, health, and religious purposes.

* * *

THE TOWN OF GALLUP, in New Mexico, is said to have done a thriving liquor business during the year 1945. The fees for liquor licenses enriched the treasury by the sum of $6,300, and police fines for the year totaled $27,948.25—the greater part of the sum was collected from drunks and drunken drivers. The decent citizens of Gallup should ask themselves the question, Who really paid the bills, the liquor interests or the people whose industries were hamstrung by drink and whose families were debauched and broken?

* * *

CANADIAN LAKES AND STREAMS are said to provide anglers with some of the finest sport to be found anywhere. There are at least a dozen well-known varieties of fish, among them: salmon, trout, grayling, swordfish, tuna, bass, pickerel, and northern pike. In addition to being great fighters, many of the varieties, such as salmon and tuna, form a large part of the American fish ration. All across Canada are hotels and lodges which help to make it the sportsman's paradise, and the vacationer's playground.

SOUTH AMERICA, according to a statement made by a Mexican statesman, is making ready to break away from Spanish control and European influence and to tie up with the United States. The man who made the statement is the head of great industrial interests in South America and should have firsthand knowledge of the trends. He holds that South America has been under two spheres of influence, that the European will soon be abandoned for the American and that it will deal solely with America.

* * *

A LIST OF CIVILIAN WAR DEAD has been made and placed in a memorial shrine in Westminster Abbey. The list contains the names of sixty thousand civilians killed by enemy action in the United Kingdom. The names and the manner of each death will be inscribed on printed or engrossed lists, in four volumes. The volume will lie open and a page a day, with a light falling upon it, will tell to guests of all lands the story of the tragic suffering and loss of the British people in the war.

* * *

MARBLE COLLEGIATE CHURCH, New York City, was in the news recently in connection with an offer of four million dollars for the site upon which it stands. Many arguments were offered for the retention of the site and the continuance of the historic ministry to that part of the Metropolis. The board is said to have announced the withdrawal of the offer and the postponement of the move to sell. In that connection, however, it was revealed that the church owes one million three hundred thousand dollars and the continuance of the church with such an added interest burden in its budget is something that will have to be faced.

* * *

THE WOMEN'S LAND ARMY in Great Britain drafted into the service a total of fifty-nine thousand girls. On March 1, the demobilization day for the Women's Army, thirty thousand of the number drafted, according to **Religious Telescope**, desired to continue in the service. These are said to have been girls who had spent their lives on farms and in small hamlets and had worked long hours for less than ten dollars per week. On the other hand, war experiences discovered a widespread discontent with factory and office routine and a preference for country life.

* * *

MENTAL ILLNESSES AND NERVOUS DISORDERS accounted for one million five hundred thousand Army rejections, and four hundred thousand were eliminated for personality disorders. That commentary upon the deficiencies of American manhood was not relieved by an authoritative insurance report which says that five out of every one hundred children born alive in the United States will spend some time in a mental institution. These figures, appearing in **The Chaplain**, are credited to Harold F. Carr. Despite all possible explanations, the figures are not complimentary to our American way of life.

New Orleans
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EDITORIAL

GOD'S ELIJAHS

Many of us think of Elijah as a rugged and outmoded type of man—the prophet of an emergent era in Hebrew history. It would be nearer the truth to say that he was the voice of the eternal in a particular generation. Instead of being outmoded, he was as modern and as human as we are. In a sense he was the prophet of his age and the people to whom he spoke, but in a larger sense he was a dispenser of truth, the voice of God, which is changeless and eternal.

Elijah was rugged in his directness, and he was certainly human in the experience of utter discouragement following his great victory on Mount Carmel. We who think of ourselves as modern, share with him in the humanity and discouragement to such extent that we might reach back across three thousand years and grasp his hand, saying "Brother Elijah". He sat for our own photograph so successfully that the likeness is too striking to be denied even after thousands of years. In the moments of his exaggerated humanity, he is still our prototype, for often we share his unheroic flight before pursuers who are already beaten and disarmed.

On the other hand, Elijah's life and ministry are graphs of power which is effective and eternal. We admit that power at the altar where he defeated and slew the prophets of Baal and, with timid apologetics, we concede the point touching the clouds and the drenching torrents which saved the land from famine. But we seem to worship his power without his measure of spiritual understanding, forgetting that Elijah's faith and experience were not sufficient to save him from the tears shed under the juniper tree, nor from the despair which gripped him in the cave at Horeb. When our faith fails we are all Elijahs who are willing to charge God with having let us down.

In the depths of discouragement, Elijah learned that he had the support of seven thousand, who had never bowed the knee to Baal, and that fury and threats are not power. Fire, wind and earthquake were but forces on the loose, tangential forces, and not constructive strength. In the 'still small voice" he found the symbol of victorious strength. He was no longer afraid of the virago before whom he had fled. That Elijah still proclaims to faithless and beaten generations the way and will of God. History records the names of many who were strangely stopped a little short of completing their evil aims. Xerxes, Hannibal, the Mohammedan invaders of Europe in 1529, the Spanish Armada, and last of all, Hitler the latest scourge to disappear from the horizon.

Elijah, and those who have met the challenges of civilization in the years since, turned back the aggressors, but not in their own strength and wisdom. God took the man who was in hiding, and permitted him to hear the steppings of the eternal, and in listening to the "still small voice" the faith of that ancient prophet-warrior returned. Luther, Calvin, Bunyan, Wesley, David Livingstone and a host of others had their dark days, but they were never more alive than they are today. They join with Elijah in the exhortation: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

NO PREFABRICATED CHRISTIANITY

A short time ago, in a discussion of religion and young people, a writer used the statement: "You cannot expect to get prefabricated Christians from a secular society". He went on to say that pagans might be had by mass production, but that every Christian is an "original" and must be "grown one by one". He meant that a new convert who has no Christian background, or who has a deficient Christian background, has to be developed after his conversion if he is not to be a reflection of a pagan society rather than a reflection of Christ. He was insisting that worship and Christian fellowship must have a definite and vital part in the new convert's development, and that he must find in the church a clinic where Christianity is seen in action.

Somehow these words seemed to us to have a peculiar significance for our crusading Methodism. When an exulting soul confesses that for him "life has begun anew", are we ready as a church to offer the worship, the fellowship, and the warmth by which he may attain Christian stature? It is perfectly proper that Methodists should set great store by the experience of "conversion", but not as an end in itself. If at that epochal experience we leave the convert to his own resources, who shall teach him the treasures of the life for which he has offered himself?

It is in such a critical moment that the Church as a religious teacher means most. What have we to offer to those whom grace has lifted above the paganism of which they have been a part? Shall we lead those eager and earnest souls to believe that it is sufficient for them to become a "little better" than the common run of sinners? Such is too often the case. Shall we secure from them a vow to "attend upon the worship and ordinances of the Church and support its institutions", and leave them fenced in by a vow, but without either fortifying dynamic or the lift of spiritual inspiration? Too often the new convert feels the lack of Christian support. Shall we tell them, as a preacher who occupies a famous pulpit recently told a group of Methodist college men, "The problem facing man is a psychological one"? Those words might issue from the lips of any high priest of paganism.

There has not been a time since the Wesleys launched the Great Revival of the eighteenth century when a heavier responsibility rested upon the ministry and the leadership of the Methodist Church. What are we going to do with the million or more people who have surrendered to Christ at our Methodist altars? Shall we meet the challenge by bringing them to full Christian stature? Or shall we assume that the work is completed and our responsibility discharged, and in that way seek to deliver a prefabricated Christianity to Methodism? If the latter course be followed, Methodism will surely become a center of paganism without a parallel in all its history. Christians are grown one by one inside the Church, and there is no such thing as a prefabricated Christianity. We dare not deceive ourselves, nor can we risk the tragedy of deluding the vast army of converts at our altars.

CONFERENCE WITH THE EDITORS ON CHRISTIAN STEWARDSHIP

Practically all the Methodist papers were represented at the conference on Christian Stewardship held in Washington, D. C., last week. Dr. G. L. Morelock called the meeting for a discussion of the plans for the Stewardship phase of the Crusade for Christ—a responsibility of the Board of Lay Activities. In a preliminary statement, Dr. Morelock outlined in a general way the ten-point program which has been prepared for the period assigned for the promotion of Christian Stewardship, and he laid particular emphasis upon the fact that it is not a new program, but an emphasis of the program for the quadrennium and integrated with A New World Order; Relief and Reconstruction; and Evangelism.

Briefly stated, the ten points follow: 1. A fifty per cent increase in attendance upon all worship services of the church. 2. Five hundred thousand new workers taking training for their tasks. 3. A fifty per cent increase in regular contributions to church support. 4. The enlistment of a million "proportionate" givers—one half of them tithers. 5. A twenty-five per cent increase in giving to all causes, approximately a thirty million dollar increase in annual contributions. 6. Five thousand recruits for the ministry. 7. Five thousand recruits for other phases of work. 8. Intensified effort in the field of Evangelism. 9. Increased emphasis upon Church School enrollment and attendance. 10. Increased effort for a New World Order. These specific objectives are to be reinforced by a scheme of emphases designed to relate them to our social and political life. December 31, 1946, is the deadline for completing the preparatory work, and then the work of intensive promotion will begin.

Dr. E. L. Geissinger gave an illuminating elaboration of the program which included a number of charts presenting facts from our records which were informing, sometimes almost startling. His address revealed a thorough understanding of details and a consecrated imagination. In connection with Dr. Geissinger's address, Mr. L. P. Nichols, representing the F.B.I., gave an address on the crime situation and the operations of his organization, its effectiveness, and its essential relation to church agencies and activities. He described the work of the minister and that of the F.B.I. by saying in substance that the ministry catches men and builds constructively, where the F.B.I. catches the mistakes or the neglects of others. He plead for a greater use of existing church facilities, for a better understanding of enforcement officers and problems, and for a more realistic attitude toward crime and criminals.

Suffice it to say that, if the Methodist people will respond wholeheartedly to the imagination and the planning of their leaders in this important phase of the Crusade, we will soon be definitely on the way to better things in both church and social life. But it remains for the Methodist people to give meaning and force to the splendid blueprints which have been prepared by our leaders.

Others Say . . .

"I GO A FISHING"

One of the rather amazing things about the activities of the apostles, in those few days between the time of the resurrection and the ascension of Jesus, was this decision of seven of the eleven to "go a fishing."

When we consider the soul-stirring, victorious experience through which the apostles had so recently passed on that first Easter day, it appears to be a surprising anti-climax to find them suddenly planning a fishing trip. Perhaps this sudden shift in emphasis was the reason Jesus appeared to them at this time with such searching questions.

Nevertheless, before we become too critical of the apostles for this quick shift from the sublime intensity of the resurrection experiences to the more prosaic activities of everyday life, perhaps we ministers and laymen as well should examine our post-Easter activities.

Because we have come to recognize the unusual opportunity Easter offers for successful evangelism it is quite common for our churches, in towns and cities, to put on a vigorous, intense campaign to reach people for a decision for Christian living. Under present conditions, that is quite the proper thing to do. As a result of this special evangelistic emphasis, our Easter is usually a soul-sirring, "victorious experience", for both the workers and those who have been won by their efforts.

What, then, is to be the post-Easter attitude of the church? All of us know that it is not possible for an individual or a group of individuals to work constantly under high tension. After our mountain-top, Easter-day experiences it is generally necessary to relax in some form, whether it is to "go a fishing," go to bed, or relax in some other way.

There is one thing, however, that the church should guard against in the post-Easter season. People with whom we have worked so vigorously and intently, up through their Easter committal, should not be made to feel that we have suddenly lost interest in the matter about which we seemed so much concerned before Easter. Despite the necessity of relaxation after a period of intense service, converts should somehow be made to feel our continued and continuous interest in their spiritual development.—Editorial, Arkansas Methodist.

BOOKS

Christ and Man's Dilemma, by George Arthur Buttrick. Abingdon-Cokesbury Press, New York, Nashville; pp. 217 with index; price $2.

Here we have a fifth volume in Dr. Buttrick's published offerings which include his great work on Prayer. The thesis with which the author begins is that the alternative "Christ or Chaos" is no longer a hysterical or histrionic plea, and that it really never was. It is human ignorance, wickedness and mortality which "have brought us to the edge of chaos". In the situation now confronting our civilization, Dr. Buttrick does not take refuge in a shallow and unreasoned optimism, but instead he faces the facts squarely and with the faith that the God who made the world has lost nothing of His creativeness and that He alone can remake it and save us from the chaos which we have made a threat to ourselves. He makes a strong plea for the real "Christ as the Incarnate God". Especially striking is the chapter on "Christ and Education", where one finds these words: "The Church, which should be the home of the soul, is torn asunder; and the children, as in any torn home, are the victims. Church quarrels are part of the reason why public education has become increasingly secular;" "Religion must once more be given central place in education, lest the merely secular prove our doom"; "We teach the development of government. Why not teach the development and profound influence of the Church? We teach the life and sayings of Benjamin Franklin or of Benedict Arnold. Why not teach the life and sayings of Jesus Christ?"; "The day school's present thirty hours of silence about God and Christ makes the one hour of church school seem an unreality". Striking also are the chapters on "Christ and Business", "Christ and the Machine", and "Man's Response".

Trials of Great Men of the Bible, by Clarence Edward Macartney. Abingdon-Cokesbury Press, New York, Nashville; pp. 189. Price $1.50.

Although these are sermons in form and in purpose, they are at the same time character, studies of men who were, except Jesus, wholly human and all of them were realistically on trial. In each case the author shows how the man being studied met his trial, despite all the faults and frailties to which each was heir, and how we may face up to the trials which test us and achieve victory as they did. In his happy and forceful style, Dr. Macartney studies Job, Abraham, Jacob, Joseph, Moses, David, Elijah, Daniel, Ezekiel, Peter, John Mark, Judas, Paul, and the first and last trials of Jesus. The reader will find these discourses up to the best of Dr. Macartney's writings. They are brief, readable and helpful interpretations of men who were outstanding in the Biblical record—not as men who were perfect, but as men who either attained perfection despite their frailties, or who, surrendering to their difficulties, lost all.

A New Day, by Theodore Pauls. Chapman and Grimes, Inc., Boston; paper, pp. 39; price 25 cents.

The author of this little brochure is a native of Germany who came to America at an early age. He neither defends his fatherland, nor seeks to explain the happenings of Germany, but offers instead his ideas of how the Germany which he knows may be rejuvenated. The story revolves about the little town of Waldheim in Southern Germany, a town which was spared most of the horrors of war, and fell under American occupation. It is at least a suggestion that the country might be rejuvenated by a reorganization of its life along the lines of the thrift, industry and agriculture which prevailed in Southern Germany in prewar days.

The Scrapper, by Leland Silliman. The John C. Winston Company, Philadelphia, Toronto; pp. 258, illustrated; price $2.

This is an adventure book written for boys approaching adolescence, but written in a style sufficiently plain and simple to give it an appeal and a fascination for even younger groups. Its pages are bright with the perennial charm of camp life and camp adventures. The swimming, boating, and other sports will have definite appeal for the average boy, but underneath the fascination of all sport and camp activities is another story which deals with bringing boys to their best—of growing men. The reader will find Tim a real boy, with a boy's impulses, a boy's responsiveness, and all of a boy's possibilities. The Scrapper is a worthy companion to the others in the list of stories sent out by a great publisher of juvenile stories.

The Significance of Silence, by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville; pp. 238; price $2.

In this book we find twenty-two sermons preached by Dr. Weatherhead to the congregation of City Temple, in London, during those days of the war years when the bombs fell over England, and City Temple was destroyed by fire.

As a minister, Dr. Weatherford has made a notable record by his sponsorship of an intense program of practical Christianity. City Temple is more than a famous preaching place to which visitors will want to go to hear a great sermon. It is also a well-organized church in which the entire membership is invited to participate in various forms of Christian activities and service.

Of special interest to Dr. Weatherhead, is what he calls "the Psychological Clinic," staffed with several doctors who have specialized in psychiatry. This clinic seeks to minister to those who suffer spiritual distress and who have psychological problems. Dr. Weatherhead has gone extensively into this field which is of special interest to him.

The sermons published in "The Significance of Silence" are to be understood against all this background. By their inspiration, subject matter, and illustration, they reflect these various needs and circumstances to which Dr. Weatherhead has dedicated his ministry. The sermons are more interested in practical situations than in theological definitions, though of course, the author is an excellent theologian. But the concern and the burden of his messages are for the actual, practical, and urgent everyday problems of men and women under the fire of war and all the troubles which go with it.

These sermons also reflect the sincerity and the earnestness of the pastor of City Temple. The words and phrases come unmistakably from a great heart and a consecrated mind. As one reads these sermons, he is reminded of Emerson's definition of great preaching: "Great preaching", he says, "is a great man who preaches." This book confirms this appraisal and the reading of it is a refreshing experience.

—A. M. S.

CAMP MEETINGS, CONFERENCE, AND CRABS

By Sue Randolph Davidson

"Put me off at Seashore Camp Ground, please," I said to the bus driver.

"We want to stop there, too," a girl across the aisle chimed in. Later I learned that she was Nettie Carroway, and that her sister, Kay, was with her.

Kay turned to me now, "We've never been to Seashore Camp Ground. Have you?"

"No," I answered.

The big bus was rolling along the smooth highway bordering the Gulf of Mexico. All the way from home I had been wondering about the Camp Ground. I knew that conferences had been held there, for a number of Methodist young people from my town had attended them. They always came home enthusiastic about the meetings, and told of good times they had had swimming and crabbing. I had heard so much about Kellar Lodge where they had stayed that I was eager to go there myself.

Just then the bus came to a stop. "Yonder's Kellar Lodge," the driver said.

The lodge is set back from the highway on a wide lawn. There are cottages on either side with large moss-draped trees watching over them. At the entrance of the lawn is a subrosa—that structure peculiar to the Gulf Coast. This one is a raised platform with a railing and benches around it. It is reached by a flight of steps.

Kellar Lodge is a long, two-story frame building. Wide porches run the length of it and each room opens onto one of the porches. The house faces the water.

Soon after our arrival, Kay, Nettie and I started on a tour of inspection.

Behind Kellar Lodge is a road which separates it from the dining hall and leads to the tabernacle, which stands near the front of the grounds. We went inside the building and looked at the pulpit where so many famous men had preached.

Later as we walked along the sea wall, Kay asked, "Don't you wish you knew more about the Camp Grounds?"

"Yes, I do," I replied.

"I wonder who could tell us about it," said Nettie.

A voice sounded behind us. "I can answer that question."

We whirled around and saw a boy standing on the seawall.

"See the little lady sitting on the end of the pier?" he continued. "She's my

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman: J. E Gray, C. C. Clark.

North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. ....Editor-Manager

HENRY T. CARLEY, A. P. HAMILTON and B P. Brooks ....Associate Editors

W. C. NEWMAN ....Church School Lesson Writer

MRS. E. L. DIAMOND............Editorial Secretary

BALLARD PRESS ....Printer

Mrs. J. A. Leech, who has been living at Ackerman, has moved to Durant, Miss., according to a card requesting change of address for her **Advocate.**

Millsaps Memorial Church, Jackson, Miss., has received 91 members since Conference, 43 of them on profession of faith. Rev. A. J. Boyles is the pastor.

Rev. W. W. Perry reports that Easter Sunday was a great day at Donaldsonville, La. There was a fine congregation and a good offering for the Orphanage at Ruston.

From the Church Bulletin of April 21 we get the information that 85 new members were received into the church on Easter Sunday at Hammond, La. Rev. H. D. Marlin is the pastor.

Rev. and Mrs. J. S. Noblin, Moss Point, Miss., announce the arrival of David Lanier on April 19. Our congratulations and best wishes go to the happy parents and their little son.

The church at Amory, Miss., Rev. R. G. Moore, pastor, is closing the period of Visitation Evangelism with very gratifying results. This is only the first phase and they plan to continue this fine program.

Miss C. C. Veith, member of First Church, New Orleans, was presented with a lovely gold pin at the morning service on April 14 in recognition of twenty-six years of unbroken attendance at Sunday school. The presentation was made by the church school superintendent, Mr. R. T. Moffatt.

The editor regrets having missed the visit of Mr. Oscar McLendon of Gilbert, La., who called at **The Advocate** office on Wednesday of last week. We were attending the meeting of editors in Washington, D. C., last week, leaving by plane on Monday morning and returning by train on Friday morning.

Rev. O. S. Lewis, district superintendent, reports that the work of the Vicksburg district is far ahead of this time last year, but that there is much to be done in the days ahead. He also reports the arrival of a nine-and-a-quarter-pound grandson, born to his daughter, Mrs. L. L. Trent, on April 15 in a Vicksburg hospital.

Through her pastor, Rev. E. L. Jernigan, we learn that Mrs. L. E. Barrentine of Itta Bena, Miss., has not been so well lately but that with the coming of spring she anticipates the return of better health. **The Advocate** has been going to her home continuously for more than seventy years, her father having been a regular subscriber also.

Rev. T. R. Poole, who served as chaplain with the Army in the European theatre, has just returned and has been appointed by Bishop Darlington to the Pleasant Hill charge in the North Mississippi Conference. His postoffice address is Nesbitt, Miss. This information comes from the district suuerintendent, Rev. C. A. Parks, Sardis, Miss.

Bro. B. A. Williamson of Greenwood, Miss., renews his subscription to **The Advocate,** which he has been reading for the greater part of his life and which he says he would not think of trying to get along without. He and Mrs. Williamson are octogenarians and recently celebrated their fifty-fourth wedding anniversary. Our sincere congratulations and best wishes go to these fine people.

Revival services were held at First Church, Kosciusko, Miss., during the week of April 21-28, with Rev. Thad Ferrell of Louisville, Miss., as guest preacher. Rev. O. H. Scott of Tylertown, Miss., led the singing and directed the young people's work. Services were held twice daily, at 10 a. m. and 7:30 p. m., with a service for children and young people at 3:30 p. m. Rev. T. B. Thrower is the pastor.

At a meeting of the district workers of the Columbus district, held at Starkville on April 2, the district was divided into five divisions, each division to have a training session for the different departmental workers of each local church. The time and place of these meetings to be as follows: No. 1, at West Point, May 5, 2:30 p. m.; No. 2, at Macon, April 29, 7 p. m.; No. 3, at Louisville, May 19, 2:30 p. m.; No. 4 at Kosciusko, April 28, and No. 5, at Eupora, May 12, at 2:30 p. m.

YAZOO CITY REPORTS

First Church had a great day Easter. A sunrise service filled the auditorium. At the 11 o'clock service 12 children were dedicated to the Lord by baptism; 22 were received into the church on Palm Sunday and Easter; the full amount for benevolences was paid; a great musical program at 7:30 p. m. The choir rendered a cantata, "The Resurrection," by Nolte.

A contract has been let to renovate our church throughout. Our plans call for an educational annex, but we will wait until restrictions are lifted. We have raised several thousand dollars already on the building program. All in all we are having a great year at Yazoo City.

M. L. McCORMICK, Pastor.

FIRST CHURCH, NEW ORLEANS

First Church, New Orleans, has received 132 members since Conference and has at least 14 prospects for membership. The Friendship Circle, which meets every Sunday evening after service and provides music and games and refreshments for all the young people who attend church, continues to hold the interest of a large group which includes many in the armed forces. There were 90 in attendance on last Sunday evening. Much credit is due Miss Alma Smith, who directs the games, Mrs. Ernest Guedry, who is in charge of the refreshments, and Mr. Wm. Cooper, who leads the hour of singing preceding the games. Letters have been received from all parts of the world from those who have attended these gatherings, some with expressions of appreciation of the fellowship enjoyed, others enclosing contributions so that the work may go on. In providing wholesome amusement for these young people, many of them away from home for the first time, untold good has been and is being done. Rev. N. H. Melbert, the pastor, is justly proud of the progress being made along all lines under his leadership at First Church.

REPORT FROM PASTOR AT HODGE, LA.

The Ruston District of Louisiana Methodism is really and truly on the march in the Crusade for Christ. There has thus far been a truly great response on the part of the people. The results are indeed gratifying.

The Methodists of Hodge had the opportunity of joining hands with the good people of the Jonesboro church. We met together each evening for supper and immediately following were instructed by Rev. J. B. Grambling. He did this in such a splendid way that we all, with the grace of God in our hearts, felt well prepared for the work.

Since Conference the Jonesboro church has received eighty people into its membership. Fifty-four of those were received in the special Crusade effort. Eight infants were baptized. A noble piece of work for

LUZIANNE
COFFEE
100% GOOD

the Kingdom of God and the good people of Jonesboro!

Hodge Methodist Church has received sixteen in the Crusade effort and baptized ten infants.

It is a privilege and a joy to serve here at Hodge. We are close enough to have the opportunity of sharing in the wise counsel of Rev. J. B. Grambling, one of the most versatile Christian gentlemen that I have known.

During this year of Evangelism we are expecting these churches to far exceed their quotas.

Surely, God is with us .

A. G. TAYLOR, Pastor.

FRANKLIN, LA., CHURCH

I thought perhaps a report from Franklin at this time might be of interest to some, so I am taking the liberty of writing about a few things that have been going on here in our church.

First of all, Easter Sunday was a very unusual and happy day for us, as we had the privilege of having Bishop and Mrs. Martin with us. They met a goodly number of our people at a lovely reception given by the ladies of the Woman's Society of Christian Service, and Bishop Martin spoke to a large congregation at 7:30 in the evening. He brought a very fine message that was received graciously and will mean much to the future of this church. Dr. and Mrs. Holmes were with them, and our visit in the parsonage with these great leaders of our church was one of the high moments of our ministry. At the close of the evening service, Bishop Martin, assisted by the Board of Christian Education of the Franklin church, dedicated the Educational Building, which was constructed under the leadership of Rev. Jolly Harper.

We are happy to report that Easter Sunday morning we had what the people say was the largest crowd ever seen in this church. There was not standing room for them. Friday morning of the Holy week we gave Communion to a very fine crowd, and it was a great moment for many who rededicated themselves to Christ and His Kingdom.

Just this line concerning the Crusade for Christ in this new phase of evangelism. We feel that, even though we are somewhat orphans and on the outside of almost everything in district work since we are so far away, we have done our best to meet the demands of our church. We have received to date one hundred and sixteen new members, eighty-four on profession of faith, and thirty-two by certificate, and we have two more to receive later on faith. Our people have been very happy in this work and have been a great inspiration to the pastor. With their help we are hoping to reach 150 members before the Crusade is over in August.

W. D. MILTON, Pastor.

COVINGTON CHARGE, COVINGTON, LA.

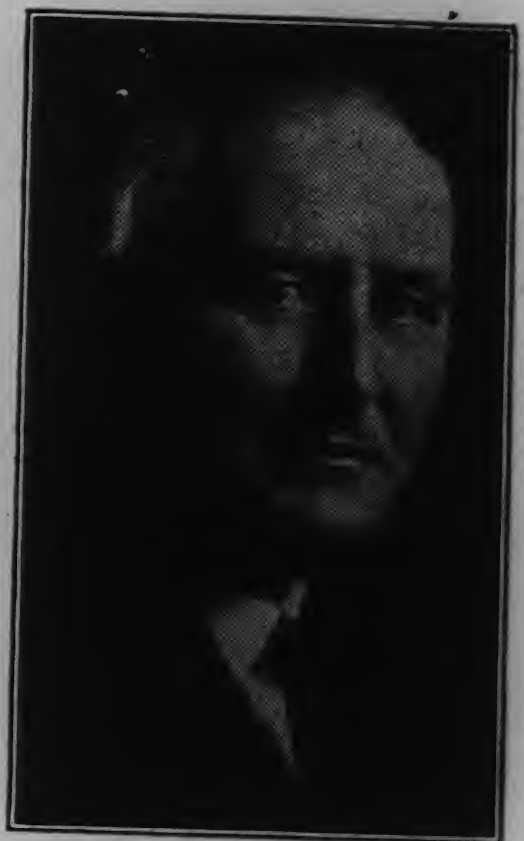
From the moment we arrived here, Thanksgiving Day, we have been treated very graciously with true Southern hospitality plus. A generous pantry shower of every variety awaited our arrival in the kitchen. For Christmas and since, many good things to eat have been given, including a 20-lb. dressed turkey, friers, ducks, frozen strawberries, butter, eggs and canned goods and fruit and vegetables.

We have had the fine cooperation and good will of the people over the whole charge. Our budget was increased 20 per cent in salaries and World Service over last year and all finances are paid in full to date.

There has been a steady increase in attendance in the church and Church School. In fact, two of the children's classes have been moved to the parsonage to make room for the increase, and a building program will have to take place soon if this continues. At the Watch Night service it was decided to start a mid-week prayer meeting, which has continued and increased. The mission study book was given.

The Church School has bought a new gas range for the parsonage and the W. S. C. S., which has taken on new life, has bought a complete new living room suite, and plans to have the floors downstairs sanded and finished and a new linoleum put in the kitchen.

The Visitation Evangelism program was put on at Covington according to schedule, first with a city-wide survey by the four churches, then with the four suppers at different homes the eight teams went out with the prospect cards and got 53 commitments. Ten children were received on Palm Sunday on profession of faith. Services were held each night during Holy Week by the pastor, with a record crowd Thursday night of Communion. On Easter we held a sunrise service at 6 with a very impressive service and a fine attendance. At 10:45 five babies were christened. At 11 the pastor preached to a full house, with extra chairs in the aisle and back. At the close of the service seven young people and adults were baptized and 36 received into the church. At 9 a.m. one was received on profession of faith at the communion service at Mandeville. At 7:30 p.m., four were received on profession of faith at the communion service at Waldheim. With the 29 already received, this made a total of 80 received since Conference, or 90 since September 1—41 on profession of faith and 49 by certificate. Truly the Lord has been with us and the people have greatly cooperated to help us make such a fine beginning here, for all of which we are truly thankful.


BISHOP TITUS LOWE

FRANK C. COLLINS, Pastor.

PRESIDENT OF COUNCIL OF BISHOPS TO BE HEARD ON AIR SUNDAY, MAY 5

Bishop Titus Lowe of Indianapolis, Ind., president of the Council of Bishops of the Methodist Church, will preach on the text, "Thy Kingdom Come" over a nation-wide network of the Columbia Broadcasting System's "Church of the Air", Sunday morning, May 5, at 10 o'clock Eastern Daylight Saving Time. Music will be furnished by the choir of DePauw University, conducted by Dr. Van Denman Thompson, F.A.G.O., head of the School of Music and noted composer of anthems and organ music.

While, as one of its network sustaining programs, this half hour is offered to all stations affiliated wtih CBS and many regularly schedule it, its use by any local stations is optional. Some program directors do not present it, preferring to use this period for some local purpose. It is suggested that pastors and laymen living in or near cities where Columbia stations are located, inquire by telephone whether this 10 a. m. "Church of the Air" (Eastern Daylight Time) is to be presented on May 5. In case it is not, and there is sufficient interest, station managers will often record the program when it comes to them, and "air" it later in the day by transcription.

Copies of Bishop Lowe's sermon will be sent upon postcard request addressed to any station affiliated with the Columbia network.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference will meet at Jefferson Street Church, Natchez, on June 28, and will begin at 9:30 a. m. Rev. O. S. Lewis is the district superintendent.

AREA COUNCIL TO MEET

Arkansas-Louisiana

Bishop Paul E. Martin has called the Area Council to meet at First Methodist Church, Shreveport, on May 28-29. The meeting will begin at 9 o'clock on the morning of the 28th and is expected to adjourn about noon the following day. Primary emphasis of the council will be the Stewardship phase of the Crusade for Christ, but other matters will be discussed as well. Hotel reservations in either the Caddo or the Washington-Youree Hotel, may be made by writing Dr. A. M. Freeman, district superintendent, 839 Monrovia street, Shreveport, La.

A LESSON IN PRAYER

Sybil Leonard Armes

How often I had prayed this prayer,
"Lord, grant me these today."
All the while quite unaware
I had not sought His way.

Until at last, prostrate and still,
I fell before His throne
And in that moment found His will
Was not my own.

—Baptist Standard.

PERSONAL NOTES AND INCIDENTS

Bro. F. E. Wicks, Rienzi, Miss., has our thanks for the assurance that he appreciates **The Advocate** and looks forward to its coming week after week.

Louisiana friends of Mrs. R. H. Wynn will be interested to know that she is now sojourning at 4135 Bronson Blvd., Kalamazoo, Mich., according to request of change of her address from Houston, Tex., to that address.

The pastors in North Mississippi let me preach even if I am older than some folks. After St. John had been retired, God said he should prophesy again and used him as an accepted supply at Ephesus for several years—Ben P. Jaco.

Rev. E. W. Day, pastor at Rayne, La., writes that he has received 78 members into the churches of Rayne and Branch since September. He received a class of 21 on Easter Sunday and hopes to receive at least 100 new members during this year.

Rev. A. L. Davenport began his meeting at Noxapater, Miss., on April 28, with Rev. W. V. Stokes, conference director of evangelism, doing the preaching. Bro. Davenport says that the work of the entire charge is moving on in a satisfactory manner.

Rev. Bentley Sloane, pastor of the Methodist Church of Vivian, La., was the speaker at the Texarkana, Ark., Methodist Youth Fellowship's third annual city-wide young people revival, April 1-7. Bro. Sloane was at one time associate minister of First Methodist Church, Little Rock.

A note from Rev. W. M. Wright, retired member of the North Mississippi Conference, reports that a recent check-up showed continuous progress in his fight to regain normal health. That will be good news to his friends in the North Mississippi Conference.

Mrs. W. N. Duncan, who is well-known and appreciated throughout North Mississippi, has been re-elected as teacher of English in the high school at Crowder, Miss. For the summer she will be at her home in Drew, Miss., where she will have a period of rest and the joy of renewing friendships with those who have meant much to her.

Rev. W. B. VanValkenburgh, Biloxi, Miss., calls our attention to the fact that he was the preacher at Wiggins, Miss., on Easter Sunday morning and not Rev. R. L. Walton, as we had reported. Our information, however, came to us in a letter from the district superintendent, and we make it as an explanation rather than as a correction of an error which we made.

Friends of Mrs. P. T. Flowers in North Mississippi will be glad to know that she is now located at Gardiner Lane, Buechel, Ky. Sister Flowers writes that she has all kinds of religious papers and literature, but that her own **Advocate** is always the most welcome since it keeps her in touch with the North Mississippi Conference, which was home to her so long.

Rev. W. C. Mattox, pastor, and Mr. W. C. Coggin, church school superintendent at Verona, Miss., promote the circulation of Christian literature among the elderly and shut-in people as a part of the work of the Church School. It is a policy which they have pursued for some years and is both commendable and helpful to those who would otherwise be without such reading.

Mrs. C. M. Martin, who has long been a faithful friend and promoter of this paper has again accepted the position as representative for the New Orleans **Christian Advocate** at East End Church, Meridian, where a special effort is in progress to extend the circulation of **The Advocate** in that church. It is a matter of great gratification to the editor and **Advocate** staff that Mrs. Martin has resumed that responsibility.

Rev. and Mrs. B. P. Jaco of Iuka, Miss., celebrated their 60th wedding anniversary on April 22. Bro. Jaco, a retired member of the North Mississippi Conference, says that they have received a number of congratulatory cards and letters for which they are grateful as they are profoundly grateful for the sustaining grace of a good providence and for the friends who have helped to make their lives happy and useful. Bro. Jaco says that it is their aim to live happily and to remain together according to the plan of God who sets men in families. Many will be glad to know that both he and Mrs. Jaco are improved in health.

EASTER PARTY FOR THE BABIES OF EAST END, MERIDIAN

Mrs. C. M. Martin, superintendent of the Cradle Roll Department of East End Church, Meridian, gave the babies an Easter party at the church on Easter Sunday. Each baby was presented with an Easter basket and a program of songs and readings was enjoyed. The teacher and pupils of the Primary Department presented Mrs. Martin with a lovely basket filled with many good and useful things. The largest number ever in attendance in the department shared in the party.

WOOD JUNIOR COLLEGE RECEIVES SUBSTANTIAL GIFT

At the recent meeting of the North Mississippi Conference, Woman's Society of Christian Service, held on the campus of Wood Junior College the school was the recipient of a gift of $10,000 to erect a Student's Activity Building. The gift was made by Mrs. D. H. Hall and Clyde Hall of New Albany, Miss. It was presented by Mrs. D. H. Hall in a ceremony during the woman's meeting and was received by President Russell in behalf of the school and the Woman's Division of the Board of Missions of the Methodist Church which operates Wood Junior College.

FAY STEPHENSON,
Secretary.

REPORT FROM BATON ROUGE DISTRICT

Rev. Virgil D. Morris, district superintendent, writes that incomplete reports indicate 718 additions on profession of faith, 1062 by certificate, making a total of 1780 up to Easter in the Baton Rouge district Two new churches have been established with three more expected before September. Sixty-one of the eighty congregations in the district are having at least one service every Sunday.

Baton Rouge District Conference will be held at Amite, La., beginning at 9:30 a. m. Wednesday, May 22. Rev. A. T. Law will be the pastor-host.

EARNEST APPEAL FOR PRAYER

Dear Dr. Duren:

Please give the greatest possible appeal through the pages of **The Advocate** to all our pastors, teachers in the Church School, vacation schools and camps to preach, teach and pray to God "About the Awful Liquor Situation." Urging all who pray to Almighty God to pray about it. Our Bishops and Board of Temperance are making this earnest appeal to the Methodist Churches everywhere.

W. H. GILES, Chairman,
La. Conference Bd. Temp.

CADDO HEIGHTS, SHREVEPORT

Dear Dr. Duren:

Just a word from Caddo Heights. We have just closed our pre-Easter Revival campaign. We had with us Rev. Charles Assaf from Jackson, Miss. We ran two weeks, closing out Easter Sunday night. I had the revival plans worked out when Bro. Assaf came. During the meeting we announced the names of 37 for membership in the church. On Easter Sunday morning I baptised four babies. Of the 37 taken into the church, 12 were by vows and 25 by transfer. Since last Annual Conference I have received 43 into the fellowship of the church.

Brother Assaf did some good preaching and work for the church. I commend him to you for revival work.

Sincerely yours,
L. W. SMART, Pastor,
Caddo Heights Methodist Church,
217 Edwards Street, Bossier City, La.

RODESSA METHODIST CHURCH

We, here in Rodessa, have been kept very busy and ever on the alert since the arrival of our present pastor, the Rev. Alfred M. Brown, and Mrs. Brown.

Whether it is the acceleration of the church program due to the demands of our day, the result of having had recent military experience, coming back to the pastoral ministry with new vigor and vitality, the beginning of a new parsonage home with a lovely bride or all combined, we cannot say; but it has certainly "spurred us on" here.

Though arriving on the scene late, Bro. and Mrs. Brown have certainly stepped right into the full pastorate, leading us and guiding a full church program, meeting each item, with ease and poise, with well-laid plans, counseling with all concerned, then carrying out to definite consummation with what has seemed to everyone reasonable success each phase.

The period of evangelism was very fine in every way. The preceding study followed by committee meetings, then the week of visitation, carried out as planned climaxing on Palm Sunday when seven were received on profession of faith, and fourteen by vows or letter, making a total of twenty-one received. Classes for all ages were taught for church membership. A reception was given by the Woman's Society of Christian Service on Sunday evening, honoring the new members.

The Easter services were very inspiring and well attended. Beginning with "Tenebrae" a Maundy Thursday Candlelight Communion, followed by a Good Friday Service; an open-air service at 5:45 a. m. Easter

Sunday, "Sunsets Into Sunrises," then a full 11 o'clock hour, "He Is Risen" preceded by baptism of infants and small children. The choir sang "King All Glorious" with a soloist.

The choir with readers presented the Easter story according to St. Matthew at the evening hour. Music included "The Easter Hmyn of Praise," "The Holy City" with baritone solo, "Jesus, I My Cross Have Taken," "The Palms," "The Last Supper," baritone solo, "Into the Woods My Master Went," "In the Hour of Trial," "Calvary," "Beneath the Cross of Jesus," "When I Survey the Wondrous Cross," "Christ the Lord Is Risen Today" and "King All Glorious." Mrs. A. M. Brown played and directed the program.

The prayer meeting hour on Wednesday evenings is proving very satisfactory both in attendance and participation.

The first quarter was devoted to a discussion and study of prayer.

Then followed a course on the Church. Much of the period is given over to prayer and Bible reading.

The parsonage was painted by the men and a new bedroom furnished by the women recently. Munnelyn Chapel assisted in both.

In addition to the regular duties here, Bro. and Mrs. Brown serve the Munnerlyn Chapel Church.

There is a very beautiful relationsihp existing with the association of this church on the charge.

We feel that Rodessa-Munnerlyn is very fortunate in having the leadership of Bro. and Mrs. Brown, and they have made a place for themselves in our hearts.

OBSERVER.

GET THEM INTO THE CHURCH SCHOOL

The Methodist Church with all of its program is of very little benefit to those people whom it never contacts. The Crusade for Christ will prove a failure unless it gets people into the church and its activities. In this Crusade, Methodist Church schools have set up as one of their emphases the important essential—"Get them." In order to "get them" we must first find them. Where are they? Who are they? What are they like and what do they need? Finding people who are prospects for membership in our churches and church schools involves several things: (1) There should be a particular person who is responsible for heading up this phase of the Crusade in the church school. (2) This person will need a book for listing the prospects which will be found (order the Prospect Book No. 830-B free and the book of membership Prospect assignment cards No. 838-B, free, from the Service Department, 810 Broadway, Nashville, Tenn.). (3) This person will need helpers who will join him in the search for prospects. These three—a person to head the program, a book for listing prospects, and a group of willing workers—place a church in position to "find them."

The primary purpose behind finding people is to bring them in. There has not been developed to date any satisfactory short-cut method for this job. Chiefly it requires two things—workers and work. People who really are concerned about the Kingdom and who are in real earnest about getting others into the church will always be found doing their best. Wonderful things can be accomplished for God by even a few genuine servants. It will be necessary for these workers to use every possible means in order to succeed. Where one method will not do the job another might be just the answer. Included in these methods will be (1) personal visits, (2) personal letters, (3) telephone calls, (4) periodic emphasis on new members, and (5) classes should be encouraged to develop their own programs of evangelism. No one of these methods or persons will do the job alone—but all of the methods and all the people we can rally together can do great things.

It is essential that we make them welcome when they come. This means a genuine, warm, sincere, "Good morning, we're glad you've come!" If, on our visits to their homes, we convince people that we really want them in our church school, we must certainly make it plain again when they actually come. We can "find them", we can "bring them in", but we must "make them welcome" when they get to the church.

CAMP MEETINGS, ETC.

(Continued from page 5)

grandmother and she can tell you anything you want to know about the Camp Ground." He climbed down to the water and jumped into a skiff. "The young people are going crabbing tomorrow," he called up to us. "Better come along."

"We will," chorused the girls.

The little lady was glad to answer our question. We sat beside her, watching the water and the gulls, as she talked.

"Of course," she began, "I don't remember that first camp meeting. I was too small for that. But I do remember hearing my father and Bishop Galloway talking about it, and about Mr. Foster."

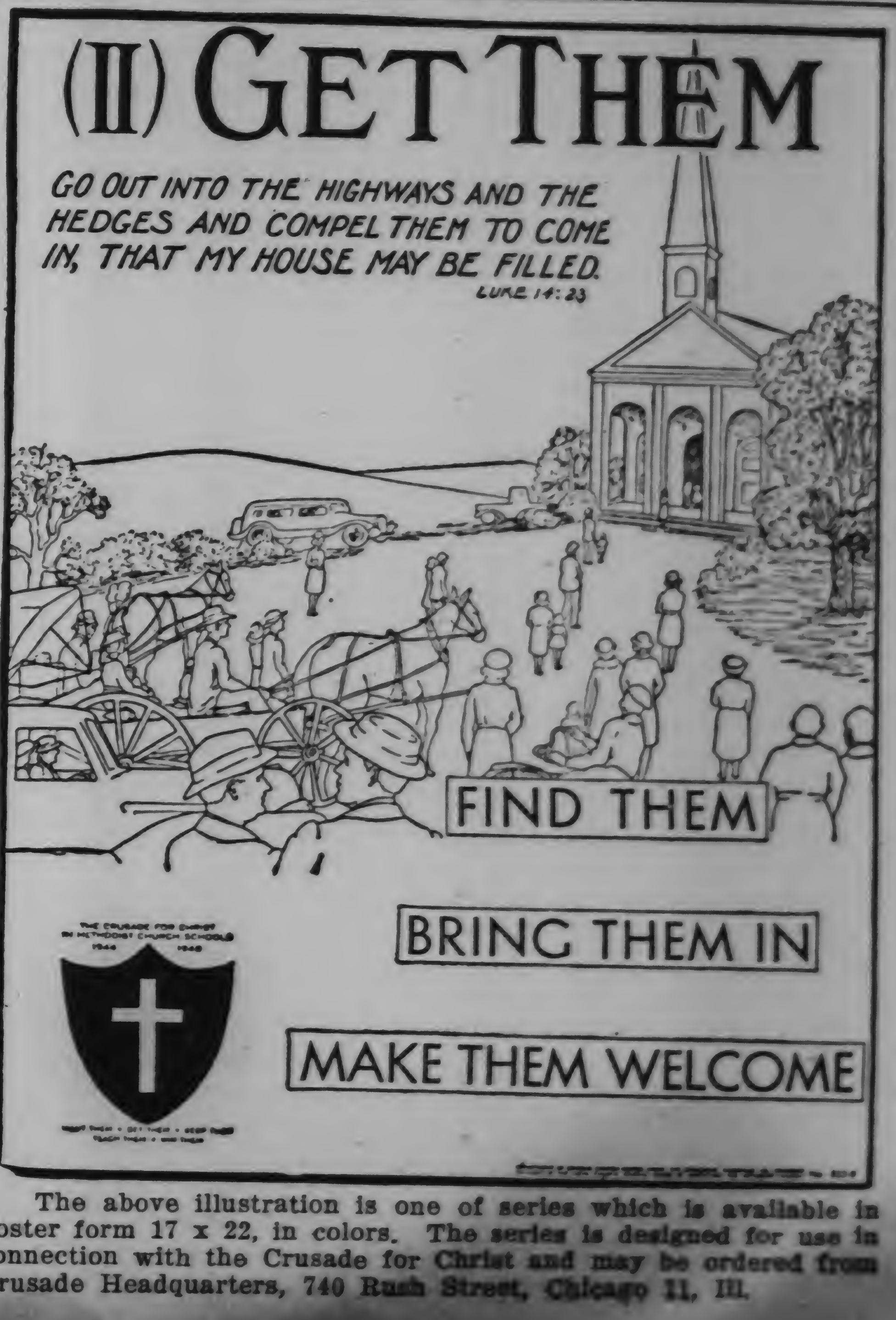
"Who is he?" Nettie wanted to know.

"Wh, my dear, it was Mr. William Foster who first dreamed of such a place as Seashore Camp Ground. And he it was who worked to make his dream a reality. That was away back in 1870 when there were no cars or radios, and many people were unable to hear the Gospel message as easily as we can today. They held protracted meetings and people came from far and near. They pitched their tents near the church and stayed until the meeting closed."

"So that's why they were called camp meetings," said Kay.

"Exactly," replied the little lady with a twinkle in her eye. "Mr. Foster lived in New Orleans where it is very hot in summer. He dreamed of a camp ground where his, and other families, could go each summer—not a resort, but a place where they could learn Christian living. At last he confided his dream to his pastor, Dr. John Matthews of the Felicity Methodist Church. Dr. Matthews became as interested in the scheme as Mr. Foster himself. Soon a meeting of all Methodists in the city was called. Only seventy-five people came, and Mr. Foster, Dr. Matthews, and the other leaders were discouraged. However, they went on with the program as planned, and soon enough money was raised to purchase the land and erect some buildings. Those in charge then decided to buy this land near Biloxi."

(Continued on page 16)


(II) GET THEM
GO OUT INTO THE HIGHWAYS AND THE HEDGES AND COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED.
LUKE 14:23
FIND THEM
BRING THEM IN
MAKE THEM WELCOME
THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS
1944 1948

The above illustration is one of series which is available in poster form 17 x 22, in colors. The series is designed for use in connection with the Crusade for Christ and may be ordered from Crusade Headquarters, 740 Rush Street, Chicago 11, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Important!

At the annual meeting of the Woman's Society of Christian Service, Mississippi Conference, held in Jackson, March 16-28, several very important legislative measures were discussed and that group authorized letters written to the Senators, and other officials.

Some of those measures are being discussed and we are being asked as individual members to write personal letters concerning them.

These are our representatives in Congress: Senators: Theodore G. Bilbo, James O. Eastland.

House of Representatives: John E. Rankin, Jamie L. Whitten, William M. Whittington, Thomas G. Abernathy, Arthur Winstead, William M. Colmer, Dan R. McGehee.

We are asked to write our own representative and also to **watch the papers and see how they vote.**

The following measures were discussed and letters written:

Atomic Energy

The President of the United States, outstanding scientists, the Federal Council of Churches and the Woman's Division have approved two bills. In the House of Representatives, Helen Douglas Bill H.R. 5364. In the Senate, McMahan Bill S. 1717. These bills provide for "civilian (rather than military) control in complete harmony with our international policy; for the free international exchange of scientific information and of technical information when international arrangements make that possible; and for the early development of inspection techniques."

Write your senators and your own representative.

Feeding the Starving People

We are willing for our government to help feed the starving peoples of the world, "even if we have to return to rationing." But, we protest the use of grain for making alcoholic beverages when it is needed for the feeding of people.

O. P. A.

Thinking women everywhere are asking for the continuance of the Office of Price Administration without changes, feeling that this is a safeguard against disastrous inflation. **It is important to write this letter immedately.**

Military Training

We oppose any form of peacetime compulsory military training. The House of Representatives voted to stop drafting 18 and 19 year-old boys. Our Senators will be voting soon on the draft extension.

If you have written your representatives, write again. We are told that our "seventh letter will have more influence than our first." It convinces our Senator or Representative that we feel deeply about the question.

Mail Service

We requested that there be a restoration of first-class mail service between Korea and Japan and the U. S. A., feeling that this will strengthen the goodwill between Christians in these countries and ours.

Resolution

A resolution was adopted asking that our women, "as Christian citizens, educate against the injection of race as an issue in political campaigns." We feel that political campaigns should be placed on a high plane, not on issues which stir up hatred and strife.

Prentiss Institute

The commencement exercises of the Prentiss Normal and Industrial Institute, Prentiss, Miss., will be held May 9th, at 2 o'clock. State Superintendent of Education, Mr. J. M. Tubb, will be the speaker.

This institution, under the direction of Prof. J. E. Johnson and his wife, is doing a splendid piece of work for deserving Negro boys and girls. "Thirty-eight years of service."

Piney Woods School

From the Piney Woods School, Piney Woods, Miss., comes the following letter. This school is working with Negro boys and girls and has made a definite contribution to Mississippi:

"Dear Friend:

"We have the $25,000 for the Library Building. Now, I am trying to raise $8,000 for equipment—tables, chairs, stacks, good lights, etc. Any money received and not needed for furnishings will be used to fill in gaps in our book collection.

"If only eight hundred people will give ten dollars each, we shall have attained this our second goal before starting on the final goal—an endowment fund to pay the salary of a trained librarian.

"Won't you help? Any gift would be appreciated.

"Sincerely,
(Signed)
"ZILPHA ELLEN E. CHANDLER,
Director of the Academic Department.

There is a divine call to worship, for it is written, "Forsake not the assembling of yourselves together," and Christ said, "For the Father seeketh such to worship Him."—Selected.

We have it on the authority of a modern poet that, when God made the first duck, cackle and all, He must have smiled a bit, and that he made the comical things lest man should "so forgetful of their Maker be, as to take even themselves quite seriously." The only thing to do with so winsome a thrust at the over-solemnity of the religious is to open our hearts to it.—Selected.

We cannot hope to build a better world without improving the individual. Towards this end, each of us must work to his own highest development, accepting at the same time his share of responsibility in the general life of humanity—our particular duty being to help those to whom we feel we can be most useful.—Marie Curie.

ON A WIDE CIRCUIT

by W. W. Reid

HONOR THY MOTHER

Harry T. Burleigh, noted composer and singer, tells of the recent finding deep in the South of an old Negro plantation spiritual, the words of which begin something like this:

O Adam never had no mother
To sit him on her knee,
To tell him what was right and wrong—
Like you and me.
O Adam never had no mother
To tell him not to touch the apple tree.

The song goes on to tell of all the evils that befell Adam—all because he had no mother. And the climax is reached in the verse that adds that Eve (who also "never had no mother") didn't turn out to be much help to him in Eden or in the post-Eden world!

Perhaps on Mother's Day we ought to say a kind word about those first parents of ours who had to grope their way in a strange home without the background of a mother's love, care, and prayers. In their place we might have denuded the whole tree!

There is a great deal of meaningless sentimentality spun from the pulpit and from the pen on Mother's Day. I have seen mothers visibly embarrassed—and women who were not mothers even more so—by silly idealizing and idolizing in May sermons. Can't we be honest and admit that all women who bring children into the world are not ideal mothers; that many women who cannot bring children into the world would make excellent mothers; that motherhood per se does not endow a woman with sainthood, superior wisdom, ability to train children?

No school or teacher or institution can take the place of mother's instruction plus mother's love. But the mother has to train for the task, to be left free for it, to give the child unstinting time and attention. Where a mother fails—perhaps where juvenile delinquency begins—is too often where economic necessity, or desire for pleasure or excitement or "freedom," or unhappy family relationships force the mother into factory or office, and leave the child to his own devices or the care of unloving strangers.

For the sake of the child and of the future, every effort of family and state should be made to keep mother and offspring happily together, no matter what the cost. Actually, in our money-rooted civilization, we are more cruel to the mother and family bereft of a husband-father's support, than to any other group in society.

Let us honor our mothers by caring for the welfare of all mothers.

It is in the desert the dew falls freshest. It is when none but God is nigh; when the

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Report of the Secretary of Foreign Work to the Jurisdiction—February, 1946

No year since the organization of the Jurisdiction Woman's Society of Christian Service has held more interest for foreign missions than did 1945. Missionaries interned in the Philippines were released, those left in China were freed to come home. The closed fields began to open so that a few missionaries have returned to their work and others will be leaving during this year.

The Southeastern Jurisdiction carries, as special missionary projects, the salaries of 88 missionaries, many of whom have been serving, during the war years, at home or in other than their fields. Nearly 700 specials are supported.

The Woman's Society of Christian Service has a special responsibility for women and children around the world, for they are the greatest sufferers in war. In the countries where we work, millions of them have died of starvation, disease and violence. Other millions have survived unbelievable hardships with real heroism. Our responsibility is to serve both those who have survived in war-torn areas and those in open lands who, like us, set their faces hopefully toward peace.

Resource material of real value on world and national movements affecting missions has been made available to the conference through literature, reports and letters from missionaries and executive secretaries. There are the latest news items as well as human interest stories that give local societies inspiration and renewed appreciation for the Missionary Enterprise. It is the privilege of the secretary of Foreign Work to maintain a friendly correspondence with many missionaries, in countries around the world as well as to keep in touch, at least once a year, with workers on furlough.

At the School of Missions in July at Lake Junaluska, meetings were held with the conference secretaries of Missionary Education and Service. The special missionary projects were presented and explained. New lists of specials were furnished each Conference from which, upon request, the secretary may offer projects for support. In personal interviews with the secretaries, Conference specials were carefully studied and the records carefully checked. A new card system of records of the special projects has been made for the Jurisdiction. These files are in triplicate—one for the division office, one for the Conference, and one for the secretary of Foreign Work. By this means the records of hundreds of specials are uniform. Reports from the Conferences to date indicate a creditable increase and interest in special missionary projects.

From the reports of the executive secretaries of Foreign Work we learn that the Christian Home Movement is growing in many lands. This will be in the thinking and planning of the church in new China, in the remotest villages of India, also in Africa and Latin America where the same need is being realized.

Organizations of women are gaining in strength and effectiveness. One of the first requests to come out of the Philippines was for material for women's societies. All over the world women are learning how to be useful by working together. It is our opportunity to help these organizations to become societies of real Christian service.

New systems of education are being considered and developed in many parts of the world. It is our purpose so to plan our educational work, that it will make a real contribution to Christian education. Crusade scholarships for study in this country have now been awarded to women from China, India, Latin America, the Philippines and North Africa.

Eagerness for reading material is a challenge to the Christian Church. Thousands are learning to read and will read something. Christian missions can largely answer the question as to what they will read.

Again this year the critical need for missionaries is brought to our attention. Of China this statement is made: "We must send back all the missionaries that we have and many more to answer the urgent calls that come daily for their return. "The Harvest truly is great and the laborers few." We really have a chance to create one world in Christ Jesus". Missionaries will soon be returned to Malaya. Our staff there was never large, and the opportunities are greater than ever. There is great need of new missionaries. Sumatra needs at least two new missionaries now. The work in Cuba is handicapped for lack of workers, both missionaries and nationals. Teachers of English and Bible, home economics, social-rural workers, and public health nurses are needed. Four new missionaries have recently been sent to Mexico, the first in ten years. The council is asking for six more.

In the Indus River Conference of India, where there are almost 70,000 Methodist Christians to nurture in the faith, the Woman's Division of Christian Service has but two missionaries on the field. In another conference there are 50,000 Methodists and a mass movement area in which more could be brought into the church if there were workers to teach them the way of Christ. There are only three women missionaries at work, one of them near the age of retirement. From each of the other eight conferences of India we could report pleadings for the American church to send her splendid young people to share in the joyous, urgent opportunities which stand before the church in India. College teachers, supervisors, of rural education, public health nurses, doctors, hospital nurses, social workers and evangelists are needed.

In Africa "an eager people and a growing church await the new missionaries who will hear and respond to the call of God through his church". The president of a woman's organization writes, "We want a woman missionary who will devote her full time for the uplifting of our organization. We want someone who will visit us in our homes and in the district and teach us how to build Christian families. How shall we know without a teacher? How can the teacher come except he or she be sent? This is the burden of our heart, which we send you with, to our friends in America".

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Recommended for Foreign Work

It is recommended:

1. That in so far as possible new money shall be raised for special Missionary projects.

2. That the Conference Secretary of Missionary Education and Service keep a friendly touch with each missionary of her conference, especially when she is at home on furlough.

3. That missionaries be invited to speak in local societies, district and conference meetings frequently, that Methodists may have first-hand knowledge of the Missionary Enterprise which will result in more interested and generous support of the work.

MRS. H. L. TALBERT,
Secretary.

Greenwood Zone Meeting

The first meeting of the newly organized zone in the Greenwood area of the Woman's Society of Christian Service, was held in the First Methodist Church Thursday afternoon, March 21—opening promptly at 2 o'clock.

Mrs. R. G. Lord presided for Mrs. E. C. Buchanan, the acting chairman, who was unable to serve on account of illness in the family.

"Sweet Hour of Prayer" was used as the opening hymn, followed with prayer by Mrs. W. E. Bealle. Mrs. W. S. Hunter from the local society welcomed the visitors.

Quiet music with Mrs. A. N. Williamson at the piano was followed with Mrs. R. V. Porter leading the group in a very inspirational meditation developing the thought "Be Still and Know That I Am God". She closed with a beautiful poem, "This Quiet Place", by Elizabeth Byers.

The business meeting followed with Mrs. Lord in charge. The matter of electing a zone chairman and vice-chairman was the first item of business. After nominations from the floor, Mrs. E. C. Buchanan was voted on for chairman and Mrs. H. E. Frizell

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

ANNUAL MEETING W. S. C. S., SHREVEPORT DISTRICT

The sixth annual meeting of the Woman's Society of Christian Service, Shreveport district, convened in Shreveport with Noel Memorial Methodist Church as hostess. One hundred and twenty-five delegates were present, representing the 36 societies in the district.

The program for this meeting was based upon the theme, "Courage of Christ."

Devotional was conducted by Mrs. J. R. Ingram, who used various passages of Scripture and closed with prayer.

Mrs. W. A. Barnwell, president, extended greetings and brought an inspiring message, using as her subject "Building".

Mrs. J. J. Mickle spoke on "Christian Education", stressing the major developments attained through Christian education, namely: broadening of life; a balanced view of life, and preservation of our liberties. A resume of the year's work was given by Mrs. Lee Tidwell, secretary of organization and promotion. "Much growth and progress in our work has been achieved but there are much greater goals to be attained," she stated.

The topic for discussion in a panel composed of Mrs. Lee Tidwell, Mrs. L. B. Kilpatrick, Mrs. H. N. Nunnally and Mrs. E. E. Stewart was "Conference Challenges". The speakers gave to their listeners information as to the work of our conference as a whole and the great need for increased effort and sacrificial giving.

Mrs. G. W. Pomeroy used as the subject of her message, "Civic Responsibilities of Christian Women". She said, in part, "Christian womanhood faces a greater challenge today than ever before in her history, and she must not fail in assuming the responsibility resting upon her." Mrs. Pomeroy also urged that women become informed as to the affairs of their state and nation and work ever for those things which lead to a higher plane of living.

Two officers of the district, Mrs. W. R. Barnwell and Mrs. Ira Campbell, president and vice-president, respectively, were elected to the offices in the Conference when it met in Baton Rouge, so these vacancies were filled by the election of Mrs. Lee Tidwell as president and Mrs. A. H. Wilcox as vice-president.

Mrs. J. R. Cromwell of Logansport was elected to the newly created office, Status of Women, in the district.

Mrs. E. E. Stewart was elected, by acclamation, to succeed Mrs. Lee Tidwell as secretary of organization and promotion.

The newly elected officers were installed in a very impressive service conducted by Mrs. W. M. Ledbetter.

Mrs. Lee Tidwell was chosen to represent the district at the Assembly of the Woman's Division of Christian Service at Columbus, Ohio.

The absence of Mrs. C. H. Shaffer, conference secretary of Spiritual Life, was noted with regret, and a message of sympathy was sent to her from the district. Mrs. Shaffer was a member of the "Conference Challenges" panel, but, owing to sorrow in her family, Mrs. Lee Tidwell substituted for her.

The 'Quiet Time" was led by Miss Grace Gatewood, who used as her theme, "Life". "What a heritage we enjoy, and what privileges are ours, but what are we doing with life?" Miss Gatewood said. This hour was closed with inspirational hymn of the Crusade, "Set Us Afire, Lord," sung by Mrs. David Tarver, who also directed the musical program at the meeting.

The appreciation of courtesies by the Noel Memorial Church, and especially by the women's group, was voiced for the assembly by Mrs. Ira Campbell.

Following the close of the district meeting luncheon was served in the dining room of the church by the ladies of the Woman's Society of Christian Service of Noel Memorial.

MRS. W. R. SIMMONS,
District Recording Secretary.

NEW CHURCH, CHATHAM, LA.

Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him and bless His name.—Ps. 100:4.

No people ever had hearts more thankful and full of praise than those gathered March 24, 1946, for the first services in the new Methodist Church at Chatham, La. That day marked the fruition of goals long dreamed of. The fact that the realization of these dreams came only after overcoming almost insurmountable odds has made the congregation even more appreciative of their attainment.

From many parts of Louisiana and Texas came friends of the church to share the joys of this great occasion. Services for the day began with Sunday School at 10 o'clock. The church school probably more than any other single organization within the church will benefit by and enjoy the new structure. Up until this time it has been handicapped by the lack of adequate educational facilities.

Following the Sunday School hour, everybody assembled in the auditorium for the regular morning preaching service. At this time Rev. J. T. Garrett, pastor, presented some statistics concerning the financial part of the building program. To that date the building had cost $16,287.41 and of that amount only $1300 remained to be paid. He also took this opportunity to express his thanks to all those who had contributed in any way to the success of the program. Tribute was paid to the late Mr. W. D. Womack, Sr., and Mr. W. H. McDonald, Sr., who were instrumental in making preliminary plans for the structure. The $200 contribution which started the building fund was given by Mr. Womack. After these remarks by Bro. Garrett, a challenging message was delivered by Rev. Louis Hoffpauir, district superintendent.

At noon the ladies spread lunches under the trees adjoining the church grounds and everybody enjoyed the good food and fellowship.

Those present for the afternoon services were privileged to hear Rev. I. A. Patton, who organized the Methodist Church in Chatham 45 years ago, as he recalled those earlier days of his ministry. Rev. J. J. Rasmussen of Ruston and others present made short talks and the Monroe Police Quartet sang several selections. When the services of the day had ended, everybody felt that they had indeed witnessed the beginning of a new era for Methodism in Chatham.

METHODIST CHURCH, CHATHAM, LA.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MAY 5, 1946

By W. C. Newman

LEARNING GOOD WILL FROM JESUS

Lesson Text: Mark 3:14-17; Luke 9:46-56; I John 4:7-8.

Goldent Text: "This commandment have we from Him, that he who loveth God love his brother also."—I John 4:21.

Good will is a matter that is easy to talk about and difficult to achieve. It is an abstract principle to which we all agree. It is an excellent subject for a sermon. It is a matter for poetry and music.

W. C. Newman

But when we come to the practical business of manifesting good will toward all people, under all circumstances, it is an entirely different story. No constructive thinking on the subject can start from any other point. We must face this realistic fact in the beginning.

Nevertheless, if one is honestly trying to be a Christian, he cannot escape the fact that Jesus laid this down as a basic principle of Christian living—that our love must extend even to our enemies. I do not know any other doctrine about which Jesus spoke so plainly and so emphatically, nor any other doctrine that is so universally disregarded by the people called "Christian."

Our subject, then, is not only an appropriate and much needed lesson, but it points us to the only source from which we may learn and acquire this essential Christian virtue.

Love—The Only Basis of Good Will

Many of us are quite willing to maintain a martyr-like good will to which we give frequent expressions in pious phrases to demonstrate our own superiority and long suffering. Such a negative and egotistic attitude is far from being the kind of thing about which Jesus is speaking.

Good will in Jesus was an active and positive love that went out freely to every living person, the lovely and unlovely, the lovable and unlovable, the beautiful and the ugly, the good and the bad. It was not a painful burden to him, but a joyous and constant attitude that must be always manifesting itself in both words and deeds.

So our first lesson is that good will is not an arduous duty to be reluctantly and grudgingly performed but the very natural and inevitable outcome of the love that is alive in every Christian's heart through the grace of God.

Active Good Will, the Key to the Kingdom of God

In all the Scriptures there is not any more amazing doctrine than the one in which —Jesus explains the grounds upon which our entrance into the Kingdom of Heaven shall be judged. In this parable of the Kingdom, He makes no mention of belief, or church attendance, or even of prayer. Those who are denied entrance to the Kingdom are accused of not having fed the hungry, clothed the naked, or visited the sick and imprisoned. And those who are admitted to the Kingdom, some of whom are greatly surprised, are informed that they were admitted for just exactly this reason, that they did feed the hungry, clothe the naked, and visit the sick and imprisoned. In other words, they were men of active good will.

If this be true, that our entrance into the Kingdom of Heaven is dependent upon such good will, we had better remind ourselves that it is equally as important to be orthodox in this Christian principle as to be orthodox in our other beliefs.

If We Love Not God

I doubt if there is any soul so brash as to indicate or even imply that we ought not to love God. But our text explicity makes our love for God entirely dependent upon our love for people. Now if we measure our love for God by our active good will to all men, or to state it in reverse, if our love for God is limited by our lack of good will for certain kinds of people, we must find ourselves sadly deficient in this all-important matter. Prejudice against nations, races, or persons, anger and hatred toward anyone, avengeful spirit, envy and jealousy—these things become wicked sins when we view them in the light of this truth, because they limit and decrease our love for God.

That Which Is Impossible for Men Is Possible With God

I am sure that someone is ready now to say that such good will to all people, under all circumstances is impossible. Recently a teacher of a Sunday school class came to me to complain bitterly that another person was receiving more attention and more honor from the class than she was. In this attitude she resigned from teaching, and when I protested with her that she was doing great injury to herself and that Christianity ought to be bigger, she rather angrily replied that no one is that big.

But she was wrong. The greatest chapters in Christian history have been written by men and women who, through the grace of God conquered jealousy, malice, prejudice, and hatred. Such a disposition is not natural with us, nor is it easily acquired. Like any other sin, these sins of the disposition require God's redeeming grace before they may be overcome. But they can be overcome, and only to the extent that we do overcome them may we honestly say "I am a Christian."

When I go down to the grave I can say, like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn.—Victor Hugo.

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CARL JACKSON, JR.
Violinist, Singer, Music Major in College,
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Adv.

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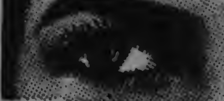

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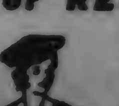

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THE CHRISTIAN FIRESIDE

CHRISTIAN HOMES OUR MOST URGENT NEED

By Dr. R. Ira Barnett

Horace Bushnell declared that more is done on a child's immortality in the first three years of life than in all the years afterward. The Good Book tells us that Samuel, Jeremiah and John were sanctified from their mothers' wombs. Is it not God's purpose that every child born into the world shall be sanctified from its birth? Jesus took the little ones up into His arms and said, "Of such is the Kingdom of God."

Surpassing strange it is that so many parents, even Christian parents, have such meager expectancy when thinking of the religious development of their children. Many—and may God forgive them—even allow themselves to believe that their children can hardly grow up without "sowing their wild oats." Does God plan to gather the mature sheep into the fold and leave the tender, helpless lambs outside unprotected and without care? Really, it doesn't require much vital piety in parents to rear children for future conversion. Let's remember that, while God brings children into the world endowed with potential self-determination, equipped with free wills and thereby capable of choosing evil as well as good, He also from the very beginning ordained parenthood to insure the sort of nurture and training that would lead the children to right choices and to nobility of character. We all will agree that as the home goes the nation and the world will inevitably go. The greatest need of today is that parents, all parents, realize that in the plan and purpose of God the primary responsibility rests upon them to save humanity by keeping the children where God puts them according to the explicit teaching of Jesus—in the Kingdom of God.—The Florida Methodist.

"COULDN'T BE BOTHERED"

By H. E. Zimmerman

In **Newsweek** for April 1, Peyton Davis of Texas City, Tex., says:

" 'A distiller' points out to such people as Mr. Moley and a good many of the rest of us that, since a mere pittance of 18 million bushels of grain was used in beverage manufacture in 1945, it would be a very trifling contribution if all the grain intended for liquor and beer were diverted to increase the food supply of starving people. Eighteen million bushels! A mere drop in the bucket! Probably wouldn't keep more than a half dozen people alive! And even if, at the rate of, say, four bushels per person, it would keep 4,500,000 people alive until harvest, the liquor and beer interests still couldn't be bothered, could they?"

The editor of **Newsweek** then adds: "The Department of Agriculture's Bureau of Human Nutrition and Home Economics cites that 18,000,000 bushels of grain could feed 15,400,000 persons for four months. Converted into bread, the grain would amount to three-quarters of a pound of bread per day, per person."

REJOICE IN THE SUN!

It was on one of those days of perfect weather that were granted to us at the beginning of April that I made a business call at a city office. While I was waiting for my appointment I said to one of the girls busily entering some dull-looking figures into even duller-looking books, "Isn't this a heaven-sent day?" She looked up with a startled air and said in a tired voice: "I suppose so; I haven't really noticed, though, I've been so busy." "Then go and notice now," I wanted to shout at her. "Open your windows and breathe in the warmth and the light. Your figures will still be there when you return, only the'll be much jollier figures, and you will be able to do much more with them." Of course, I said none of these things because this is a conventional world, and one is likely to be misunderstood. But I believed every word of what I wanted to say because I see so many people concentrating too deeply on the less essential things of life. I am not for a moment suggesting that duty should be shirked, however difficult or unpleasant it may be, but even about the most exacting duty it is necessary to maintain a sense of proportion. When the world looks so beautiful that the most pessimistic among us cannot but believe that this is God's world, His children must rejoice in it. Nothing is more important than that. The woman who turns out a room on a golden day, because it happens to be the day for that particular job, is losing something that she will never regain if she has not first gone into her garden or the park and felt the sun warm on her uplifted face. In the busiest day, time must be found "to stand and stare". If it is not, the light of wonder fades from the eyes and the glow of worship from the heart.—Jane Sheldon.

BIG PAPER REFUSES LIQUOR ADS

In the last normal prewar year the Toronto Star, published at Toronto, Ontario, stood second in total advertising among all papers in the United States and Canada, even though it accepts no liquor ads, according to David G. Wittels in the March 16, 1946, issue of The Saturday Evening Post.

WHY NOT?

The Council of Bishops in their Atlantic City meeting, issued a call to the Methodist Church for a "Day of Prayer" to Almighty God for the "curtailment of the alcohol beverage traffic in America". June 2, 1946, is the day appointed, the Sunday before Pentecost. Why curtailment? Why not annihilation?—The Minnesota White Ribbon.

400 BILLION IS CIGARETTE MAKERS' GOAL FOR 1946

American cigarette manufacturers have set their annual goal at the all-time high of 400,000,000,000- That would compare with 320,000,000,000 for 1945.

Plan is to "educate" women of the great Middle West to become consumers—as are those of the Pacific and Atlantic seaboards. Export sales total isn't expected to increase, due to foreign tariff walls.—The National Voice.

AMERICANS' DRINK AND CRIME BILL
224 BILLIONS OF DOLLARS

Enough money to have built every American family a $6,000 home. Government statistics are startling.

Write today for a pamphlet, **"Dynamite, Handle Prayerfully."** Authentic information.

America's one year's drink and Crime bill would build 300,000 Churches at $50,000 each and pay the 300,000 ministers of America a $5,000 salary.

Wrap 25-cent piece in a rag, and mail to J. A. Giles, Macon, Ga., for one copy of pamphlet, which gives detailed information explaining the above. Please do not send stamps. Write or print your name and address plainly with pencil.

When writing mention New Orleans Christian Advocate

ROBERT MARION DAY

Robert Marion Day, son of Rev. and Mrs. E. W. Day of Rayne, La., was born in Shreveport, La., November 6, 1925. He came to an untimely death in an accident near Yuma, Ariz., March 31, 1946. Born in a Methodist parsonage, Robert grew up with high Christian ideals and loyalties. Having spent about three years in the U. S. Navy, seeing action in the South Pacific he wrote home of the faith that was his in the face of danger, and he never failed to mention divine services held aboard his ship. After battle, he once spent five days in the sea, afloat on wreckage and lifebelt. In that experience he feared for his life, but not of what death might do. His feeling of certainty about immortal life with the risen Christ, after physical death, sustained him through all dangers while on the seas and in the sea. His faith is reflected in memoranda which he left written in his own hand:

"Once in a lifetime, perhaps seldom more, a man's eyes see clearly the sanctuary. There is nothing there, perchance, but the whiteness, the plainness; but to him who understands the place is holy."

"When you can see the 'why' of things, they're no longer hard. The world is perfectly balanced. For every hour of darkness there is one of daylight; for every question there is somewhere an answer. All that is not clear in this life will be fully understood in the Life to Come."

From a poem written when he was only sixteen years of age, "I Miss My Brothers", we find that he breathed the pure air and dreamed the dreams of normal and wholesome youth, and he saw in his brothers the making of the highest type of Christian gentlemen. He observed that they were not made to "fight humanity but to save it". The poem concludes thus:

"Yes, there are my brothers. They were not reared
To fight humanity, but rather to save it.
But they are brave, they know their duty and will
Fight against our foes who would enslave it.

"So until peace shall come to the world again,
And the world is made free for others,
We'll all pray, O Lord, that Thou protect them,
And all who serve. I miss my brothers."

His body was brought home to his parents, whom he had not seen for more than two years, and his funeral was conducted in the Methodist Church at Rayne, La., where his father is pastor. Rev. Guy M. Hicks and Rev. W. H. Giles conducted the services, after which the remains were carried to Monroe, La., and buried in Riverside Cemetery with military honors. Services at the grave were participated in by Drs. Guy M. Hicks, A. M. Serex, Rev. H. M. Johnson and Rev. P. M. Caraway

W. G. GILES.

Fundamentally we are alike, but the Lord has inserted a mystical extra which makes individuality.—Jowett.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
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JACKSON, TENNESSEE

MAYERSVILLE CIRCUIT HAS GREAT DAY

Dear Dr. Duren:

Easter was a great day for us here on the Mayersville charge. We had a service at each of the four churches. It was my joy and privilege to preach to the largest congregations that we have ever had during the five years that I have been pastor here. Three of the churches were filled to the last seat, with some standing at one.

We had asked the parents to bring their children for christening to these Easter services. We had the best response at Grace, where we christened 18 children. At the other churches, Mayersville, Fitler, and Valley Park, we christened 10 others. I feel that this is a unique experience for a rural pastor to have the privilege of christening 28 children in one day. Others could probably report even a greater experience . It would make me happy to hear of them. Ministers should report to **The Advocate** their joys and experiences. We gain strength as we share with each other.

The names of the parents and children christened are as follows: **Grace:** Mr. and Mrs. J. G. Goza brought Walter Gene and Milton; Mr. and Mrs. Cooper Brown with their three, Otis, Finley and Arthur; Mrs. Opal Miller, Austin J., Carol June and Helen Fay; Mr. and Mrs. A. B. Brown, Jr., Dewey B. and Paul F.; Mr. and Mrs. Arthur Lawler, Arthur Robert and Margaret Anne; Mr. and Mrs. Louis Cummings, Bessie Mavis and Mabel Ellen; Mr. and Mrs. Lloyd Matthews, Grace Lenora, Boyd Frank, Betty Joe and Henry Lloyd.

Mayersville: Mr. and Mrs. Grover Bradshaw. Brenda Eugenia; Mr. and Mrs. C. R. Davis, Mary Lois; Mrs. Foy Davis Pace, Ernest B.; Rev. and Mrs. E. C. Presley, Lillian Burnie, Virginia Earle and Thalia Mae. **Fitler:** Mr. and Mrs. J. D. Bradford, Virginia Joice; Mr. and Mrs. George Bradshaw, Neville and Carl Obe; Mr. and Mrs. S. V. Stuart, James Ellis.

Sincerely yours,
EARL C. PRESLEY.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

as vice-chairman, and they were duly elected.

The roll call showed the following societies represented: Belzoni, 8 present; Swifttown, 2 present; Itta Bena, 10 present; Schlater, 6 present; Cruger, 2; Minter City, 1; Sidon, 4, and Greenwood, 30. Each society gave a splendid report of work done during the quarter. Glendora, North Carrollton, Carrollton and Phillip were not represented. Itta Bena, Belzoni and Swiftown will be co-hostesses for the next meeting, to be held in Itta Bena, date to be announced later.

Mrs. Nelson Taylor, who was a delegate from the North Mississippi Conference to the Jurisdiction Conference held in Memphis, February 26-28, gave a most interesting report of the meeting. Mrs. H. E. Frizell spoke on the departmental work of the zone, and what it means to the individual societies. She suggested a zone chairman for the Spiritual Life, Study leaders and all other departments of our work.

Mrs. Lord urged each society to send an offering to the Conference treasurer for the Wood College Building Fund. She suggested that all local societies send study leaders to the Conference Training School to be held at Mathiston the week of June 10th.

After a beautifully sung solo, "The Stranger of Galilee", by Mrs. M. F. Pierce, Mrs. Lord was elected as zone delegate to the annual Conference.

Special emphasis was stressed on the different phases of the work as Mrs. A. N. Williamson spoke on Education and Promotion. Mrs. W. E. Bealle, Spiritual Life Evangelism, and Mrs. E. E. Farrar on the Children's Work.

"Just for Today" was sung as a trio by Mrs. M. F. Pierce, Mrs. A. N. Williamson and Miss Martha McCafferty, with Mrs. L. C. Barnes at the piano.

An "Information Quiz" about the work was led by Mrs. Frizell. The Need of Christian Workers was discussed by Mrs. Irwin Cross, and Mrs. Tom Flowers gave a most interesting sketch of the work of a missionary in Argentine, who is a friend of hers, reading excerpts from a letter recently received from her about the work she is doing.

The meeting was dismissed with prayer by Mrs. W. R. Lott, after which a social hour was enjoyed in the ladies' parlor, where delicious refreshments were served from a lovely tea table.

MRS. H. E. FRIZELL,
Acting Secretary.

Dear Friends:

Of course, "it pays to save coupons"! Our records show that excellent use has been made of the extra income secured from the coupons so generously contributed by our supporting groups.

Now, under the terms of the new special offer in effect to July 31, 1946, we may further increase this coupon income through the higher-than-usual values. Double value for many of the coupons, and a generous value for the balance, spells opportunity for us! With your hearty co-operation we intend taking full advantage of these fine values for the coupons:

$8.00—45 1000 Double Value — Ballard's Obelisk Flour, Luzianne Coffee and Tea, Rumford Baking Powder, Hearth Club Baking Powder.

$4.00 per 1000—All six of the Octagon Soap Products, Mrs. Filbert's Margarine.

$3.00 per 1000—Borden's Silver Cow Evaporated Milk, Borden's "Star" and "Magnolia" Condensed Milk.

The extent to which we shall benefit from the double value offer depends on the degree of activity shown by each group. So we would appreciate it if your group organized for a systematic and regular search for all the coupons listed here—particularly for those currently bearing the double value! Many thanks for your co-operation on previous campaigns, for "coupon income" is a great assistance to our work. We count on your continued help!

Sincerely yours,
J. H. MORROW,
Supt., Methodist Home.

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..Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book, address
JOHN C. SIMPSON, President
Box E-F, Danville, Virginia

CAMP MEETINGS, ETC.

(Continued from page 9)

"In those days this spot was a regular wilderness and there was no beach highway as there is today. Enough of the ground was cleared to build the first tabernacle and a few rough cabins."

"Was there more than one tabernacle?" asked Nettie.

"Yes. The first one had a sawdust floor and was lighted by oil lamps. The one standing now was built years afterwards. I will never forget the first tabernacle, and how I enjoyed the camp meetings. Nor will I ever forget the man who climbed the tree to blow the horn."

"Blow the horn?" I asked. "What for?"

"To summon the people to services. The sound carried farther when he blew it in the tree, he would say. It was very funny to us children."

"The camp meetings are some of my happiest memories. During the first ones we stayed in Biloxi and came over here every morning on a large boat. The captain was an ardent Methodist and enjoyed the meetings as much as we did."

"At first only the people of the New Orleans District were allowed to own cottages here. Later when Conferences in the three states, Louisiana, Mississippi and Alabama, took over the Seashore Camp Ground, anyone in the Methodist Church could own a cottage. Today anyone can own one."

The little lady chuckled. "My, but there have been a lot of changes here! I well remember when the dining hall was built."

"The one back of Kellar Lodge?" asked Nettie.

"Yes. It was built before the Sam Jones meeting. We ate there that summer, and what fun we had! Everyone was so jolly."

"Did they build Kellar Lodge then, too?" Kay wanted to know.

"No, it was several years after that before the Lodge was built. I have stayed at the lodge many times during conferences. I remember young people's conferences, and women's "retreats" and conferences, pastors' schools and conferences for laymen, and for Sunday schools."

"Why," I exclaimed, "I didn't know Sunday school conferences were held here."

"Yes, they were. And some of them were interdenominational. They were really schools of methods taught by nationally-known leaders. People came to them from many states."

"During one of those conferences I stayed in a building near the tabernacle. There was a terrible storm and the water came upon the porch."

"I remember another storm, too. I was a young girl then. We were going to Ship Island. You see that fringe of trees on the horizon? Well, that's Ship Island. As we started out, an old-timer warned us about a storm abrewing. But we would not listen. The sunshine was very bright, and we had a wonderful time on the island. We saw the federal fort and everything. We ate our supper on the beach and started back across the Gulf in the moonlight. Soon there was no moonlight. With sudden fury the storm broke. The waves washed the deck and the rain beat upon us. I never have been quite so frightened—or so sick. We thought we would never reach the Camp Ground. But at last we were back—hours late and as wet as drowned chickens."

"I hope we can go to Ship Island," Kay said.

"You will, my dear. That's one of the things young people always do here—just as they swim and catch crabs and eat them for dinner. They sing, too. The sweetest singing I ever heard was right here. I was sitting on the porch at Kellar Lodge while the young people were having vespers on the lawn. They sang "Day Is Dying in the West" as the sun was setting. I have never felt nearer heaven than at that moment." She stopped and looked at the crimson western sky.

But Kay was not looking at the sunset. Her eyes were on the tabernacle. "Just think," she whispered, "a man dreamed of this place, and with God's help made his dream come true."

At that moment the sweet tones of the bell sounded, calling the people to worship.

"Conferences and meetings will be held here again," Nettie said, as we walked along the pier.

"Yes," her sister replied. "And many people will find God here, as they have done in days gone by."

"All because a man dreamed a dream."

God's best gift to us is not things, but opportunities.—Alice W. Rollins.

I am like a boy playing on the seashore, finding now and then the shining pebble of a new truth while the great ocean of truth stretches out undiscovered before me.—Isaac Newton.

Four Things YOU Should Know About the Golden Cross Movement

✝

FIRST—The Golden Cross is a movement authorized by the General Conference as a means of educating our people to the work being done by our Church in various Hospitals and Homes throughout the entire connection.

SECOND—A part of this educational plan is to observe the week following Mother's Day each year as GOLDEN CROSS WEEK. During this week the pastor will take an offering for the Golden Cross Work.

Third—Each Conference is given the right to direct this Golden Cross fund to work within the bounds of its own Conference if they so desire.

FOURTH—Our Louisiana Conference is using this fund to provide Chaplains in the various Hospitals throughout the state. We have two full-time Chaplains, namely, Rev. J. A. Alford who is serving the Charity and Marine Hospitals in New Orleans and is supported by the New Orleans and Baton Rouge Districts. Rev. R. T. Ware, serving the Charity Hospital in Shreveport and supported by the Shreveport and Ruston Districts. The Alexandria, Lake Charles, Baton Rogue and Monroe Districts are supporting part-time Chaplains in the Hospitals in Pineville, Lake Charles, Lafayette, Monroe and Baton Rouge.

This is as great a missionary work as can be found anywhere and from the reports of these Chaplains and the hundreds they minister to. the work is bearing an abundant harvest for the Lord.

We need your liberal support on Golden Cross Sunday in order to carry on for our Lord in the Hospitals in Louisiana.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

"And all the gifts we bring,
And all the vows we make,
And all the acts of love
We plan for Thy dear sake,
Into Thy pardoning thought,
O God of mercy, take."

THE PRAYER-ROOM TODAY

My Father, bring me again in these days of remembrance to my Saviour's Cross, and keep me there. There let me learn afresh the meaning of my sin. Let me not refuse that revelation, or evade it. Make me look on Him whom I have pierced, see with my own eyes the wounds that I have made. And then whisper to my broken heart the secret of Thy love. Show me in the Cross Thine own outstretched arms, wide open to receive Thy wandering child. So at the Cross may I find again my refuge from myself, my home and my peace. Amen.

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NEW ORLEANS 12, LA.
SDAY, MAY 9, 1946

MOTHER'S DAY

A MISSISSIPPI MOTHER

WALLET OF THE WEEK

THE YASUKUNI SHRINE, once the exclusive resting place of illustrious citizens of Japan, has been opened as the burying place for the bodies of Japanese who died in the service of their country. The government once made it the sacredly guarded and holy place for the elite citizens, but it is now the common cemetery for all classes of Japanese. The shrine is located on a hill overlooking the Imperial palace, and the removal of restrictions during the progress of the war was at least one step toward the democratization of Japan not taken because of defeat.

* * *

THE OLD ORDER AMISH CHURCH is archaic and primitive in belief, arbitrary in the enforcement of discipline, and hostile to everything which bears the marks of progress. A Pennsylvana farmer, who belonged to that sect, is reported to have purchased a tractor for which he was expelled from the church. After he had sold the tractor, allowed his beard to grow again, and thus fulfilled the exactions of his reactionary cult, he was restored to communion and community favor. That is a case of being religious the hard way.

* * *

HIGHWAY CASUALTIES in the United States, according to figures credited to **The United States News** by one of our exchanges, are rising at a rapid rate. It is stated that the traffic deaths for last July were twenty-seven every ten hours, in February of this year, 1946, the number had risen to thirty-five deaths every ten hours, and it was estimated that by December the number for a ten-hour period would reach the amazing total of fifty. There are many contributing causes for the upsurge in traffic fatalities, but blame means little after the blow has fallen. DRIVE CAREFULLY!

* * *

EMPEROR HIROHITO'S renunciation of claims to divinity, which has been heralded as tending to Christianity and democracy, must be taken with reservations, say the leaders of opinion and of the Christian forces. At present the emperor is said to be engaged in a sympathetic study of Christianity, and President Shigeru Nambara of Tokyo Imperial University says without reservation that he will become a Christian. The view seems to be that the prospect of his acceptance of the Christian faith is more remote than some believe.

* * *

MT. GERIZIM IN SAMARIA is said to be one of five sites in Palestine which have been selected for radar stations. Mt. Gerizim and Mt. Ebal are the Biblical mounts of blessing and cursing, respectively, and between them is the present city of Nablus. On the side of Mt. Gerizim overlooking the city is the Samaritan synagogue with which the Samaritan people of Palestine, about one hundred, are connected. The section is still largely undeveloped and the people reflect the primitiveness of their surroundings without being greatly improved in moral reputation from what they were in New Testament times.

THE CITY TEMPLE CONGREGATION, which has worshipped in St. Sepulchre's since the destruction of its own historic home five years ago, is again on the streets of London in the role of a house hunter. After five years, the vicar of the church is seeking to return to his parochial activities. The church will be closed for some time while renovation is in progress. Dr. Weatherhead of the City Temple congregation, says that he has no idea where they can go, as the congregation has found nothing suitable and available.

* * *

THE MORAL COLLAPSE of our civilization was predicted by an American judge, if our present divorce rate continues to increase. He quoted Bureau of Census statistics to show that there are now nearly seven million divorced persons in America, a situation which he said was a "catastrophe" which could only end in "disaster for the nation". In 1905 sixty-eight thousand divorces were granted. Today the annual total is said to be three hundred thousand. Another observer predicts an increase of the divorce rate due to a shortage of husbands.

* * *

C. AUSTIN MILES, who died on March 10 at the age of seventy-eight, is said to have been one of the most prolific hymn-writers of his day. He is credited with having written more than three thousand hymns. Among the better known of his compositions are: In the Garden; If Jesus Goes With Me, and Dwelling in Beulah Land. His hymns are revivalistic in character and were a response to that period of church development, but they are also devotional and deeply spiritual. Very few of his hymns are in general use today.

* * *

THE LOLOS OF WEST CHINA are three million strong and are without even dependable tradition as to their origin. They have their own written language, but are primitive in culture and dwell in one-room mud huts which they often share with horses, cattle, pigs and poultry. Their dwellings are grouped together on the sides of the mountains and even off the trails. They sit and sleep on the dirt floor, and drink whiskey, but despite their primitive living and culture, they are said to be of great native ability and with proper help might make a great contribution to China.

* * *

THE CONGREGATIONAL CHRISTIAN CHURCH is represented as both international and inter-racial. The denomination is said to include six hundred and seventy-seven churches which are not of Anglo-Saxon origin. The list includes twenty Armenian; one Assyrian; three Chinese; ten Czechoslovakian; two Danish, thirty-six Finnish; two French; one hundred and ninety-six German; thirty-one Indian; five Italian; fourteen Japanese; eight Mexican; two hundred and fifty-nine Negro; seven Norwegian; four Scandinavian; fifty-two Swedish, and thirty-seven Welsh — all with a total membership of 74,696.

New Orleans
CHRISTIAN ADVOCATE

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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

"BEHOLD THY MOTHER! . . . BEHOLD THY SON!"

These words spoken from the cross have an appropriateness for this Mother's Day which no one, mother or son, should miss. It is true that they had a meaning then which they cannot have now, but in the recognition of a mother's love and a son's obligation they have a direct message for both mothers and sons on this Mother's Day. Five long years of war, filled with tragedy and anxiety, give them a personal meaning and lend an added force to the bond existing between the mother and her child. The sons and daughters of American mothers faced death on all the battlefronts of the world, but they were not alone. Through every hour and experience of peril during weeks that dragged on into years, a mother with a bleeding heart was at their side. She bore them ever upon the wings of prayer and her affection never let them down. Hers was a lonely watch and her agony knew no respite. While her child was facing a merciless enemy, the boom of guns were never hushed, and ever present to her imagination was the sight of falling men—possibly her own son among them.

Son, Daughter, remember that mother today. Do not let her down. Your peril added to her gray hairs and deepened the furrows in her face. Go to church with her on this Mother's Day, sit with her and sing the old hymns as you used to do before you went away to war. If you cannot go with mother, go where you are and write her that you worshipped with her in spirit. Today is your first real opportunity to show her that you love her devotedly and that you honor her for her prayers and for her vigil of sighs and tears—for all that she is. Make good the vows that you made when the roar of cannon and the scream of bursting shells filled your thoughts.

Mother, this is also a day of opportunity for you. It is your chance to justify, in calmer mood, your own faith in prayer and in the good providence of your heavenly Father. It is a chance to establish the faith of your splendid son by making him feel the reality of that prayer life that spanned the dark and shadowed days of war. Let neither your prayers nor your devotion cease because he is at home again and physically whole. He may have lost no limb, nor bear other physical mark of the horror through which he passed, but do not be deceived. War takes its toll. There are scars upon his heart which only divine grace and a mother's love may heal. Now, as in the heat of battle, he needs you. Do not let him down.

On this glorious Mother's Day, let both mother and son listen to those words from the cross: 'Woman, behold thy son! . . . Behold thy mother!" May you walk arm-in-arm together down many happy and useful years and find in each returning Mother's Day the renewal of fellowship and faith until the natural love shall give place to that which is divine and eternal.

END BUREAUCRACY AND POLITICAL BEDLAM

Senator Byrd's proposal to streamline governmental bureaus and payrolls so as to send more than a million employees home seems to us to be one of the most sensible suggestions for reconversion which have been made. The idea of an administration carrying literally millions of bureaucrats a year after the war's end is to us preposterous and unthinkable. Taxing people who are burdened already, to support a vast army of hangers-on is without excuse. If three-fourths of them were put on their own immediately, instead of being left in Washington as portfolio experts and potential lobbyists, it would do much to restore the composure of the American people.

The daily picture of Washington is a confused running to and fro to save American economic and industrial life from collapse, but if any problem of reconversion or stabilization has been really solved, we are not aware of it. It seems to us that the whole thing is stage play and a throwing of dust in the eyes of the voters, or creating a diversion to conceal horrible failures. Washington constantly propagandizes the country on "Hold the line", prices rise consistently, and more than two million "camp-followers", as we remember the figures, howl against being dispossessed.

We do not wish to go beyond that statement, but it does not express all that we are thinking. It seems to us that the need for an exhibition of that "shirt-sleeve" type of diplomacy for which Grover Cleveland's administration was famous, was never greater than now. This daily fuss and furor in Washington with organized interests getting all they demand under cover of talk is creating widespread distrust and dissatisfaction. We are against government by bureaucrats. We do not believe in a democracy of "musts". We are in favor of relieving the housing situation in Washington in the manner proposed by Senator Byrd.

We are not meaning to advocate such a radical release of controls as would leave the people to be exploited by any and every selfish interest, but we are for cutting off our excess baggage of bureaucrats and for giving the tax-ridden, unrepresented, and ignored classes of America the break for which they have waited patiently and for so long that they are becoming sick at heart. This war is over and that means that the soldiers and the bureaucrats ought to be sent home for keeps.

A TELEGRAM—WORLD SERVICE

To All Editors:

The following telegram has gone to all bishops and district superintendents:

"World service for year closing May 31 needs immediate attention. While all agencies appreciate remarkable payment of Crusade subscriptions and the winter's emphasis on evangelism, the month of May must produce $1,500,000 in order that Methodism's benevolences may continue effective work in most challenging world situation, please communicate at once all pastors, asking full payment before May 31 and urge all churches reach General Conference 10 per cent increase. We suggest each pastor be requested to enlist and use his official board in these vital efforts. Then please follow up your letter if necessary."

Please give the need for World Service receipts in May all publicity possible.

BISHOP TITUS LOWE,
THOMAS B. LUGG.

CAN THE RURAL PREACHER DO A BETTER JOB?

Sixty-five per cent of the preachers of the South are rural preachers. The great majority of the charges are poor. The average contribution of the membership of these rural churches in 1940 was $3.22. Here is a real problem. The responsibility of the pastor is more than visiting the sick, joining in holy wedlock, administering the last sad rites of departed members, and comforting the bereaved. These are indispensible and most worthy functions but they are not enough.

B. P. Brooks

His job involves statesmanlike planning for his community. He needs to know that the culture of the charge is pedendent upon many factors: the relationship of resources to population, the reading and recreational habits of the people, social and economic conditions, worthy home life, attractive and adequate housing facilities, and many other considerations. To execute his job effectively, he must ascertain fully the physical condition under which the people live: ways of making a living, trade areas and centers, location of homes, home-owners and tenants, transportation facilities, community centers. He must acquaint himself with the different organizations of the community, the political alignments, and the like. He should associate himself with other rural preachers who have been successful in some particular field of service, by visitation, by exchange of service, by exchange of programs of work. He should attend schools, conferences, seminars, pastors' schools where courses meeting his needs are offered, rural leadership conferences, and keep himself continuously informed of the ways others are meeting the needs of the community.

Nature will always bring about a balance. Human resources can make the level high but nature will have the last word. If resources determine the level of culture, we must conserve those resources. If we would change conditions, we can't operate from without but the pressure must be from the center outward.

One preacher, when convinced of the great responsibility to do something about conditions in his community, said that for twenty years he had been preaching "hell-fire and brimstone". Henceforth, he was going to preach "hell-fire and brimstone; phosphate and limestone".

If the minister wishes to be all things to all men, he must be a functioning citizen of his community.

—B. P. B.

OVERTONES

"One of the harmonics faintly heard with and above the (fundamental) tone as it dies away."

This sentence above is a bare, scientific definition by Webster of an overtone. In this cold, technical language there is no meaning for us. But when we hear the living, pulsing reality in the voice of a Caruso or a Schumann-Heink, what a glorious thing it becomes. You don't need any definition of it, it becomes a part of your treasured memories. In other words the overtones are the soul of music. The fundamental tone is the basis and foundation as its name indicates. But over and above it soaring into the empyrean causing us to catch our breath in ecstasy and amazement are these overtones which great musicians produce either with the voice or with the instrument. Once in a generation a Toscanini is born who can re-create these accents from heaven, playing on the souls of the men in front of him as they in turn create something almost human and divine from mere horsehair, catgut, wood and brass in their hands.

Dr. A. P. Hamilton

There is something magical, uncanny, incredible about it. We can sit rapt for hours, as in another world, carried out of ourselves by such harmony as men like Beethoven and Handel through God have created.

But without the overtones, the same music played only with the fundamental tones would drive one into an insane asylum.

It is thus with human personality. What is insanity? Why is it so terrible, that vacant stare? It is human life robbed of its overtones. The body goes on functioning as before but the soul's overtones are gone. The bells only jangle when rung, they peal no more in a hallelujah chorus.

So it is in life, even when our brains function and the mind is clean; we are not living in the fullest sense until our personalities are put in tune with the Infinite. Not until then are the overtones of the soul really heard. No until then are the heavenly harmonies reproduced in our lives, but they can be, no matter how poor the human instrument.

—A. P. H.

NARCOTIC EDUCATION FOR TEACHERS

Please help me get this message out to all interested church people in our State. There is to be a summer course in narcotic education for teachers and others who are interested at Evanston, Ill., which is six weeks in duration, June 24 to August 3. There will be another at Chatauqua, N. Y., in session for three weeks, August 5 to 24. Both these schools are again sponsored by the National Woman's Christian Temperance Union. The cost of scholarship in each case is $150 plus traveling expenses.

When churches contribute and send a worthy talented young teacher, boy or girl, such a scholarship fund will prove a most profitable investment—it may help to bring a whole community into an understanding of the narcotic problem and in educating the young people to take the total abstinence attitude toward the use of narcotics which harm body and mind.

At these schools the aim "To Teach Teachers" and the goal "Trained Teachers" were stressed because teachers more than any other group have the background for presenting the subject of narcotics and have in their daily classes an opportunity not afforded to others. Every public school teacher trained in the facts of narcotic education can reach hundreds of children each day. Hundreds of other children are influenced by their association with those taught.

The Louisiana Woman's Christian Temperance Union is sending a teacher to Evanston for the six weeks' course. Will you send a talented young man or woman to either of these summer schools for narcotic education training? Plans should be made at once and the teacher secured, as most teachers make their plans for summer early. Please take advantage of this training in alcohol or narcotic education.

For further information write Miss Estelle Bozeman, director, National WCTU Headquarters, Evanston, Ill. As Louisiana president of WCTU I shall be glad to answer any questions or help in any way possible.

Sincerely yours,
JESSIE C. WORTHINGTON.

WHAT METHODISTS HAVE DONE

We have been appalled for months by the sickening reports of suffering from hunger and cold throughout the world. Methodists, anxious to do something about it, have given through the Methodist Committee for Overseas Relief in the first quarter of this year $550,58.02. Here is a sample of what has been done with these funds in the last three months.

Methodists participated substantially in the program which

1. Daily Meal—gave 15,000 of the hungriest children in Filand a daily extra meal.
2. Flour—sent 145 tons of flour to Greece.
3. Bibles and New Testaments—printed 95,000 Bibles and 250,000 New Testaments in Sweden in eight languages for Eastern Europe.
4. Clothing—shipped 3,765 bales of clothing to China.

Methodists alone have

5. Army Surplus Supplies—bought $50,000 of army surplus supplies in France for Bishop Garbers' area.
6. New Shoes—shipped one thousand and eight pairs of new shoes to Holland for needy school children.
7. Powdered Milk—forwarded 12 tons of powdered milk to devastated areas of China.
8. New Shoes and Blankets—sent three tons of new shoes and blankets to Poland.
9. Cash Gifts—disbursed for relief in cash gifts and supplies a total of $511-969.21.

RETIRED MINISTER REPORTS CRYSTAL SPRINGS PROGRESS

Just a little more than half of the Conference year has passed and it seems proper for the readers of the New Orleans **Christian Advocate** to know some of the fine things that have been accomplished at the Crystal Springs, Miss., Methodist Church.

In the first place the church is awake as perhaps it has never been before; surely not in my recollection. Why? Because the pastor, Rev. H. B. Hilbun, is thoroughly awake, and driving toward a worthy goal. Here are some of the things accomplished thus far:

Church School

In the Church School an increase in enrollment of 40 per cent, and in attendance 68 per cent increase. The Church School is still growing.

HELP! HELP! HELP!

Men, with character and Christian principles—to serve as sea-going cowboys, assisting Heifer Project and UNRRA livestock shipping program. Approximatly two-month trip. Remuneration $150 per trip. Write Heifer Project Committee, New Windsor, Md.

The Methodist Church is participating in this relief program through the Methodist Committee for Overseas Relief.

Church Membership

An increase in church membership of 79 on vows and baptism and 67 by certificate, making a total of 146 so far this year.

School of Evangelism

The School of Evangelism was held, after a complete survey of the community, with splendid results.

Methodist Men's Club

A Methodist Men's Club has been organized which is running at high speed. Results? Study, recreation, and evangelistic visitations.

Memorials

Beautiful memorials have been installed for the boys lost in the war. Tower bells are being purchased as a memorial for all the boys and girls who served and are serving in the armed services.

Crusade for Christ

In the Crusade for Christ drive our quota was $2405. This was overpaid by over $1000.

Benevolences

The askings of the Conference for this church was $850. The board of stewards accepted $1200 and this has all been paid. All other Conference claims have been accepted and paid in full.

Attendance

The attendance upon all the programs of the church shows a most remarkable increase. The pastor is popular in the church and in the community. He preaches splendid sermons and is appreciated by people of all ages.

In every way the Kingdom is going forward. I count myself most fortunate in being associated with this good pastor, who is good to me, and with this good people whom I once served as pastor.

All in all, I regard this as one of the most progressive churches I have ever known, and this the church's most progressive period.

As usual the pastor is the "key". People are being converted in church, in their homes, and in their places of business.

Rejoice with us and let us thank God that His Kingdom marches on.

J. EARLY GRAY.

POWER TO TAX IS POWER TO DESTROY

(Editor's Note: The following is an editorial which appeared in a recent issue of **The Black Fez**, published at Dubuque, Ia. This is one opinion worthy of careful thought).

The purpose of collective organization in local, county, state and national affairs is to provide government at the lowest possible cost consistent with efficiency. The purpose of an elaborate school system, which runs from primary to college, is to provide education—again, at lowest possible cost consistent with good results. The purpose of a road system that extends from farm yard to metropolitan markets is to knit the county with a comprehensive system of transportation—thus fulfilling a thousand-and-one needs. All of these and many others, such as sanitation and health, are paid for by the taxpayer. The same taxpayer must provide funds for bond issues, charities, service recreation and entertainment, religious activtes, etc., etc. And finally the individual who carries this tremendous load must live himself—food, shelter, clothing, fuel being primary needs. It is only when "the tail begins to wag the dog" that the burden becomes too oppressive to be borne. By this we mean the time when men administering governmental functions think of their work in terms of personal advancement and enrichment—the system existing for the benefit of themselves—rather than the initial principle—the best service at the lowest possible cost. If we allow government to function in building up political machines which enable men to stay indefinitely in office we pay, and pay dearly, for the luxury. If we allow road systems to exist for the benefit of cement interests and machinery people, we expend too large a part of the tax dollar for extensive transportation and have exactly that much less to live on ourselves—less on the table, less on the back. The average taxpayer wants to do what is right and meet all the demands to the best of his ability—he also likes a little left for himself. John Marshall said: "The power to tax is the power to destroy." Think of these things, you men who impose heavy taxes, when you meet to establish budgets. And remember that the average American family with no power of applying a pressure to increase income still lives on about a thousand dollars a year. There are more poor people than there are rich people. If this is not the truth—let them come and get us.—Scottish Rite News Bureau.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN ....Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

A card from Rev. J. D. Huff, Walker, La., requests the change of his paper to Bluff Creek. We do not know whether he has changed his appointment or just his address.

Mrs. John D. McDougal, Winona, Miss., has our thanks for a word of commendation regarding the reading material which she finds in the columns of the New Orleans **Christian Advocate,** and particularly for her commendation of its editorial policy.

Rev. Fleet J. Jones, Satartia, Miss., reports progress on his work and he says incidentally that Dr. Carley is doing a lot of fishing these days, and that will incline some of his friends to seek an invitation to visit Satartia.

Mrs. J. A. Holditch, Zachary, La., says that she finds refreshing reading in the New Orleans **Christian Advocate** from week to week. With reference to the church, she says they have just about outgrown their building. They have installed an attic fan which will add greatly to the comfort of the congregation during the months ahead.

Rev. T. A. King encloses a list of 16 subscriptions to **The Advocate,** 12 new and four renewals. Bro. King reports that he is very happy in his work on the Waynesboro circuit and that the work is progressing in a very satisfactory way. Every claim is paid up to date and the outlook is that his fourth year will be one of the best he has had.

Reports reaching **The Advocate** office indicate that Dr. W. B. Selah is doing a great work at Galloway Memorial Church, Jackson. He has received more than 250 members into the church since he arrived following the last annual conference, and it is hoped that the total number of additions may go beyond 500 before the next session of the conference.

Miss Hester Bruce, who was formerly associated with Capitol Street Church, Jackson, Miss., is now at her post in Rio de Janeiro, Brazil. She expressed her great appreciation of the arrival of two issues of the New Orleans **Christian Advocate,** but she seems to be having some of the trouble which others have in getting the paper sent to them. They take a long time to make the trip, but they leave the **Advocate** office regularly each week.

Rev. and Mrs. E. C. Gunn, Carrollton Avenue Methodist Church, observed their 33rd wedding anniversary on Monday, April 29. Following the evening service of the day before Mr. L. E. Cox, acting on behalf of the church, presented to Bro. Gunn and his wife a beautiful painting which was the more appreciated because it was the work of Mrs. L. R. Saucier, a prominent member of Carrollton Avenue Church. Many other tokens of appreciation were received by Bro. and Mrs. Gunn. In addition to this, Bro. Gunn and his wife are to have a brief vacation in New York, leaving on Monday, May 13. They will drive to New York and on their return, about June 1, will be accompanied by their daughter, Miss Nellie Mae, who is finishing her graduate work at Juilliard Graduate School of Music.

ALEXANDRIA DISTRICT CAMP DATE CHANGED

Alexandria District Intermediate Camp, Camp Brewer, Louisiana, June 24-29. A. W. Townsend, Jr., director; R. M. Bentley, registrar and business manager. Cost of camp $10 ($2 pre-registration fee to be sent to Rev. R. M. Bentley by June 15, the balance of $8 to be paid upon entrance at camp).

A. W. TOWNSEND, JR.

TWIN GIRLS ARRIVE

Prof and Mrs. R. Paul Ramsey, Princeton, N. J., announce the birth of twin girls, Jennifer and Janet, on April 19. An older daughter, Marcia Neal, is now two years of age. Dr. Ramsey is assistant professor of religious thought at Princeton University and is a member of the Mississippi Annual Conference.

COMMENTARIES FOR SALE

Expositions of Holy Scripture, by MacLaren, 25 volumes.

The Preacher's Homiletic Commentary, by Burns, 10 volumes.

The Expositor's Dictionary of Texts, by Moffatt, two volumes.

An Exposition of the Bible, by Dods, one volume.

An Exposition of the Bible, by Watson, one volume.

An Exposition of the Bible, by Farrar, one volume.

An Exposition of the Bible, by MacLaren, one volume.

An Exposition of the Bible, by Kellogg, one volume.

An Exposition of the Bible, by Gibson, one volume.

Write Mrs. J. L. Smith, Fayette, Miss.

OPELOUSAS METHODISM

Rev. Albert A. Collins and his church at Opelousas, La., have issued a mimeographed reproduction of the minutes of the first session of the Louisiana Annual Conference which was held in Opelousas January 6-13, 1847. On the cover is the architect's conception of the Centennial Memorial Methodist Church that is to be built. This should serve as a reminder to the Methodists of Louisiana that they are pledged to come to the rescue of that congregation in building the new church. The Opelousas Methodists have raised $20,000 and have $5,000 additional in pledges. A frontispiece to the minutes of the first session includes statements from Bishop Paul E. Martin, and R. R. Branton, district superintendent, making appeal for a hearty response on the part of Louisiana Methodism to this worthy project.

REV. FEATHERSTUN VAUGHAN APPOINTED TO VETERANS' HOSPITAL, JACKSON

Dear Dr. Duren:

On the 17th of this month I was appointed to this hospital to serve as its chaplain. I am a civilian. When I visited the Veterans' Administration in Washington during the month of January I was told that my application was one of several hundreds of Methodists and that there was little chance of my being assigned. I was examined by the Methodist Commission in March and my ecclesiastical endorsement went into the Veterans' Administration that month. This was routine for those applying and I still felt that I had very little chance of serving in this work which I like so much. So when Rev. J. L. Neill offered me the Church in Long Beach I gladly accepted with the understanding that should my application be favorably acted upon I would be free to accept a place with the Veterans' Administrtation. The people at Long Beach were very gracious to me about the matter and made me feel that they understood perfectly. There are a large number of very fine people in that church and any minister could count himself fortunate to be permitted to serve them as their pastor.

Needless to say I hated to leave not only Long Beach but the Seashore District which is making such a remarkable advancement under the leadership of Brother Neill. Bro.

LUZIANNE
COFFEE
100% Good

Neill works literally day and night and the results are very promising for the district and especially the coastal area.

The work of a chaplain in a hospital like this is very wonderful indeed. The opportunities for personal work are multiplied. I have been able to help several who have died recently and have been able to lead others to a closer consciousness of God. Also I have a beautiful chapel or church like the army cantonment type only of brick construction. It is connected by a corridor with the hospital and services are well attended.

Your friend,
FEATHERSTUN VAUGHAN.

MID-YEAR REPORT VICKSBURG DISTRICT

Anguilla—Church Schools have increased in enrollment and attendance; Youth Fellowship at both churches more active. Catchings reported benevolences paid in full at second quarterly conference; three additions on confession of faith; nine by certificate.

Centreville—Askings on benevolences paid in full at first quarterly conference—$670; plan to pay at least $1000; Church School increasing both in enrollment and attendance; substantial progress being made in raising funds for education building at Centreville and Church School rooms at Liberty; 13 additions on confession of faith, 15 by certificate; revivals yet to be held.

Eden—Church buildings have been greatly improved, especially at Eden and Fletchers Chapel. Church School at Fletchers has greatly increased in enrollment and attendance; butane gas with automatic water heating system installed in the parsonage, also new Frigidaire; one by confession of faith, two by certificate.

Edwards—Church Schools increasing in enrollment and attendance; finances far ahead of this time last year; ten additions on confession of faith and ten by certificate; progress along all lines.

Fayette—Building program under way for building new $25,000 church; Church School on the increase; Youth Fellowship active; 80 per cent paid on benevolences; nineteen additions on confession of faith; revival being held week following Easter.

Gloster—One abandoned church rebuilt and reopened and active under leadership of associate pastor, Thomas McCurley, Jr.; Church Schools all increasing in enrollment and attendance; Youth Fellowship organized at Mount Vernon church; pastor and associate pastor planning charge-wide visitation campaign; seven on confession of faith and four by certificate.

Hermanville—Greatly needed improvements soon to be made on the parsonage. Church School at Hermanville has taken on new life! enrollment trebled, now 64; attendance Easter 68. Easter services held in all six churches; pastor still stepping "high and wide"; benevolences in full; all churches making progress; seventeen additions on confession of faith, seven by certificate.

Lorman—Illness of pastor prevented pre-Easter program. Report will be made later.

Louise and Holly Bluff—Improvements soon to be made on both churches; Church School attendance increasing; Youth Fellowship active; four additions on confession of faith and six by certificate.

Mayersville—A $7,000 church completed and dedicated March 31 at Fitler; new Church School rooms being added at Grace and Valley Park; Church School enrollment and attendance increasing; all phases of the work showing progress; **Advocates** in every Methodist home; four additions on confession of faith.

Natchez — Church School annex completed; $1500 paid on benevolences; apportionment on benevolences $1250; assumed $2500; Church School enrollment increased; seventeen additions on confession of faith and 100 by certificate.

Oak Ridge—Benevolences paid in full; building improvements planned for Oak Ridge and Porter's chapel.

Port Gibson—The second quarterly conference revealed the church in better shape at this time of the year than has been the case for many years; Church School enrollment greatly increased; sixteen additions on confession of faith; twelve by certificate.

Rolling Fork and Cary—Making progress along all lines; finances ahead of schedule; Youth Fellowship active; seventeen additions on confession of faith, six by certificate; revival at Rolling Fork now in progress, Dr. J. A. Smith doing the preaching; attendance best in many years.

Roxie—Church school organized at Knoxville; benevolences nearly all paid; progress shown in all the churches; parsonage in better shape than it has ever been.

Satartia—All three churches making progress; finances ahead of schedule; two additions on confession of faith, two by certificate; money on hand for new church at Mt. Olivet.

Silver City—The "retired" pastor is showing younger men how it can and ought to be done; ten people joined the church at Silver City on Palm Sunday on confession of faith; total additions, thirteen on confession and ten by certificate; Butane gas installed in parsonage; finances ahead of schedule.

Washington—Progress being made along all lines; Church School enrollment and attendance greatly increased; charge assumed $110 more on benevolences than askings; finances ahead of schedule; additions on confession of faith twelve, and by certificate twenty-two.

Woodville—Church Schools on the increase; Youth Fellowship taking on new life; seven additions on confession of faith and four by certificate.

Yazoo City—Benevolences paid in full; money in hand for needed improvements on church building; Church School enrollment and attendance increased; twenty-eight additions on confession of faith and thirty-six by certificate; progress along all lines.

Gibson Memorial—Recordbreaking attendance and enrollment in Church School; finances ahead of schedule; sixty-two additions on confession of faith and twenty-four by certificate; progress in all departments of church activity; new building program launched, to cost $25,000, to give adequate room for church activities; additional lot, 50 x 150 feet, recently purchased.

Crawford Street—Still making unprecedented progress; Church School passed the 550 mark Easter, goal was 500; old-timers say that the Easter congregation was largest they ever saw; goal for Easter offering was $2100, amount raised, about $2500; additions on confession of faith 106, by certificate 153; more than 200 charter members in Methodist Men's Club; pastor and associate making progress in all lines; old abandoned church (Redbone) re-organized; total additions by confession 358, by certificate 426.

ON A WIDE CIRCUIT

by W. W. Reid

CHINA'S LEADERS-TO-BE

Before China's eight-year struggle with Japan, the great student body of China's schools—through the centuries revealed by the population—was the most fertile field in the nation for the spread of the Chirstian gospel. This was true not only in the mission founded schools but in many government institutions.

During the war years, it is reported by Dr. Frank T. Cartwright, recently returned from studies of China's present situation, there was a serious deterioration in the evangelistic atmosphere in all schools. In Free China this was largely because the heavy curriculum and the struggle for existence reduced expressional activity to a minimum; in occupied China it was largely due to fear of the Japanese. In both areas, however, he reports "a strong current of progressive and even radical thinking" among the students.

Says the Rev. K. H. Ting, student secretary of the Y. M. C. A. in Shanghai:

"Throughout the years the youth remained very quiet. Arrests have been many upon the charge of subversive activities and those arrests were dealt with in unimaginably cruel and inhuman ways. Many who survived found themselves permanently mutilated in physique. . . .

"No magazine or newspaper was allowed to assume a neutral attitude. All publications were about Sino-Japanese co-operation or sensual debauchery of a very foul kind. The policy was definitely to 'soften' the spirit of the youth. Only towards the end of the period two or three weeklies were published which discussed the desirability of withdrawing Japanese armies from South and Central China and the question of democracy.

"Owing to difficult livelihood and general political reaction, religious and other extra-curricular activities were neglected to a most lamentable degree. . . . The attitude of the teachers and school authorities towards extra-curricular activities was one of discouragement and suppression. Teachers had very little contact with students outside of the classes. . . . The amount of religious work done by the Christian school authorities was pitiably little.

"Church youth groups were inactive. Insofar as they were active they were very much detached from any real issues of life. There is no moral, intellectual or religious seriousness. In a world of suffering where the people were in their life-and-death struggle, church youth groups were very insensitive to the real trends of their situation. They were still securely shut in, undisturbed by the environment.

Dr. Cartwright is urging mission boards to send to China new missionaries to help build Christian life and morale among students; to train more Chinese as Christian teachers and pastors; and to send definitely Christian men and women in response to China's request for supervisiors of English teaching in government schools.

PERSONAL NOTES AND INCIDENTS

Bro. Clark Griffing, McCall Creek, Miss., has our thanks for a generous word accorded the Advocate. We hope that it may long continue to be a source of joy to him.

Chaplain Barksdale, of Hattiesburg, Miss., has been secured as a supply for the Berwick, La., charge, according to information received from Dr. W. W. Holmes, district superintendent.

Mrs. Nellie Boyd, Lexington, Miss., refers to the Advocate as her favorite magazine. We regret the confusion in getting her subscription to us but we are glad that she missed no copies of the paper.

Mrs. L. M. Cook, of Loranger, La., one of our enthusiastic Advocate fans, expresses her appreciation of the Church School lesson and says that it is a very practical help to her in these confusing times.

The editor acknowledges with appreciation receipt of views of the Methodist church at Leland, Miss., and of the home of Mayor and Mrs. J. T. Mathis. Bro. Mathis and the editor have been friends for nearly forty years.

The editor acknowledges with sincere appreciation the kindly word of Bro. W. F. Youngblood regarding the Advocate. Bro. Youngblood lives at Meadville, Miss., and has been a loyal friend of the paper through the years.

Bishop U. V. W. Darlington, who is in charge of the two Mississippi Conferences, is doing the preaching in a meeting at Centenary Church, McComb, this week. Dr. Joseph A. Smith is the pastor. Rev. O. H. Scott is leading the singing.

Miss Elizabeth Cavin, teacher at Crosby, Miss., writes that she will do Vacation Church School work again this summer in connection with the Board of Education. She expects to return to Crosby next fall.

Dr. N. H. Melbert, First Church, New Orleans, reports through his bulletin approximately 1,000 in attendance on Easter Sunday, with an offering for all purposes amounting to $2,400. The amount collected for connectional interests has already been dispersed, a total of $3,278.

Bro. S. D. Turner, the nestor of Methodism in North Carrollton, Miss., will be 95 years old this month. He has been a reader of the Advocate the greater part of his life and his devotion continues. We appreciate the goodwill and the friendship of Methodism's grand old man in the editor's home county of Carroll.

Rev. T. J. O'Neil reports a good revival at Bonita, Miss., in which he had the assistance of Rev. W. C. McLelland. Sixteen members were received into the church, the church greatly revived, and the Church School enrollment increased. He says that the Church School enrollment on the Vimville circuit has increased 10 per cent to date this year.

Mrs. C. A. Northington, whose late husband was well remembered in the North Mississippi Conference, is now living at 3921 Seventh Avenue, South, Birmingham, Ala. Sister Northington says that her only son, who was in service for nearly five years, 19 months of which was spent in Germany, is now back at Cumberland University finishing his law course.

Rev. Howard E. Pfost, pastor at Ringgold, La., is having a great time and a fruitful ministry in that charge. Already he has received approximately $250 of his Orphanage collection and more is to follow. On last Sunday he had Chaplain Myron Madden, who was 1½ years in Europe, to preach for him. Chaplain Madden is a Baptist minister.

Dr. Charles E. Schofield, connected with the editorial department of the Board of Education at Nashville, will be heard over the radio on the Methodist Hour on Sunday, May 19. The subject will be, "A Faith for Days Like These." Our readers will hear the broadcast over KWKH, Shreveport, CST., and WDSU, New Orleans, at 7:30 a.m., CDST, also WJBO, Baton Rouge, but no hour is given.

CRUSADE VISITATION EVANGELISM NEW ORLEANS DISTRICT

Total number received 1596, 718 by profession of faith and 878 by transfer. The following churches went over their quota: Franklin, Houma, First Church, Morgan City, Carrollton, Gentilly, Harahan, Napoleon, Second, and several of the churches came near to reaching their quotas. All of the churches believe that their quotas will be reached by September 1.

HELP! HELP! HELP!

Men with character and Christian principles—to serve as sea-going cowboys, assisting Heifer Project and UNRRA livestock shipping program. Approximatly two-month trip. Remuneration $150 per trip. Write Heifer Project Committee, New Windsor, Md.

The Methodist Church is participating in this relief program through the Methodist Committee for Overseas Relief.

GREENWOOD DISTRICT CONFERENCE

The District Conference of the Greenwood District will meet at Bethlehem church on the Winona Circuit, Tuesday, May 28, 9:30 a. m. Rev. James T. McCafferty will be pastor host. To reach Bethlehem church travel Highway 82 east of Winona about three miles and turn left on gravel road. The road will be marked. All representatives of the interests of the church will be welcome.

R. G. LORD,
District Superintendent.

MISSISSIPPI METHODIST HOME

Dear Friends:

The children of the Methodist Home are dependent upon the financial support given by the Methodist Churches throughout the state of Mississippi and individual contributions made by friends who are interested in the growth and development of children who have no other home than the institution provided for them by the beloved Methodist Church.

Mother's Day, with the beautiful sentiments and strong emotional appeal on behalf of the dependent and orphan children, is just a few days away. As you pause to pay tribute to your own dear mother, can you think of a better way to honor Christian motherhood than by remembering the children of our institutions with a material gift? By so doing, you will assist us in helping them to develop winsome personalities and strong Christian characters.

Last year you gladdened our hearts with your generosity, and we sincerely trust that you will set even a higher standard of giving this year. We are deeply grateful to you for your past remembrances, and our earnest prayer is that as you share with the Home this great responsibility, you will come into the full realization of the joyous privilege which comes in giving a home to these little ones. And may this kind deed be the means of your experiencing a closer walk with the One who has promised to be a Father to the fatherless.

Yours in His service,
J. H. MORROW.

MILLSAPS COLLEGE

May 26 is commencement Sunday at Millsaps this year. Dr. H. B. Trimble, of the Candler School of Theology will preach the baccalaureate sermon. Graduation exercises will be held Monday evening, May 27, at 8:15. Dr. Goodrich C. White, president of Emory University, will deliver the address.

We are expecting a great summer school which opens on May 30. We are planning to offer as great a variety of courses as is given during the regular session of school.

High School Day, which was observed on Saturday, April 27, was highly successful. More than 150 people from almost every section of the state attended the ceremonies and over one hundred high school students participated in the activities.

Sunday, April 28, the Millsaps Singers sang at Main Street Methodist Church in Hattiesburg at 11 o'clock and at Central Methodist Church in Meridian at 7:30. On Sunday evening, May 12, at 7:30, they will give a regular concert at the Methodist Church in Crystal Springs.

At chapel on May 1 Rev. J. D. Wroten, Jr., pastor at Bolton-Raymond, spoke to the students on "Including Some Difficult Task in Your Program Each Week."

Mr. Walter Spiva, president of the Millsaps Alumni Association, will speak at chapel on May 8.

LEWIS MEMORIAL CHURCH, CALHOUN CITY, MISS

Some of the members of the Lewis Memorial Church, Calhoun City, Miss., met with the pastor on Wednesday night, April 24, to discuss plans for the revival meeting which is to begin May 12.

Prayer, publicity and personal witnessing were considered the most important things to be done in preparing for the revival.

There will be five cottage prayer meetings the week preceding the revival. These prayer meetings will be conducted by the pastor.

Several committees were appointed to carry out the various phases of the plans.

In regard to prayer, the membership was urged to pray daily themselves and to solicit the prayers of others. "Ask the prayers of every person whose prayer life is really vital."

Every person was asked to tell their friends and neighbors about the meeting and to co-operate in making the revival known.

Each person was urged to become a personal witness for Christ. No set form was given, no pattern laid down, but each was asked in his own way to let others know that Christ and the Christian religion mean something to him.

REPORTER.

NEWS FROM BOGALUSA

It is inspiring to hear the reports from other churches of their Visitation Evangelism Campaigns.

The Elizabeth Sullivan Memorial Church is doing its part, too. We have received 134 new members, on a quota of 104; 55 on profession of faith, and 79 by letter. The laymen did a good job, visiting.

The Woman's Society of Christian Service put on a visitation drive of its own, resulting in 15 new members, in addition to 17 new members received during the first quarter. The women did not let the men outdo them! They entertained the District Conference of the W. S. C. S. April 25.

Our church enjoys one of the best organists in the Conference, Mr. John Hammond. As organist and choir director, he has no peer in our state. In addition to his many talents, he is pleasant and congenial to work with.

The board of stewards did a wonderful thing, which many churches might notice. They have voluntarily gone on a rotating basis. It will give many men the education of being on the board. To get started, they increased the number of stewards to 30, and elected 10 for one year, 10 for two years and 10 for three years. There after each new member will go on for a three-year term. At the end of his term he must **go off the board for at least** three years. it will also insure fresh leadership in the board. The board of stewards voted unanimously to build a new parsonage just as soon as possible. Bascom D. Talley, Jr., was named chairman of the committee to prepare plans, raise funds and proceed with construction. It will be a brick cottage, with seven rooms and two baths. This will add much to the attractiveness of a very satisfactory appointment.

The membership now stands at 714. The church is working together in harmony and good will, and it has a bright future.

The Methodist Men's Club is doing good work. A former pastor, Rev. E. C. Gunn, will be the speaker at their next meeting, May 8, a fish fry.

The members are appreciative of their pastor's work, and responsible to his leadership. What more could any pastor want?

HENRY A. RICKEY, Pastor.

LIQUOR, BEER AND TOBACCO REVENUE INCREASES; INCOME TAX DECREASES

According to the Louisiana Revenue Bulletin of April, 1946, the state revenue from strong drink in the fiscal year increased $754,925.87. In the same time beer revenue for the state shows an increase of $187,995.76. Tobacco in the same period paid the state $2,068,114.18 more than last fiscal years taxes on this product.

Louisiana collected $417,137.79 less in state income taxes than was collected the last fiscal year.

The consumption of the narcotic alcohol and poisonous alkaloid nicotine is increasing in lovely Louisiana while the income of the people is beginning to show a decrease. "A drunkard shall come to poverty."

The tremendous amount of taxes paid by tobacco in comparison with the small amount paid by beer and whiskey can be explained in that beer in Louisiana is only taxed $1.50 a barrel of thirty-two gallons, while cigarettes are taxed thirty-three and a third per cent or five cents on a fifteen-cent package. The liquor lawyers and lobbyists have protected their products well in the State Legislature.

This report should alarm the citizens of this state. If it continues at the same rate it is going now for many years the results of such living and foolish choices will bring disaster socially and economically.

Beer should be taxed seven dollars a barrel and the proceeds used to build the new asylum out of New Orleans for alcoholics and other psychopathic patients. The proceeds from beer in way of revenue will never be allowed to be used to pay our public school teachers' salaries so as to muzzle them from teaching the evil effects of alcohol.

The gluttonous beer guzzlers in Louisiana in March of 1946 drank more than ninety-three thousand barrels of beer. The revenue from beer in this state for March, 1946, was $139,646.03. This beer was taxed one dollar and fifty cents per barrel. This would amount to over 2,976,000 gallons.

(Continued on page 16)

THE 1946 LAKE JUNALUSKA ASSEMBLY PROGRAM
June 2-September 8

FEATURES:

LECTURES — CONFERENCES — MUSIC — RECREATION — ENTERTAINMENT
VACATION OPPORTUNITIES FOR CHILDREN, YOUTH, ADULTS, UNSURPASSED

A week by the "Lake that surprised the mountains" will bring you closer to God and your fellowman.

Many of the religious leaders of America will be heard during the summer.

METHODIST LEADERS MEET AT JUNALUSKA

Improved Hotel Accommodations—Make reservations early. For details concerning Program and Program Bulletin write

F. S. LOVE, Superintendent, Lake Junaluska, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Since the Louisiana State Legislature convenes on Monday, May 13th, the following article by Mrs. Roger P. Sharp, president of the Louisiana Parent-Teacher Association is most timely:

Civic Responsibility of Church Women

Civic responsibilities for women are relatively recent. Not very long ago spinsters had some rights but a married woman was a political and economic nonentity. Her money, whether she inherited it or earned it, belonged to her husband. He was the guardian of her children and could give them away without consulting her if he so desired. Those were the days when a man and his wife were one and the man was the one. The most notable achievement of women in our lifetime is undoubtedly the ballot. A study of the movement for woman suffrage convinces you that women can achieve anything if they really desire it. We owe a debt of gratitude to those tireless workers who attained their objective after many heartbreaking disappointments.

In the more than 20 years which have passed since the constitutional amendments which gave suffrage to women most of the improvements in social, health, and educational legislation are a result of appeals to women's votes. Even today very few women hold political office, however. The best way for a woman to be elected is for her husband to hold office and to die in office. This is somewhat understandable in the case of the National Congress. After all, most women are married and married women find it very difficult to up-root their homes and go to Washington to live. Certainly there should be more women in the legislature in Baton Rouge. The home adjustments for this service would not be difficult.

In the last seven years there has been a remarkable change in women's place in the political picture in Louisiana. Two political machines have been defeated and women were in large part responsible. A state political machine which was considered unbreakable was broken. A city machine which had been in power for many years was also defeated. It seems to me that women in this state must guard against complacency and must face some real dangers. In the first place, does it require political scandals for women to become aroused to their civic responsibility? Secondly, women are frequently ignored after election. For example, in 1942 the amendments to the child labor law were presented to the legislature. This legislation had the support of practically every women's organization and all women's auxiliaries of the churches. Yet the legislation did not receive administration support. It was passed in spite of, rather than because of the administration. Thirdly, in talking to a group of women who took an active part in recent political campaigns, I was told that they have determined to support no candidate unless they have had some say in the choosing of that candidate. This is an important point. Frequently women are given a choice of two evils and are expected to work for the choice of others. The wise politicians will seek the counsel of the women in choosing candidates. Politicians are not always wise. They make a great many blunders. I think that women must insist on having a share in choosing candidates.

Let us examine some aspects of this State to see whether or not the active participation of church women in civic affairs is really needed. Louisiana ranks at the bottom of the list insofar as literacy is concerned. We stand 48th of all the states; 12.8 per cent of our adult population is illiterate. The national average is 3.7 per cent and .58 per cent is the percentage for the state of Iowa, another rural state. 35.7 per cent of the adults in Louisiana have had no better than a fourth grade education, while 13.5 per cent is the national average. 22.4 per cent of the white adult population of Louisiana has had no better than a fourth grade education. In round numbers, last year 22,000 children between the ages of 7 and 15 did not attend school a single day. Of this group over 11,000 were Negroes and over 10,000 were whites.

Our schools have many problems and they are inter-related. In the P. T. A. we have learned that our only hope of success in a legislative program is to tackle school problems one at a time. Because of the illiteracy we concentrated our attention in 1944 on the compulsory school attendance law. We now have one of the best laws in the country. The machinery is set up for school attendance. This law is not enough. It must have local support and local understanding.

I urge you to study your own local situation and insist that the law be enforced. This year the P. T. A. has chosen the method of naming a state superintendent of schools as the reform on which we should concentrate. Undoubtedly our major problem is undue political influences in our school program. In our opinion we should start at the top. If the superintendent of education is appointed by the state board of education it will undoubtedly relieve many political pressures from that office. The state board is presently composed of an elected member from each congressional district and three members appointed by the governor. We shall attempt to make the board entirely elective and provide for the appointment by that elected board of the superintendent of schools. This will require two constitutional amendments. It will be difficult to pass because it needs a two-thirds vote in the legislature plus ratification by all the people. I sincerely hope that the members of the W. S. C. S. will be active in the support of this legislation. The organization is on record as one of those which is in favor of this reform.

The mistreatment of the mentally ill in Louisiana reminds you of the dark ages. We need more financial support for the existing mental hospital and we need a new hospital. There are an inadequate number of beds for the tubercular patients. We need appropriations to match federal appropriations so that all these patients can be cared for, and will not infect other people. There are no facilities for the chronically ill and the homeless aged outside of the city of New Orleans.

As an organization you have voted to support this legislation. As individuals you can promote the program either in a nonpartisan or in a partisan fashion. As an organization you must be nonpartisan. But to be effective the members of the organization must discuss these matters with their legislators. It is not very effective for your state president or your legislative chairman to tell a legislator of the support of your group if he knows that the members of the organization living in his own community are indifferent.

I would like to urge church women to participate also in partisan politics as individuals. Run for the Legislature. Who is better qualified for service to the State than you are? School boards are supposedly non-political By all means, run for membership on your local school board. You are needed there.

I should like to remind you of a story about one of the greatest teachers who ever lived. One day he discussed the heavenly city as he imagined it to be. One of his students said, "But, Socrates, I don't believe that such a city exists." And Socrates answered, "I don't know whether or not such a city exists either on this earth or in the heavens above, but this I do know, man must live as if such a city does exist and must try to establish such a city on this earth." Is not the establishment of such a city the job of church women? And is it possible to establish such a city without participation in civic affairs, in government, in politics? My appeal has been for the children and the sick, the most helpless people in the State. If children go to school in a firetrap, they can do nothing about it. If the children are poorly taught, they cannot improve the situation. If the eyes of children are being ruined by a poorly lighted schoolroom, they cannot do anything about that. They must take what we give them. We frequently quote, "Suffer the little children to come unto me, and forbid them not," but we do forbid them over and over again. Let's give them a better chance.

MRS. ROGER P. SHARP,
President, La. Parent-Teacher Assn.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one little sin indulged makes a hole you could put your head through.—Charles Buxton.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Dear Friends of Children:

I am happy to be the bearer of good news. Miss Rosemary Roorbach of the Editorial Division at Nashville will teach the course, "Enrichment Materials for Workers With Children", at the Conference Leadership School, June 10-14, at Wood Junior College. I have received so many requests for the kind of information she will be ready to give, and I am urging every worker with children to attend this school. In the meantime, if you do not have your missionary materials for children on hand, please write me for the little catalogue listing all the materials needed for the special emphases for the year—"Africa" and "The Church Among Uprooted Americans". I can also send you a folder on "The Children's Service Fund", in case you have not received one from literature headquarters.

If everyone understood how important the Missionary Education of children is to the future missionary program of our church, more adults would use the opportunity God has given each of us to teach world friendship to little minds. One of the outstanding experiences of children who engage in the study of missionary units will center about a desire to show their love and friendly concern to people in many places where the church is at work. Their regular offerings on World Service Sunday and their offerings in additional sessions will be channeled to the places they wish them to go, by the church and by the W. S. C. S. secretary of supplies. Children, especially juniors, understand the desperate need of the children in war-ravaged countries and they want to share. We dare not disappoint them in their first efforts to be a Good Samaritan, because it is a very real attitude with a child and cannot be treated lightly or vaguely by any adult. They may send new, or clean wearable clothing and new or mended shoes (prepaid) to American Friends Service Committee, Storeroom 1515 Cherry street, Philadelphia, Pa. They will send it on to Europe for you.

Ladies, use your local secretary of children's work in the May program of the W. S. C. S. She should be of great help in planning and presenting this study on "Children and the Peace". Not only are definite ways suggested in which the Society may serve some of the world's children, but emphasis is given also to the part that children themselves must play in the creation of a peaceful earth. May we earnestly try to achieve good results as an outgrowth of this program. Every Christian woman can find one or more children who represents for her one in whose religious guidance she can have a part this year. Let us find that child or children, and do our very best, not just as teachers, but in any capacity, to bring to that child the tenderness, affection, concern, and understanding that the Eternal Friend of Children would have us bring.

Please remember to send me your reports for the second quarter even if you think you have nothing to report. Maybe we can help you have a better report next quarter.

Sincrly,
MRS. Z. A. JUMPER,
Scretary of Children's Work.

There was a time when "old clothes" stood for the supply department, but now it has become more dignified and "Used, Clean Clothes" and "Cash" are the terms used.

Institutions to which these supplies can be sent belong to the Woman's Division of Christian Service located either in foreign countries or home lands. You may select any of these institutions under the Woman's Division, but those suggested by jurisdiction for the foreign supply work of the North Mississippi Conference for the year 1946 are Africa and India. A list of "needs" for India can be found in the Conference Journal.

The home-land institutions assigned to the North Mississippi Conference are Wood Junior College in Mathiston and Rust College in Holly Springs. Amounts sent to any other places in the home field, such as hospitals and local things, are credited to the department of the Christian Social Relations and Local Church Activities and not supplies.

Wood College prefers the "cash" because they know the most needed articles from time to time. Only "cash" is requested for Rust, except the Christmas boxes as we have sent each year.

In addition to these two home colleges, contributions of perfectly good, clean clothes or of new materials or cash can be made to underpaid ministers, including superannuates, but the "cash" must be sent to Mrs. D. H. Hall, Conference Treasurer, plainly marked.

Examine your Conference Journal for a suggested calendar for the year 1946. One important fact to remember is that all cash, whether for home or foreign institutions must go through the Conference Treasurer's hands to be counted as supplies.

More societies from the Greenville District sent supply reports last quarter than from any other district. Did you stand by your district and local supply department last quarter? We want at least one supply project from each society for the year, but better still four projects from each society. I am depending on you to help our supply department make a better showing in 1946 than in 1945. The best can be made better.

Thanks for the work you have already done.

MRS. L. K. CARLTON,
Secretary of Supplies.

Atttention, President!

A short time ago information appeared in these columns regarding the need for Wesley Foundation directors at Mississippi State College and the University of Mississippi as well as part-time workers at Delta State and Mississippi Southern. Surely, you were impressed by the large enrollment of Methodist students in these institutions. These young people are the bulwark of the church of tomorrow. Some of them will be lost to the church unless, today, we cement the ties of Christian friendship. The opportunity of doing this very thing has come to Methodist Church women. We may assist the Inter-Conference Commission on Student Religious Work by securing contributions from interested persons in each congregation—men and women—to launch the projects.

The Student Secretary of the local W.S.C.S. group is vested with the responsibility of promoting the cause in her church. If there is not a Secretary of Student Work, then the president is asked to appoint someone to do this. A thousand dollars must be raised by the North Mississippi Conference Church women. We can do it; we must do it! No quotas are assigned. Those who have a heart-interest in youth will give generously, and the money will be forthcoming. Why not invest in the young men and women of Methodism in our state schools, you who read this article! Send your contribution at once.

The W. S. C. S. is asked to present the matter to the church by May 19. The manner of presentation is left to the society. Perhaps there are some college students who would be available to talk on the need of a Wesley Foundation on a college campus. The pastor will be happy to co-operate in seeing that his congregation has an opportunity to share in this worthwhile thing.

All gifts should be sent to Mr. T. E. Lott, Columbus, Miss., who is the treasurer of the Inter-Conference Commission. Mark the contribution "Wesley Foundation Fund". Report ito Miss Sue McCormack, Box 182, Tupelo, Miss., how much you sent.

In the last analysis, presidents, the success or failure of this effort is your responsibility. The "Crusaders for Tomorrow's World" depend on you to bring them under Christian influence. Will you get busy?

Christian Social Relations Reminders

National Family Week, May 5-12, has been designated as National Family Week by the Federal Council of Churches. Program material may be secured from the Federal Council of Churches, New York 10, N. Y. Some societies mimeograph the Home Dedication service in the Discipline and distribute copies to the families in the church the Sunday before Mother's Day, and this service is used in their home on Mother's

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Copy for this page failed to reach us. —Editor).

PLANS AND PROCEDURES FOR NURSERY DEPARMENT

By Maggie Mae Burrow

The best service the church can render to a young child is to help his parents, who are his real teachers of religion. Before his birth, during his infancy and early childhood, the nursery department, through its home visitors, should help the parents to feel that the child is born into the watch care of a church family, of which he is a very important part. Visits, sharing of materials on child care, habit of training, and guidance to a normal acceptance of God as his loving father and a vital part of his life should result in a feeling of mutual confidence, affection and understanding. Too often, because parents feel that the church school service begins at the church building, tiny children are taken to nursery classes which are too small, inadequately equipped and crowded with older children. Not only is the baby sometimes exposed to communicable diseases against which he has developed very little resistance, but the noise and confusion are not conducive to the best emotional development for him. A few churches are prepared to help young parents who wish to attend church and church school by providing care in clean, sanitary home-like surroundings for babies too young to become a part of the social group in the nursery class.

To make rules saying that on this day a child is ready for the nursery class but on the one before he was not is absurd, but most students of early childhood, eager to do the best for young children and their parents, have agreed that the toddler should be "steady on his feet and have regular habits" when he becomes an attendant upon the church nursery class. This is somewhere around the time of the third birthday for most children. If the nursery home visitors have done their work well, the child already feels himself a part of the church family, and his parents understand that the church is trying to help them and the child. Misunderstandings arise when the home visitation program fails. There is little room for misunderstanding when church school workers and parents come to know each other and to recognize in each other an earnest desire to serve the best interests of these "littlest ones".

Little children respond naturally and happily to belonging to a church group, the fortunate nursery class teacher becomes the recipient of happy affection, and has a remarkable opportunity to help young parents. The church school nursery room should be big, clean, airy, comfortable and sanitary. It should be scaled to the needs and interests of growing children. For, three-year-olds do not learn by sitting in stiff rows and being "told"—nor by learning to sing songs expressive of the conceptions of God suitable to adult experience and vocabulary. Here again, adults, knowing the value of formal Biblical religious teaching to adults sometimes need help in understanding that nursery class procedures are based on the experience, needs and abilities of three-year-olds, which are quite different from those of older children. They do not need to be impatient, nor eager to cram too much learning too hurriedly into young lives—babies grow up fast enough! The Master teacher said much about "abundant" living—nothing at all about rushing the processes of growth!

Let's take a look into a happy nursery class on a Sunday morning: The room is big, with a variety of activities going on. Low hooks are provided for wraps, the shelf above them providing a depository where the cherished "pocketbook" or bunny muff may be placed in plain view while a little girl uses her hands to clean house in the doll center. Open shelves containing play materials cover one end of the room. On the top shelf, in reach of the children, are a beautiful white Bible (which may or may not be called to the attention of children, it taking its place as a "natural" part of everyday living which goes on here). A low bowl with flowers lying by it invites help from early comers in making the room pretty. As one or two children put flowers into the bowl, the teacher sings a two-line song about flowers. It is a happy song and is sung over and over. Two children become so interested that they are led to the little piano, where the musician plays it for them. She plays just the melody, then as they take their place beside her, she goes on to sing other songs and talk about them. Two or three other children join this group, the teacher who brought them there goes to join a block-building enterprise. No effort is made to get "all the children to sing"—children come and go here as in other groups. Teacher and children sing as they "take turns" walking up and down on a low bench or over some "stile-steps, built for them by Johnny's daddy. Here under a picture of Jesus and the children is a little table. On it is a gold fish bowl, containing three fish. Children stoop or kneel to peer through at them, explaining to each other: "They don't like us to look at them from the top." They call the fish by name. Nearby stands a little fellow who does not talk or enter into any group activity, but looks round-eyed from one group to another, clutching the soft cuddly cat, which is one of the soft toys made by the mothers' group. A grownup brings a chair near him, picks up a picture book and begins to tell a story to another child. He draws nearer to see and hear better, finally leaning against the teacher. She gives him a welcoming squeeze, but there is no mawkish fondling or caressing, which is often annoying to young children.

The block builders are making a sidewalk which leads from a house to a church. Trouble arises when the same materials are wanted by two busy builders. The helper, who has been sitting nearby, watching but not interfering, suggests that the blocks be taken to the shelf to see if there are not "more just like it". Sure enough, a lot are found, and a wagon is loaded that this new load of material may be used. The helper says: "It's fun to have two people build together." She sings: "Thank you, God, this happy day for friends at church who work and play." Before the walk is finished one builder loses interest and goes over and seats himself in the doll bed. ("Thank goodness," thinks the adult who is watching, "we had that made strong enough for a man to stand on, like the training school teacher said we should.") In the doll house he finds a meal is being prepared. When it is ready he is called to dinner by the cooks. Chairs are placed round the table. The helper calls attention to the family seated round the table in the picture hanging low where the children can see it. This family has its heads bowed. They are saying "Thank you" to God for their good dinner. Soon the group at the play table are doing likewise. Then such fun as imaginary food is served to a family who always remembers to say "Thank you" and to compliment the cook! Before the dishes are washed (dishpan and towels are enough, no water is needed), the helper suggests a story, and reads from "My Book" a story well-known to the children, for isn't this book like the one I have at home, brought to me by my teacher?

The door opens. An older child pushes a weeping three-year-old into the door and scampers off to his own class to which he is already very late. An adult picks him up, steps out into the hall with him, for she knows that weeping is contagious and no epidemic is desired. She talks to him quietly, suggests that they go wash his face and mentions something desirable that he can do inside. When he enters the group he is quiet and composed. This need on the part of one child for all of an adult's attention explains in part why we need several workers even in a small nursery class.

There are a few adult visitors in this group. To each of them has been given a typed list of suggestions, a pencil and a piece of paper on which to jot down things they want to talk about afterward. They are asked to be quiet (children are entitled to make the noise in this place), not to talk to children workers or other visitors, to notice children's reactions to materials, to be ready with questions and suggestions. Occasionally a child will leave a play group, to go to his mother or another visitor to whom he feels attached, but if she remains in her place he is likely to be attracted back to the group shortly. Soon his mother can go to her own adult class.

Sometimes the teacher has planned an activity which she feels is of interest to all children. In this case she moves from group to group, sharing the picture, story, object of interest, or idea with small groups, but she does not try to force all the children to "pay attention" to the same thing at the same time. Everyone in this room is a teacher, and by kindness, happiness, knowledge of many things of interest to little children, they help these little ones to learn "My church is a happy place and I love it."

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MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, MAY 12, 1946

By W. C. Newman

LEARNING TO LIVE TOGETHER

Lesson Text: Matthew 18:15-22; Mark 3:13-14; 10:35-45; Luke 22:24-30.

Golden Text: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

It is a fact easy to lose sight of that real Christianity has to do with the real problems of everyday living. How mistaken we are to think of religion in terms of vague theory or of far-off problems about which we can do nothing except talk.

W. C. Newman

Here, for instance, is a matter which concerns every living person and upon which depends our happiness and the effectiveness of our living—getting along with other people. This is a primary problem of every family, since the peace and happiness of the home can be so quickly destroyed by clashes between the people who make up the family. This is a problem in every congregation, since personal antagonisms between people in the church can absolutely frustrate the work of the best preacher and even the will of God. But most of all, this is a personal problem for everyone of us, since not only our peace of mind and enjoyment of life depend upon our personal relationships with other people, but the very effectiveness of our living and of our work depends upon the same thing. So we are not dealing with a trivial matter here but with one of the most important and most common problems of life. Jesus dealt with this problem and has given us the most helpful advice about it. Let us see how He worked it out.

Taking People as They Are

Any clear analysis of the kinds of people whom Jesus chose as friends and associates is likely to be astonishing to one who has not given it serious thought. His enemies accused him of making friends with publicans and sinners, and this was true, but it was not all the truth. He made friends with every conceivable kind of person, and He never seemed to be irritated by any of them except the ones who were so pious that they looked with contempt upon the people whom Jesus loved.

What is the secret of this all-encompassing friendship of Jesus? I believe it is the fact that He did not expect too much of people. He knew all the imperfections of human nature; He had no illusions about people; but He loved them in spite of their imperfections, and instead of quarreling with them He constantly tried to awaken in them the consciousness of their possibilities for becoming better.

One trouble with many of us is that we demand that other people be very much better than we are willing to be ourselves, and when they fail to measure up to the arbitrary standard that we have fixed for them, we then discredit them in our own minds, and lay the groundwork for becoming angry with them, or even cutting them clear out of our concern.

The Source of Antagonisms

I suppose that if all the hatreds, jealousies, anger, and prejudice in the world could be gathered together before our very eyes and measured so that we could actually see the amount of it, it would be so tremendous and so fearful that we would need to hide our faces from it. Where does all this antagonism originate? What is the cause of it all? Why cannot we live together in mutual respect and friendliness? Well, when we have answered these questions truly for ourselves, we will have gone a long way in solving the problem insofar as we individually are concerned. For these clashes between people and between groups of people do not arise simply from the meanness of other folk; they arise from an innate sinfulness of which we, every one, are more or less guilty.

The sins of the disposition in the long run are equally as wicked and produce equally as much trouble and sorrow in the world as do the more obvious sins of the flesh. We need redemption from these sins of the disposition quite as much as we need redemption from the sins of the flesh. But the most of us regard our bad tempers, our jealousies, and envy as perfectly natural and inherited qualities of character which we could not change if we wished, and would not change if we could. Yet many a person needs to have his disposition converted. Nothing but the grace of God can change such attitudes, and we have great need to pray God to save us from them.

Forgiving and Being Forgiven

If we have difficulty getting along with other people it will be very helpful if we remember the words of Jesus when he said, "If ye forgive not men their trespasses neither will your father forgive your trespasses."

If you take Jesus seriously, this is a terrifying statement. Every one of us has the greatest need of being forgiven, but we are plainly told here that if we do not forgive people who injure or anger us, we cannot expect God to forgive us. To keep this always in mind would, I believe, effectively prevent anyone of us from venting His anger or ill will upon any living person. Jesus does not make any qualifying condition to this rule of forgiveness. He does not say, "forgive men if they repent and beg your pardon," or "forgive men if they make proper restitution for their injury to you." He simply says, "forgive!"

It is always interesting to me to see modern psychologists profoundly announce some supposedly new truth which Jesus had stated emphatically two thousand years ago. The psychiatrists of today keep telling us that we cannot afford to carry grudges because of the damage they do to us who carry them, and that many of our illnesses, both physical and mental, can be directly traced to these attitudes toward our fellow men.

Well, Jesus said that long, long ago and we would not believe Him. We keep on piling up our anger and ill-will, even when we see the terrible destruction that these forces have wrought in the earth. Nothing short of Christian forgivenes can save us from more and worse disaster, both personal and international.

A Way of Life That Works

The positive statement of all these things I have been trying to say is found in the 13th chapter of I Corinthians; "love never fails." Looking back over the centuries you will discover that the men who have survived the passage of the years and who are remembered as being immortal have been the people who loved most and who dared to live life out on that basis. How silly it would have sounded on Good Friday to stand at the foot of the Cross and shout "love never fails." But looking back over these two thousand years, it does not sound silly to say so. The Love that was crucified on Calvary has proven to be the most powerful force our world has ever known. So the answer to the whole problem of learning to live together is really learning how to love—to love God and to love God's people. All of God's people.

Do not discharge in haste the arrow which can never return; it is easy to destroy happiness; most difficult to restore it. —Herder.

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THE CHRISTIAN FIRESIDE

HELPFUL EMMA

By Vivian T. Pomeroy

This story might be called "A Right and a Wrong Way," because that is the moral at the very beginning. So now you know.

Her name was Emma—a good, if not exactly a pretty name. Emma was seven and really very like her name. She was a helpful child. She had a little brother called Albert Edward. He was five.

Emma was named after a Great-Aunt who never showed whether she was pleased or not by being so honored. She gave Emma a small book, which she herself had been given when she was a little girl. It was called "Jessica's First Prayer." Emma thanked her politely, but never read the book. It seemed dull and had no pictures.

Emma was hardly ever naughty. The woman who came "to sit" in the evenings when Mother was out said she was "unnatural". The sitter said she liked "a touch of something or other" in children.

Emma was tidy and neat.

Emma was obedient and had no temper.

Emma was very agreeable about taking care of Albert Edward.

Albert Edward, however, had a temper. He was often cross. He was often obstinate. He was often self-willed. The sitter said, "He's a proper boy, bless him!"

Emma was always busying herself about Albert Edward. She would say: "You mustn't." "Don't." "That's very naughty."

Albert Edward would say: "I shall," "I will." "I won't." He hated being bossed by Emma. He often did things on purpose to annoy her.

Helpful Emma went on being helpful, although she was often surprised at the way Albert Edward behaved.

Then came the very exciting day when Albert Edward discovered he could dress himself. No longer would he put up with Emma's busy fingers. Very slowly, very clumsily, he struggled with his little clothes. Goodness, what a job it was! He got the legs and arms all muddled up. And while he was struggling, in came helpful Emma.

"Why, Albert Edward!" she said. "Here! Let me do it. You can't do it yourself."

"I can! I can!" cried Albert Edward, still struggling.

"You can't," said helpful Emma, seizing him.

Albert Edward kicked and screamed. Emma held on firmly. Albert Edward cried: "I want to do it myself. I do. I do. Get out. Get out." And he was so angry that he kicked out and tore his little garment from top to bottom.

"There now!" said Emma. "Now see what you've done."

"I don't care," yelled Albert Edward. "I want to dress myself." And he yelled louder. and louder; and then in came Mother.

"What is all this terrible noise?" asked Mother.

"It's Albert Edward," said Emma. "Just look what he's done. He thinks he can dress himself."

"Get out! Get out. You Emma!" yelled Albert Edward. He was beside himself with rage. "She bosses me. She's always bossing me," he screamed.

"You go out now, Emma dear," said Mother.

Emma went out obediently; and Mother waited while Albert Edward dressed himself. He took three-quarters of an hour; but Mother waited.

"I can do it, can't I?" he said to Mother.

"Yes, darling," said Mother. "But you must learn how to manage your temper as well as your clothes."

Albert Edward smiled and said: "Sure I will." Mother kissed him. It was hard to resist Albert Edward when he smiled and said, "Sure, I will." Then Mother went to find Emma.

Emma was putting her dolls in order; and she was saying to a large pink doll: "There, Elfrida! Be a good girl, and don't be like naughty Uncle Albert Edward."

"Emma," said Mother, "do try not to upset Albert Edward so, there's a darling."

"But Mother," said Emma, "I wasn't upsetting him. He's so naughty. I was only helping him."

Mother sighed. "I know you were, dear," she said. "But won't you try to remember there are two ways of helping—a right way and a wrong way."

Emma looked very hurt.

"You're so clever," said Mother. "Think about it; and I'm sure you will see what I mean."

But Emma pursed up her lips and put Elfrida into bed again. It was very easy to see that Emma felt Mother hopelessly taken in by Albert Edward. But, of course, Mother wasn't.—Used by special permission of the author and the Christian Leader.

A RED ROSE OR A WHITE

Roses bloom the month of May
And 'tis a soul-inspiring sight
For roses honor Mother's Day—
I wear a red rose, or a white.

Memories stir my heart with love.
To Her I'm still a childish mite.
She watches me from home above
If 'tis my lot to wear a white.

But if she lives, so sweet and fair,
Though snowy locks now crown her head,
I breathe an earnest thankful prayer
That I can wear a rose so red.

Roses bloom on rambling vine,
Within her arms I first saw light,
I honor thee, oh Mother mine,
And wear a red rose, or a white.

—Tip H. Allen.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Day. Begin the Study Families in a New World in May, if possible.

May Fellowship Day is May 3rd, and the emphasis is on "Our Families". Program material may be secured from the United Council of Church Women, 156 Fifth avenue, New York 10, N. Y. See April number of the **Methodist Woman.**

Emergency Food Collection—This drive for canned food by UNNRA will be in May. Write to Emergency Food Collection, 100 Maiden Lane, New York, N. Y., for information as to your own state program. Push this. Read Mrs. Bragg's letter to the President of the U. S., page 15, in the April **Methodist Woman.**

It is the very essence of God's grace to redeem to the utmost the human powers; to bring the most splendid of the human forces under the spiritual dominion of Christ.

AMERICANS' DRINK AND CRIME BILL
224 BILLIONS OF DOLLARS

Enough money to have built every American family a $6,000 home. Government statistics are startling.

Write today for a pamphlet, **"Dynamite, Handle Prayerfully."** Authentic information.

America's one year's drink and Crime bill would build 300,000 Churches at $50,000 each and pay the 300,000 ministers of America a $5,000 salary.

Wrap 25-cent piece in a rag, and mail to J. A. Giles, Macon, Ga., for one copy of pamphlet, which gives detailed information explaining the above. Please do not send stamps. Write or print your name and address plainly with pencil.

When writing mention New Orleans Christian Advocate

RESOLUTIONS IN MEMORY OF MRS. LIEUTITIA LEGAN

God in his wisdom took from our midst one of our most beloved women, Mrs. Lieutitia Legan on March 20,,1946. It is as she would have it. She has passed from Sunset to Dawn into the presence of her Father where she will feel at home.

This passing brought profound grief to the people of her church, her neighbors and friends and all who came in contact with her beautiful influence. We who are left behind will always treasure the years she spent with us, the lessons we learned from her long, useful life.

She left our community and our church much better and brighter for having lived herein. She was a faithful and loyal member of the Louisville Woman's Society of Christian Service and we, the members, wish to pay tribute to her memory.

Therefore, be it Resolved: That we bow in humble submission to the will of our Heavenly Father That we pay tribute of love and respec to her whose memory we shall always hold most dear. Her loyalty to her God, her family and her church, her quiet manner in serving all were foremost in her life.

Resolved: That as a testimony of her good life, we extend to the bereaved family our heartfelt sympathy and pray the Heavenly Father to comfort and sustain them.

Resolved: That a copy of these resolutions be sent to the family, a copy placed on the records of our society, a copy to the **Winston County Journal**, and a copy to the New Orleans **Christian Advocate.**

Respectfully submitted,
MRS. SHELBY WOODWARD,
MRS. W. H. ABRAMS,
MRS. L. H. REED.

EDWIN TURNER CARRUTH

When the psalmist said, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon ut off, and we fly away," it was the voice of experience no less than that of inspiration—a record of fact no less than inspired insight. Many men reach the age of seventy, fewer the outer limit of eighty, and fewer still live out the span of ninety years. Among this unusual group was Edward Turner Carruth of Amite county, Mississippi. He was born November 2, 1855, and he died on April 4, 1946. His long life was possibly not so much due to the fact that he had a rugged physique as because of his temperate habits and the husbanding of his physical resources. He had a number of serious illnesses, but until his last illness he came back to health despite the fact that his years were against him. At last he seemed to answer the heavenly call rather than to collapse under the weight of years or because of failing health.

He was the last of a family of nine children. In his contacts with others, he was in no sense self-assertive, but was modest often to the point of seeming diffident. Notwithstanding his modest mien, he was a man of positive character and sterling integrity. Just a short time before his death, Archie E. Perkins who, up to the time of his death **a few days ago,** was principal of a Negro School in New Orleans, paid beautiful tribute to Brother Carruth for the sympathy and encouragement which he showed toward a Negro lad living on his plantation fifty years ago. Such was the man to the end of his days.

In 1878 he joined Adams church of which he was long a steward and where he worshipped to the end of his life. In the same year he married Miss Elizabeth Terrell who was the mother of his large family of children. She died in 1907 and he then married Miss Tabitha Branch by whom he is survived. Surviving are three daughters, Mrs. Julius Foreman, Indianola, Miss.; Mrs. Sim Weathersby, New Orleans, and Mrs. Otis Cotten, McComb, Miss., and seven sons, Farrar, James T., Sam, Wallace, Leslie, Alex and Walton. Besides these there is a host of grandchildren and many nephews and nieces.

Funeral services were held from Mars Hill Baptist Church, with his pastor, Rev. J. H. Cameron, in charge. Assisting in the services were Drs. Joseph A. Smith, Centenary, McComb, and Wyatt R. Hunter of McComb, Mr. Howard Hewitt, Brother Carruth's mail carrier and lifelong friend, and Rev. E. T. Carruth, a grandson of Brother Carruth. His body rests in the Mars Hill burying ground, and the soul of a good citizen, a good man, and a devoted follower of his Lord is at rest until the day of the final Resurrection and the coronation of the saints.

W. L. DUREN.

PRESENT AND FUTURE LIQUOR LEGISLATION

Elizabeth A. Smart

Among bills in which drys are interested now on the calendars of the House and Senate are:

H. R. 4745, the Russell bill, to make railroad companies responsible in damages to passengers for injuries by reason of drinking conditions on trains.

S. 860, the O'Daniel bill, first introduced by Senator Morris Sheppard of Texas, reenacting legislation of World War I to take alcoholic beverages out of the camps and create a zone around the camps which would be free from alcohol and vice.

H. R. 752, the Pace bill, to keep alcohol vice, and gambling away from the camps.

In connection with the O'Daniel and Pace bills, let me call your attention to a statement by Gen. Joseph T. McNarney, released April 25, complaining about participation in the black market activities and indulgence in drunkenness. As you sow, so shall you reap. We had a quiet orderly Army in Europe and in Germany after the last World War. The men had been trained by Songress and the Army to stay away from alcohol when the legislation was passed to keep it out of and away from camps.

H. R. 2082, the Bryson bill, to stop entirely the manufacture and sale of beverage alcohol for the duration and period of demobilization. This bill, which covers the period of the war and demobilization only is technically still valid since Congress has never yet declared the war at an end, and peace treaties have never been signed but are only in process of negotiation in Paris now.

H. Res. 354, the Rees resolution, to investigate part played by brewers in shortage of sugar.

Following the Rees resolution and as the grain situation became more tense, a whole flock of resolutions to investigate the grain shortage or calling on the President and Secretary of Agriculture to take grain away from the alcoholic beverage industry has been thrown into the Congressional hopper: H. J. Res. 325, introduced by Representative Jerry Voorhis (Calif.); S. J. Res. 149 by Senator George D. Aiken (Vt.); H. J. Res. 335 by Representative John W. Flannagan (Va.); and H. J. Res. 337 by Representative Howard W. Smith (Va.).

Previous to the Rees resolution, Representative Clifford R. Hope of Kansas had introduced a resolution, H. Res. 278, to investigate the effect of the order of the War Production Board, granting a July "holiday" to the distillers, on the food supply available for our armed forces, our civilian population, and relief needs abroad. This, undoubtedly, influenced the Secretary of Agriculture to later put restrictions on the amount of grain made available to distillers.

In the Senate, the resolution introduced by Senator Aiken (S. J. Res. 149) is a companion bill to the Voorhis resolution and calls on the President and Secretary of Agriculture to cut off all grain from brewers and distillers during the food shortage.

There is a bill, introduced by Senator Edward V. Robertson of Wyoming (S. 744) who is impressed by the intensified effects of alcohol at high altitudes, to keep alcoholic beverages off planes. And then there are two bills to prohibit alcoholic beverage advertising—the Capper bill (S. 599) to keep all alcoholic beverage advertising out of interstate commerce, and the Johnson bill (S. 623) to stop alcoholic beverage advertising over the radio.

In the House, Representative Rankin has a bill similar to but more drastic than the Johnson bill (H. R. 5238).

The path of future legislation is in the hands of groups such as this and of drys elected to both houses of Congress to determine.

We can approach the problem by the piecemeal method, promoting only such mild forms of legislation as may hope to attract general public approval. Certainly, we should follow this to the extent of lopping off the more flagrant abuses where we can hope for success.

It is my belief, based on experience, that we shall gain more, however, from a courageous attack on the whole problem itself. There is no safe way by which alcohol can be left on public sale, any more than there is any way to have moderate sales of opium or any other narcotic. People who are willing to retail narcotic drugs to other people where they cannot avoid seeing the consequences of their actions are not of any such tender conscience or sense of uprightness that they will hesitate for one moment to violate any law that interferes with any profit they can get from their anti-social traffic. Brewers and distillers may be far enough removed from the actual products of their industry to put on a cloak of self-righteousness, but tavern keepers and proprietors of cocktail lounges can boast no such immunity.

While promoting any legislation which has a restrictive influence on the sale of beverage alcohol, I think we should clearly announce the total prohibition of its manufacture and sale as our goal and devote our efforts to pulling the wool off the eyes of the gullible as regards that as the most successful means ever tried yet to combat the problem.

How easy it is to forget that the things of the spirit are so much more powerful than material things.—Selected.

MISSISSIPPI CONFERENCE YOUTH ASSEMBLY

The Mississippi Conference Youth Assembly will be held at Copiah-Lincoln Junior College, Wesson, Miss., on June 3-7. An added feature this year will be a retreat on June 1-2 under the direction of Mrs. E. E. McKeithen.

This year's theme is "To Serve the Present Age", and the theme hymn is "We Thank Thee, Lord, Thy Paths of Service Lead" (458 Methodist hymnal).

Rev. E. E. Samples will serve as dean, Rev. R. I. Moore as dean of men, Miss Ada McCaa as dean of women. Sam Barefield, Jr., again will serve as president of the Conference Methodist Youth Fellowship; Nellie Ray Rogers as registrar; Nell Smith as business manager, Mrs. J. O. Emmerich, Mrs. E. W. Ulmer, W. C. Fulgham and Hardy Nall as counsellors.

Rev. T. A. Carruth will be the platform speaker, Rev. N. J. Golding will have charge of the morning devotion, Rev. M. F. Lytle will serve as music leader, Boy Ray will be pianist, and Rosemary Thigpen will be worship leader.

Instructors include Dr. M. L. Smith, Rev. Van R. Landrum, Rev. Guy Sigrest, Rev. M. H. Wells, Rev. W. C. McLelland, Rev. Roy C. Clark, Rev. J. A. Lindsey, Rev. E. C. Presley, Rev. C. H. Haigh, Miss Mildred Clegg, Miss Lena Mae Rust and Miss Loraine Lee.

The following courses will be offered: Old Testament in the Life of Today; New Testament in the Life of Today; Life of Paul; Worship in the Small Church; Missions and World Friendship; the Work of District and Sub-District Youth Organizations; Christianity and Race; Christianity and Democracy in America; What It Means to Be a Christian; Youth and Evangelism; Understanding Ourselves; Youth Friendships; The Meaning of Church Membership; The Stewardship of Life, and The Christian Ideal for My Community.

The following interest groups will be offered with their leaders: Personal Devotions, Rev. G. E. Jones; Crafts, Rev. E. H. Blumer, Mrs. L. G. Head and Sam Barfield; Chorus, Rev. M. F. Lytle; parliamentary procedure, Rev. E. E. Samples; vacation schools, Miss Jennie Youngblood; Fellowship teams, A. H. Nall.

The following is the tentative daily schedule: 6:30, arise; 7-7:10, power; 7:15-7:45, breakfast; 745-81-5, morning devotions; 8:30 -9:10, classes; 9:10-10, assembly; 10:15-10:45, committees; 10:50-11:30 classes; 11:45-12:30, dinner; 12:30-2:00, rest; 2:00-2:30, district meetings; 2:30-3:00, Methodist Youth Fellowship; 3:00-3:30, free; 3:30-4:30, interest groups; 4:30-6:00, free; 6:00-6:45, supper; 6:45-7:15, free; 7:15-8:15, platform hour; 8:15-9:30, recreation; 9:30-9:45, worship; 9:45-10:25, in dormitory; 10:25-10:30, private devotions; 10:30, lights out.

Miss Mary Thornton Lindsey will conduct a halfhour discussion on each day on the Work of the Methodist Youth Fellowship; Doris Joy Noble willl have the responsibility of World Friendship presentation, and Aubert Knight the publicity responsibility.

The total charge to each delegate for Assembly will be approximately $10, with a pre-registration fee of $3 and the approximate cost of the retreat will be $2.50. The number of girls will have to be limited 180, and the number of boys will be limited. Send in immediately to Box 235 West Jackson, the number of boys and gir you are planning to send, and applicatio will be sent to you.

LIQUOR, BEER AND TOBACCO

(Continued from page 9)

This is a tremendous amount of beer for state to drink in one month. Rememb this beer was made out of precious gra so alcohol lovers could quench their thir but at the same time thousands starved to death for bread. While little children's bellies burst like paper sacks from gases formed from lack of food the greedy beer guzzlers in Louisiana waste grain in drinking poison alcohol. Thank God there is a Judgment Day coming.

Who brings sunshine into the life of another has sunshine in his own.—David Starr. Jordan.

A widespreading, hopeful disposition is the best umbrella for this vale of tears.—Wm. D. Howells.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—Dr. Johnson.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Four Things YOU Should Know About the Golden Cross Movement

✝

FIRST—The Golden Cross is a movement authorized by the General Conference as a means of educating our people to the work being done by our Church in various Hospitals and Homes throughout the entire connection.

SECOND—A part of this educational plan is to observe the week following Mother's Day each year as GOLDEN CROSS WEEK. During this week the pastor will take an offering for the Golden Cross Work.

Third—Each Conference is given the right to direct this Golden Cross fund to work within the bounds of its own Conference if they so desire.

FOURTH—Our Louisiana Conference is using this fund to provide Chaplains in the various Hospitals throughout the state. We have two full-time Chaplains, namely, Rev. J. A. Alford who is serving the Charity and Marine Hospitals in New Orleans and is supported by the New Orleans and Baton Rouge Districts. Rev. R. T. Ware, serving the Charity Hospital in Shreveport and supported by the Shreveport and Ruston Districts. The Alexandria, Lake Charles, Baton Rogue and Monroe Districts are supporting part-time Chaplains in the Hospitals in Pineville, Lake Charles, Lafayette, Monroe and Baton Rouge.

This is as great a missionary work as can be found anywhere and from the reports of these Chaplains and the hundreds they minister to. the work is bearing an abundant harvest for the Lord.

We need your liberal support on Golden Cross Sunday in order to carry on for our Lord in the Hospitals in Louisiana.

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

The doctrine of salvation by faith indeed seems a ridiculous weapon with which to attack the wickedness of the world and the devices of Satan. But when we consider what was accomplished by the preaching of it, in all its depth and fullness, by the leaders of the Reformation and the Evangelical Revival, we may well forbear to smile.

THE PRAYER-ROOM TODAY

Make me so sure of Thee, my Lord, that I shall never doubt that behind the deceiving veil of visible things, Thou art at work. Show Thy servant Thy work, and my own shall be more possible. When Thy kingdom's triumph seems afar off, put Thine own hope within my heart, Thou God of hope, and against the long days of conflict arm me with Thy patience, Thou God of patience. Thou who hast waited long for Thy world to turn to Thee, and still dost wait expectant, teach me to wait with Thee, in the patience of hope. Amen.

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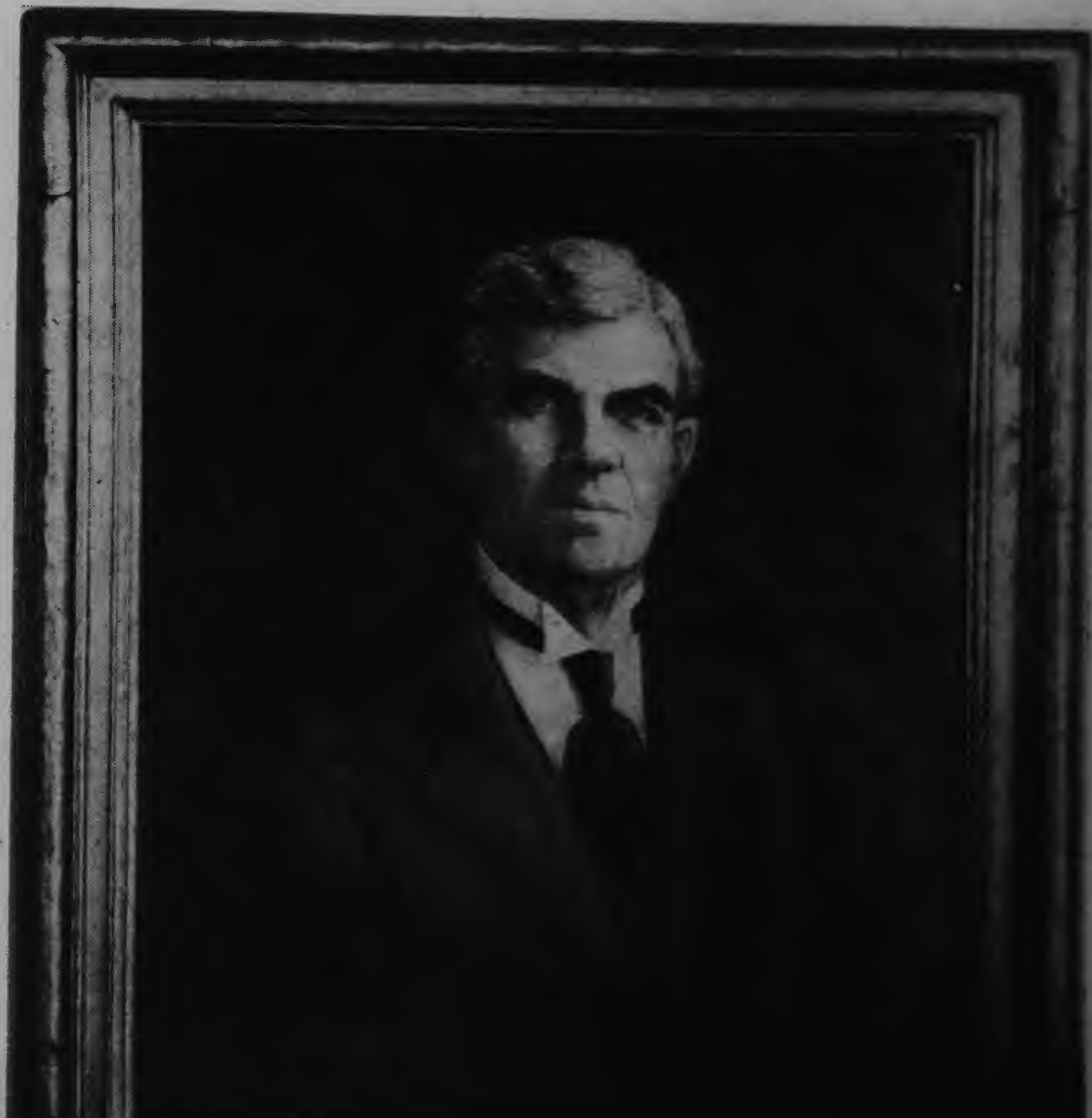
THURSDAY, MAY 16, 1946

IN HONOR OF A GOOD SOLDIER



(Courtesy Emory University)

PAINTING OF DR. FRANKLIN N. PARKER

WALLET OF THE WEEK

DOCTOR GUIDO CALZA, an Italian archaeologist who died in Rome on April 17, gained distinction for his excavations of the ancient port of Ostia, the port of Rome. The results of his excavations were published in 1940, and among other discoveries he found the ruins of what were believed to be the earliest known Christian church. The church is said to date from the second century and it antedates by one hundred and fifty years the time when Christianity became the established religion of the Roman Empire.

* * *

THE MENNONITE CENTRAL COMMITTEE is making arrangements to send abroad hundreds of tons of home-processed foods which they and their friends have contributed. Thousands of chickens have been cooked, the bones removed, and the meat packed in ten-pound cans for shipment overseas. In the same manner tons of canned beef, beef broth, and pork and beans have been prepared for shipment to the destitute people of Europe. This vast amount of food was processed by volunteer labor and in small family canneries.

* * *

THE ISLAND OF ICELAND, which was in the news recently in connection with bases desired by the United States, is about the size of Kentucky and has a population of one hundred and twenty thousand. Its fisheries provide its main exports, but it more than feeds itself by its agriculture. It grows an abundance of grasses, raises many cattle and horses, and its sheep number six hundred and fifty thousand—nearly six sheep for every person on the island. It has a university which is admirably adapted to the needs of the country, and it is one of the outstanding democracies of the present day.

* * *

THE ASSEMBLY OF GOD CHURCH is said to have made steady gains in the past two years, despite the preoccupations and distractions of war. The denomination now has five thousand and sixteen ordained ministers and three thousand four hundred and six licensed ministers. Its five thousand three hundred and eleven churches have a total membership of more than a quarter of a million (241,782). The sect is Pentecostal and in its present form was organized early in the present century. It has grown more rapidly than any other of the smaller sects.

* * *

THE PROTESTANT CHURCHES of America, through their interdenominational program, sent abroad during the month of March an average of one shipment per day, or one hundred and fifty tons weekly of relief materials, concentrated foods and various other items for relief of the stricken people of Europe and the Far East. Participating in the program, twenty-seven major denominations were represented, and this was only the relief channeled through the Church Committee on Overseas Relief and Reconstruction. Denominational contributions sent through other channels would doubtless add much to this tonnage.

ARRESTS FOR CRIMES and other infractions of the law during 1945 are said to have had an increase in all brackets. An exchange quotes the following per cent of increases: Drunkenness, 24.5; auto thefts, 16.1; burglary, 11.3; disorderly conduct and vagrancy, 16.1, and larceny, 6. Arrests of teen-age girls for prostitution were up 6.6 per cent; and for drunkenness 16.5 per cent; but were down in the vagrancy and miscellaneous categories so that there was an over-all decline in arrests of teen-age girls.

* * *

COLLEGE AND UNIVERSITY ENROLLMENTS are reported to have reached one million eight hundred thousand students—five hundred thousand more than pre-war times. Five hundred thousand will not be able to enroll because no college can take more than it has already. Half of those crowded out will be veterans. In some places it is said that army camps are being considered for dormitories and as class rooms in order t find accommodations for the veterans who wish to secure an education.

* * *

OUR IMPORTS FROM THE OTHER AMERICAS, according to figures of the office of Inter-American Affairs quoted by **The Pentecostal Evangel,** do not seem to be altogether complimentary to us. According to the figures, imports of rum, gin, whiskey, and other alcoholic spirits rose from one million dollars in 1938 to thirty-eight million dollars in 1944. During the same period the imports of bananas dropped from twenty-eight million to twenty million seven hundred thousand dollars. Wonder what the exporters think of us?

* * *

AMERICAN WILD LIFE, after having made substantial gains against the threat of extinction, is said to be threatened again following the easing of restraints upon sportsmen. Stamp sales to hunters of migratory waterfowl reached a total of more than a million and a half, fresh water anglers obtained eight million licenses, and nearly three quarters of a million hunting licenses were sold. Big game are said to be holding their gains, but they were not numerous to begin with and approximately forty per cent of the total are deer. Wild duck are suffering both from the hunters and from dried-out marshes.

* * * *

THE RELIGIOUS DIRECTOR of the British Broadcasting Corporation is quoted as saying that he has read more than six thousand sermons and addresses, and only one of them contained a vital word on the subject of immortality. The exchange said further that mention of heaven and hell is sadly lacking in the sermons of American preachers, and the question was raised as to whether it was any wonder that the churches have lost their power with the masses. From our reading of British sermons, we would not be inclined to say that they are reactionary in their theology.

New Orleans
CHRISTIAN ADVOCATE

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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

FRANKLIN N. PARKER: PREACHER, TEACHER, CHRISTIAN LEADER

Next Monday, May 20, Dr. Franklin N. Parker will enter upon the eightieth year of his life pilgrimage, and it is with sincere pleasure that we devote this issue of the Advocate to an appreciation of him and as a recognition of what he has meant to his Church and his generation. He is a native of Louisiana, a son of the Methodist parsonage, and has demonstrated in all fields and by all tests the quality of his Christian leadership. Of all those whom we know, we can think of no other who has rendered a more unselfish, inspiring, and constructive service to his fellowmen. For these and for many other reasons he richly deserves this recognition at the hands of his friends.

Dr. Parker gave twenty-three years to the pastorate in the Methodist Church in the Louisiana Conference before he launched upon what was to be the crowning work of his life. In that twenty-three years he demonstrated his ability and character, the fitness for his thirty-five years of monumental leadership in the field of theological education. Beginning his ministry in the little town of Patterson, Louisiana, he advanced by rapid stages to the ranking appointments of his Conference—Carondelet Street and Rayne Memorial, New Orleans; First Church, Baton Rouge; First Church, Monroe; and presiding elder of Baton Rouge and New Orleans districts. Therefore he went to Trinity College and to Emory University with the best credential that might be offered—a train of exceptional successes in the ministry to which he had dedicated his life. This testimonial of achievement was strongly supported by his Christian character and his personal humility.

In the field of theological education and in his work of training ministers, Dr. Parker has made his influence felt in every urban center, rural area, and mission outpost of our Methodism and everywhere his name has become a symbol of moral integrity and Christian devotion. His eminence as an educator and Christian leader is the result of certain basic factors, among them adequate training and a sound theology made dynamic by a definite experience of personal salvation. Having no tolerance for glamorous half-truths, he was never lured into strange pastures of specious assumptions and fruitless speculations. He built upon the eternal foundations. As preacher and teacher he was never a shallow romancer in the field of religious debate, and in that way he came to have a large part in giving to his Church a ministry worthy of its splendid history and its best traditions.

On this advent of his eightieth year, we salute our personal friend, the friend of every true Christian prophet, and of all those who, in evangelistic singleness of purpose, have made themselves 'servants of all, that I (they) might gain the more." To use the words of a biographer of St. Anselm of Canterbury, to many across the world today, he is "an experienced director of souls, profoundly versed in Holy Scripture and the human heart."

GUEST EDITORIAL

It is a genuine privilege for me to have even a small part in the preparation of your special issue honoring Dr. Franklin Parker on the occasion of his 79th birthday. Ever since I first became acquainted with Dr. Parker, back in March, 1920, at Emory University, I have regarded him as one of the choicest souls I have ever known. My ministry has been immeasurably enriched by those hours in classroom and chapel I have spent in his presence. The quality of such a life as his has been a benediction to all who have known him.

I remember Dr. Parker as one of the very best teachers I have ever known. And this is saying a great deal, for at Emory—not to mention other schools I attended—there were such men as Dr. Andrew Sledd, Dr. Plato Durham, and Dr. W. Aiken Smart, all teachers of the highest order. In fact, I have serious doubt that there is another college or university in the land that at the same time could boast four such outstanding men on its faculty as the four just mentioned. And there were other good teachers at Emory also in the Candler School of Theology. Their impact upon the students from year to year has borne fruit in the quality of leadership that has been given our churches through those whom they trained.

As I extend felicitations to Dr. Parker on this happy occasion I wish to say to him that, while I have not measured up through the years to all that he did to help make my life count for good, I am far more deeply indebted to him for anything I may have accomplished than he will ever know. May there come to him many happy returns of the day!

GEORGE S. REAMEY, Editor,
Richmond Methodist Advocate.

OUR NARROWING HORIZONS

It must be difficult for anyone who meditates seriously upon the narrowness, the bickering, the jealousy, and even the dishonesty manifested in social and political relations to find great encouragement, not to say reassurance, as to the civilization of the future. It requires a variety of faith akin to stoical resolution to declare a belief in the social progress of the race in the years ahead. The atmosphere of selfishness now evident in everything is such as to dampen the ardor of the most naive and trusting person in the land.

In everything from the ethical responsibility of individuals to corporate morality in international relations, the spirit of selfishness is painfully evident. The "graduate" of the chemist has been substituted for the sense of responsibility and personal initiative to such an extent that life is becoming a response to blueprint requirement rather than an expression of personal potential. The constant reference to "calories" is even producing a test tube ideal of benevolence. On the international level, the charter of the United Nations was and is marred by the veto which reserves to big nations preferred rights in the direction of the world. It has been referred to as a tribute to bigness and as a weapon forged with imperialistic intentions. It should be kept in mind, however, that the squawkers alone have threatened its use.

We do not mean to make a case for or against any class or nation in what we have said. It is our purpose to indicate the trend which our techniques and goose-stepping policies are bringing about. Individuals and nations alike are being keyed to thoughts of personal survival, which is a euphemism for personal interest. Like the old clock which measured time in response to the pull of the weights, we live from day to day by pressure methods and life is being robbed of the romance of an eternal outlook. We are suffering from the deadly narrowing of our horizon.

From the Social Betterment Committee, New Orleans Ministerial Union, Dr. W. W. Holmes, Chairman.

A CALL TO ARMS!

LOUISIANA CITIZENS TAKE NOTICE!!

DO YOU FAVOR THE RETURN OF A "LOUISIANA LOTTERY"—LEGALIZED COMMERCIAL GAMBLING TO THE STATE?

Your representatives in the Legislature will be called upon within the next few days to decide this momentous question. Let them know how you feel about it at once.

Read the sermon preached by Dr. Dunbar H. Ogden last Sunday. The sermon follows:

"WHAT'S WRONG WITH GAMBLING?"

For many years the city of New Orleans has been cursed by gambling. Professional gamblers have held high carnival in the center of the city as well as in the adjoining parishes. Slot machines have been in all sections of the town, some of them under the very eaves of our schools, tempting our boys and girls. The old political regime permitted and seemed even to foster all of this.

Thank God, a new day has dawned in this city that we greatly love. The administration which entered office last Monday believes in the enforcement of the law, in the abolishing of graft, in the building of a decent community, a community which will attract high-minded people and substantial business.

Now the proposal is made by some that we license gambling in restricted areas. This, it seems to me, will entrench the professional gamblers even more firmly than they were under the old regime. Surely, no one can seriously believe that such a procedure will solve the problem and will make our city a wholesome place to which high-minded people and substantial business will be attracted.

On this Mother's Day it were well to consider carefully the question, "What's Wrong With Gambling?" Thoughtful mothers know that something is seriously wrong with it.

In human beings there is an impulse or instinct toward adventure, toward daring, toward risk. Out of it comes much that is fine and noble. The advance of the world has resulted largely from this willingness to take great risks. Why is it then that a professional gambler does not rank high in the community in which he lives? Why it is that a blight always falls upon a young man or woman who becomes enamored of gambling? There seems to be something wrong with this type of adventure. The Standard Dictionary tells us that "to gamble is to play a game, especially a game of chance for stakes; to risk money or other possession on an event, chance, or contingency; to pretend to buy or sell, depending upon chance variations in prices for gain." The same dictionary tells us that "to bet is to stake or pledge, as money, to be paid to another party in a certain event, the other party pledging to pay a similar forfeit in the contrary event."

Years ago, under very stirring circumstances, the great Dr. B. M. Palmer of New Orleans delivered a brief address which seems to me to constitute an unanswerable argument against gambling. Side by side with it I would place an essay on the same subject by Dr. Lyman Abbott. In the main, I shall follow the line of argument laid down by them.

Let us make a distinction between persons, who, like professional gamblers, play a game or follow the races for the definite purpose of gambling and others who, in playing some game which they enjoy, make a bet on the result in order to add zest. The one class gambles seriously as a business; the other plays with gambling because they think it adds interest to the game or to the sport.

What is wrong with gambling as a serious enterprise, as a sort of business? Why not encourage it? Why should not the professional gambler be as highly respected as the farmer, the mechanic, the merchant, the banker, the lawyer, the physician, the teacher, the minister?

The answer is very clear. All of these workers whom we have listed produce something, each one renders a service to the community. The farmer supplies our food; the mechanic builds our houses; the teacher instructs our children; the physician relieves our sufferings; the minister leads us in our worship and comforts us in our sorrows. But what useful work is accomplished by the professional gambler? What value does he create? What contribution does he make to society?

Look upon a group of professional gamblers intent on their game of poker, or their horse racing. Let us analyze their mental condition. Fundamentally, there is the desire in each man's heart to gain without giving a just equivalent, to gain through the loss of another. With the hope of thus gaining, he is willing to risk certain values upon some chance event. This underlying principle is not honest. Consider other men who have a similar motive. A highwayman desires to take another man's money away from him without giving a just equivalent and he does it by force, risking his own life. A sneak thief wishes to take another man's money away from him without giving a just equivalent and he does it by stealth, risking his liberty. The professional gambler desires to take another man's money away from him without giving a just equivalent and he does it by chance.

There is of course this difference: In the case of the gambler the man with whom he plays agrees to the game, in fact he is trying on his part to do the very same thing that the first man seeks to accomplish. We recognize this difference but we must also recognize the fact that a morally wrong act cannot be made right by agreement. A husband and wife may both desire to commit adultery and may agree to be faithless each toward the other. Yet the moral wrong remains. Each is untrue to the marriage vow. Two neighbors may agree to steal from each other whenever opportunity arises, but you would scarcely call theirs an honest spirit.

The basic principle at the heart of gambling is dishonest. It is not merely the spirit of adventure and risk, it is the desire to take from another certain values without giving an equivalent. It is the definite desire to gain through the loss of another. For this reason the professional gambler is not respected in the community in which he lives. For this reason a blight falls upon every young man or woman who becomes enamored of gambling.

In the light of these facts we readily see why gambling has been made illegal. Surely the protection and encouragement of such a type of life by licensing it would prove a blight and curse to the community.

But what about individual betting for fun? What's the harm of thus adding zest to a football game, a boat race, or to a game of golf? The answer is, you are playing with fire.

Your child may put a match to a pile of papers and sticks very close to your house just to see the blaze and to hear the crackle. He does not for a moment wish to burn up the house. But he is playing with fire, and there is peril in it.

Let us play our games for the joy that is in them. Let us seek to win for the thrill of achievement, of adventure. Why lower our spirit and degrade our play by adding an unworthy element?

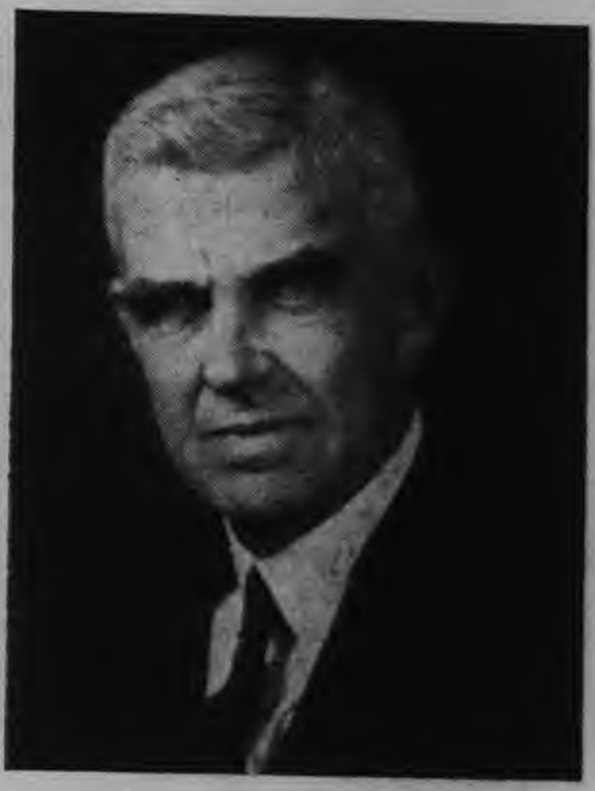
America has suffered greatly from the gambling spirit. Just prior to the depression of a few years ago an orgy of gambling overran our land. Multitudes of men and women sought to obtain values without rendering service, to gain through the loss of another. Economic woe followed. It is bad enough for a man to gamble with dice or cards or at the race track, it is vastly worse for him to gamble with grain, or cotton, or stocks, with the food, the clothing, the investments by which the daily needs of millions of men, women, and little children are met.

It is high time for us, as individuals and as a people to return to a simple and fundamentally honest type of life, each one seeking to render a service to the community, unitedly resisting the gamblers whether they be on the stock market, on the race track, or behind the closed doors of a gambling house.

A MAN WHOSE PREACHING MIRRORS HIS LIFE

I did not know Dr. Frank Parker before the General Conference of 1918, though his brother, Dr. Fitzgerald Parker, had visited our Conference more than once in the interest of the Epworth League movement and had made a profound impression upon my mind because of his interest in youth work. When I read in the New Orleans **Advocate** in May, 1918, that Dr. Franklin N. Parker had declined the episcopal office I agreed with a friend, the late Rev. B. E. Meigs, who said, "Surely, here is a great man, one who has convictions regarding his duty and stands by them."

In January, 1920, I met Dr. Parker for the first time in his office as Dean of Candler School of Theology, Emory University. Through the year I sat in his classroom, studying such great theological classics as "The Christian Faith", "The Philosophy of the Christian Religion" and related subjects. From then till now it has been my humble privilege to know him and to count him as a friend. Always interested and always interesting, it has been a rare privilege to hear him on various occasions. One of the most inspiring was during the session of the Mississippi Conference at Natchez in November, 1938, when he preached in the historic Washington Methodist Church, in the pulpit often occupied by his maternal grandfather, Rev. John C. Burruss, who was pastor at Washington and also president of Elizabeth Academy at that place. Together we visited the Bryandale cemetery, where sleeps the daughter of Rev. John C. Burruss and sister of Mrs. Linus Parker, his mother.



DR. FRANKLIN N. PARKER

When the General Conference met in Jackson in 1934 he preached on Sunday morning in the Yazoo City church. A great congregation heard him in the city where his father, the lamented Bishop Linus Parker, presided over the Mississippi Conference in 1884. His subject that Sunday morning was "The Calling of God in Christ Jesus". Some of his former students were there, as well as some of his old friends, formerly of New Orleans. How nobly did he set forth in his own life and ministry that calling of God!

Congratulations to Dr. Parker on the advent of his eightieth year! May he live long and usefully among us. J. S. CAIN.

A RECORD JUSTIFIED BY A LIFE

At the last session of the Louisiana Annual Conference, meeting in Baton Rouge, November 15, 1945, Dr. Franklin N. Parker in private conversation said to a friend: "Sixty years ago in this place at the age of eighteen I was admitted into the Louisiana Conference on trial." Sixty years is a long time to hold membership in any service organization. Fifty-seven years of this time was given in active service, and his retirement was brought about by the age limitation in the Methodist ministry, and not because he was any less active and alert. However, there is no particular merit in living long. Some of the longest lives have been empty and fruitless. The quality and effectiveness of a life, and not the length of it, determine its real worth. The church life of Dr. Parker has been long, active, constructive, helpful and Christian. In many respects it stands without an equal in American and world Methodism.

He came of a noble, cultured and Christian parentage. He is a worthy son of one of the great leaders of Methodism in other days—Bishop Linus Parker.

He gave fifty-seven years as an active member of the Louisiana Conference. He was pastor of small churches, large churches and more than once was presiding elder.

For many years he was teacher and dean in the Candler School of Theology, Emory University.

He served on all the important boards in his Conference—and on several boards and commissions in the Methodist Episcopal Church, South. His greatest service in this field was probably on the Unification Commission.

He was a member of nine General Conferences—eight in the Methodist Episcopal Church, South, and one in the Methodist Church. He was ex officio a member of the great Uniting Conference at Kansas City where he rendered most conspicuous service.

He was elected Bishop in the Methodist Episcopal Church, South, but declined ordination, and he would have been elected the second time at a succeeding Conference had he permitted it.

His record of achievement as a scholar, preacher, teacher, pastor and administrator entitles him to a place of rank and distinction in the church and among all Christian people; but his distinction is not so much in the things he has done as in the man himself. He has given force to his achievements more than they have given distinction to him. It has been the absolute confidence in Dr. Parker — his integrity, his sincerity, his good judgment, his Christian character—that has made all his achievements doubly helpful and inspiring.

While his public and official administration in his varied fields of activity has been most commendable and exemplary, his influence has perhaps been greatest in his social relationships with loved ones, friends, and even the stranger along the way. Dr. Parker, himself, as a man, as a gentleman, as a friend, as a Christian—has endeared himself to many and has inspired them to better living and larger service. We wish for him a glorious evening time and that there will be no interruption in his helpful service between now and sundown—certainly there will be none beyond. Our young men may well pray for a "double portion of his spirit."

W. W. HOLMES.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors

W. C. NEWMAN........Church School Lesson Writer

MRS. E. L. DIAMOND............Editorial Secretary

BALLARD PRESS ....Printer

Mrs. E. L. Aycock, Macon, Miss., renews her subscription to the Advocate and adds a note of appreciation, for which we are duly grateful.

Mrs. Collins Rhodes, Route 1, Gibsland, La., places us in her debt by her generous word regarding the Advocate. We are truly glad that she finds it helpful.

Rev. J. C. Wasson, Hernando, Miss., reports the addition of 14 members on profession of faith, bringing the total to 16 for the Conference year. A total of 19 members has been added thus far.

Mrs. W. A. Powers, Clinton, La., has our thanks for a note expressing her appreciation of the New Orleans Christian Advocate and its messages. We sincerely hope that her interest in the paper may continue in the years ahead.

Dr. F. Darcy Bone, staff member of the Editorial Division of the Methodist Church, died at Vanderbilt Hospital, Nashville, Tenn., on May 5. He was a native of Missouri, the son of a minister, and was himself a member of the North Georgia Conference.

A note in the Pharr Chapel bulletin for May 5 says that Rev. D. B. Boddie, the pastor, was ill with a cold on the preceding Sunday and his laymen took over the service for him. Bro. Boddie reports 6 children from his charge in the MacDonell Mission School in Houma.

First Church, Gulfport, Dr. Henry Bullock, pastor, had a congregation of 1190 people at church on Easter Sunday and a collection which amounted to $1340, or more than $1 a person. That was a splendid record for that church and reflects great credit upon the pastor and the people.

Rev. M. L. McCormick, pastor at Yazoo City, Miss., writes that the Board of Stewards have engaged Mrs. B. McWilliams as youth worker and home visitor. She began work on May 15. Mrs. McWilliams is a sister of Rev. Mark Lytle, of the Mississippi Conference. Eighty-six members have been added to the church this Conference year.

Friends of Chaplain Jesse F. Watson, formerly of the North Mississippi Conference, will be interested to know that he is now on terminal leave from the Army and is taking up work at Hatch, New Mexico, in the Rio Grande Valley, about 80 miles northwest of El Paso. Mrs. Watson and their son will join him soon after May 28, when the school at Temple, Texas, will close.

Rev. J. W. Leggett, Jr., pastor of Capitol Street Church, Jackson, Miss., was assisted by Dr. John L. Horton, of First Church, Birmingham, recently. Rev. Frank E. Dement, of McComb, led the singing; 186 members have been added to the church since last Conference; all benevolences have been paid, the church property beautified, and a building erected for a Scouts group at a cost of $9,000.

CHURCH EXTENSION, MISSISSIPPI CONFERENCE

There will be a meeting of the Church Extension Section of the Board of Missions and Church Extension of the Mississippi Annual Conference on June 18th, 2 p. m., in the Tabernacle on the Seashore Methodist Assembly Grounds. All pastors who have applications to come before this board are asked to be present.

J. W. LEGGETT, JR.
Chairman of Committee.

CHOIR DIRECTOR AND BUSINESS MANAGER WANTED

Wanted—Choir Director and Business Manager for Church in Southern city. Full-time position. References required. Address C. D., care New Orleans Christian Advocate, New Orleans 12, La.

JUNALUSKA PROGRAM OF WORSHIP AND CHURCH MUSIC

The management at Lake Junaluska is announcing for the week of June 23rd a program on "Worship and Church Music" under the leadership of Dr. John Finley Williamson, president of the Westminster Choir College and founder of the internationally known Westminster Choir. The week will also feature Dr. J. W. Henley of West End Methodist Church, Nashville, Tenn., and Dr. J. Wallace Hamilton of the Pasadena Community Church, St. Petersburg, Fla. The program by Dr. Williamson is prepared in direct ministry to pastors, choir leaders and choir members. There will be four hours of classwork each day:

9-10—Leadership for Congregational Singing.
10-11—The Human Voice in Speech and Song.
11-12—A Creative Program in Christian Education.
3- 4—The Choir.

EVANGELISTIC GOALS AND REPORTS

Dear Dr. Duren:

Many of our pastors are asking the question as to how they can ascertain their goal for the year of Evangelism. Will you insert this information in The Advocate?

The goal for each charge for profession of faith is one-eleventh of the total active membership as reported to the last Annual Conference. The goal for transfers is fifty-six per cent of all members received into the church during the last Conference year.

Will all pastors of the Mississippi Conference mail in to my office at 240 Clairmont, Jackson, the number of members received into the church from September 1, 1945, through Easter Sunday, giving the manner of reception.

E. W. ULMER.

AN UNDERSTANDING FRIEND

Dr. Franklin N. Parker came into my life some forty-three years ago when, as a young man, I was admitted on trial into the Louisiana Conference. He was my first presiding elder, and his kindness and sympathetic understanding did much to help me see in this ministry a cause which was worthy of my best, a cause in which I was happy to invest my whole life. He made me feel that I was somebody, that God could take even me and use me in His service.

The most enriching experience any young minister can ever have is to find such a friend at the time when he needs him most, and be permitted to live for a while under the shadow of his life. I found such a friend in Dr. Parker, and this friendship has grown through the years into one of the most beautiful things I have ever known.

I count it a high privilege to put into writing my deep affection for this great and good man. I have loved him more than he knew and have treasured his friendship as one of the precious things in my life. We have gone a long way together and many years have passed since we first met. But again and again I have found myself thinking of a man who came into my life when I needed him, and who helped me to find myself and my place as a minister of the Gospel of Jesus Christ. May the years which remain to this good friend, be years of peace and happiness.

F. M. FREEMAN.

LUZIANNE
COFFEE
100% GOOD

A MAN OF UNOBTRUSIVENESS AND POWER

We are not able to measure our indebtedness to the many useful people who touch our lives. Some men are fortunate to have the privilege of influencing one or maybe two by their words and example. Occasionally a man rises among the people whose magic touch of influence reaches to multitudes. Such a man is Dr. Franklin N. Parker, a master teacher of men. By nature he is richly endowed with voice, manner, and persuasive sympathy to impart knowledge of any truth he desires to teach. The spirit of his Christian faith radiates to others, making him a master indeed in the field of Christian knowledge and living. Through the long period as an instructor he calmly walked through the disturbances and misunderstandings which came in the field of theology, being able to show the young ministers the deep foundations.

When he has appeared in the pulpits of the church his sermons have been those of a scholar who is sure of the truth. He has gone in and out among us all these years preaching, teaching, living, and loving in the Church until now he sees the Church in all its beauty.

Doubtless he has been at his best when sitting with a group of students just talking to them. In the councils of the Church he has been privileged to sit with men and gently lead them to clearer light on matters of policy and program. If, Dr. Parker was there you could feel sure all was safe.

The Church has honored itself in honoring him with places of leadership and influence. I join with the many friends who congratulate him on this happy occasion.

W. R. LOTT.

Greenwood, Miss.

A CONSECRATED CHRISTIAN LEADER

I've just learned that Dr. Duren, the editor of the New Orleans **Christian Advocate**, expects to issue a special edition of this paper as a tribute to Dr. Franklin N. Parker and I wish to have just a word to say in it, not as one of his many students, or as a pastor who had the opportunity to serve under him when he was a presiding elder, but as one who met him first at the old Seashore Campground back in the summer of 1907. I had then just been licensed to preach and was serving as junior preacher on the Long Beach charge with Bro. W. T. Griffin as pastor. Dr. Parker loomed large in that first contact as a consecrated Christian leader, a man who was still learning and had the rare ability to impart to others something of what he had learned, a man of courage, of faith, and of deep consecration. During the thirty-nine years since that first meeting those first impressions have grown more real, and I rejoice to know that this good man has lived to see his influence—through his many students and friends—circle the globe. No one can ever forget the manner, after careful thought and prayer, in which he definitely refused to accept the office of a bishop after having been elected by the General Conference in Atlanta in 1918. This world has not seen many men in all its history who were so thoroughly consecrated to their tasks as to turn down such positions. This is only one of many incidents in the life of this good man which set him aside as a rare Christian gentleman. Another evidence of his greatness is his continued interest in, and love for, the friends of his youth. One of the sweetest and tenderest letters I've ever read he wrote to me just about a year ago, expressing his appreciation of Rev. W. T. Griffin who had so recently entered into his eternal home. May Dr. Parker live yet many more years to radiate the dear Christ to others!

J. L. NEILL.

AN OUTSTANDING TEACHER

It is a pleasure to give a testimony of appreciation of Dr. Parker at this time chosen by his friends to celebrate his long life and service to the Church. As long as the Candler School of Theology in Emory University is remembered, so long will Dr. Parker be remembered. He came to it after a rich and effective career in the pastorate, and has given to it a fine service both as a teacher and as an administrator. His life there has been a channel through which the best traditions of Emory flowed out into the lives of students and out further into the life of our church.

I look back on two outstanding memories of Dr. Parker during my experience in the seminary. He was a versatile teacher. The illustrations with which he clarified his points in the classroom came from many fields—biography, music, history and medicine. He was at home in many areas I recall also his democratic spirit. He liked for students to say what they thought. He encouraged the free expression of ideas. He wanted every student to feel that he was a part of the School of Theology and that he had a right to express his opinion on any policy practiced there.

One of the best courses Dr. Parker taught was on the subject of prayer. He was the incarnation of the things he said. We knew that he knew how to pray.

He managed the School of Theology successfully and turned over the administration of its affairs to capable hands, but beyond everything else that he did, he will be remembered for what he was. He was a man's man. He was a preacher's preacher.

I shall always recall him with real affection and follow him through the years with deep gratitude. May his service continue and his enjoyment of life increase; and many of his students will be saying of him what Paul said of his friends in Philippi, "I thank my God upon every remembrance of you."

JEFF CUNNINGHAM ('31)

A MAN OF GREAT HEART

A host of friends rise to call Dr. Franklin N. Parker blessed. His former students respect him and love him. While dean of the Candler School of Theology, Dr. Parker carried many responsibilities, yet he was always willing to take time for friendly counsel with the young theologues. His personal interest revealed his great heart.

Dr. Parker emphasized the things that are vital, such as the historic basis of our Christian faith and the importance of Christian experience. Increasingly we have appreciated his remarkable perception of values. His judgments have been validated again and again.

Long may Dr. Parker live among us! His venerable presence is an inspiration. He breathes confidence in the holy ministry. He knows that Christ is the answer to our needs. What an achievement to win the confidence of all who know him that he walks "in the way of righteousness"!

BRUNNER M. HUNT.

A PROPHET TO THE MANNER BORN

Dr. Parker is in the succession of the prophets. When he ministers the Word, his hearers at once know a preacher is in the pulpit. His manner is unstudied, under heavy brows his blue eyes seem to pierce the veil as he leads his hearers to the mercy seat. He leans slightly forward as if under the burden of his mind. His voice is full and imperial in its accents. He has a wondrous ability to put simple and right words together—to express the mastery of his thought. He is a great preacher because he is a man of God and knows the deep things of God.

In his own boyhood the writer first heard Dr. Parker—in the session hall of Mansfield College, and second in Jackson, La. The text in Jackson was "Thou that dwelleth between the cherubim, shine forth". The sermon has been remembered through the years, while a number of Dr. Parker's Conference sermons have echoed in memory. Surely Dr. Parker has done more than most to cause the light of God to shine forth. And that is glory enough for any man.

It is a privilege to unite with others in honoring this prince among preachers as he comes to a high point in his growing years of service to our generation.

R. H. HARPER.

A LIFE EVALUATED BY SERVICE

It has never been my privilege to witness a more impressive example of self-renunciation than that of Dr. Franklin N. Parker when he arose in the General Conference of 1918 and asked that another be chosen for the office of bishop to which he had just been elected. It was thoroughly characteristic of the man to evaluate life in terms of service rather than of honor; to feel that all work is sacred, all vocations holy; that the same God calls bishops and teachers, and that training the mind and molding the character of ministers is quite as important as making their appointments.

So, for more than thirty years he has diligently carried on his work of instruction in Emory University School of Theology, loved and honored by the students whom he has guided in clear thinking and noble living both by precept and example. No word of question has been heard as to his soundness of doctrine or his integrity of character. In every respect he has been faithful to his Lord and loyal to his church. In honoring him, we honor the Christ in whose name and spirit he has wrought and taught.

J. R. COUNTISS.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety nor fear. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful.—Canon Farrar.

President Truman recently had some vigorous things to say about the rising toll on American highways, but we do not recall his making an attack upon liquor and the liquor business—the top contributor to the disgraceful highway record.

When the pathway of duty runs counter to the highway of personal pleasure, any detour from the Duty-road calls for an exorbitant payment in the coin of honor at the toll-house of conscience.—The War Cry.

DEATH CLAIMS STEPHEN S. THOMAS

Many readers of **The Advocate**, especially in Louisiana, will regret to learn of the death of Stephen S. Thomas who passed away at his home in Lebanon, Ohio, on Tuesday, May 7, with interment in that city on the following Thursday Mr. Thomas was active in church affairs. He formerly lived in Louisiana, where he was Conference executive secretary of the Missionary-Centenary Movement for a number of years. He is survived by his wife, Mrs. Laura Carley Thomas, a sister of Dr. H. T. Carley, of the Louisiana Conference.

ATTENTION! LOUISIANA PASTORS AND CHURCH TREASURERS!

A telegram from Bishop Titus Lowe and General Treasurer Thomas B. Lugg states: "A decrease in World Service receipts for February, March and April emphasizes the need of urging every local church treasurer to remit all funds held for World Service not later than May 28th . . . if World Service advance is to be made this fiscal year. Will need $1,500,000 in receipts for the month of May."

Please remit what World Service money you may have in hand not later than the 28th, so that I may have check reach the general treasurer before the close of their fiscal year, or by June 5th, when their books are closed. Your co-operation will be highly beneficial and greatly appreciated.

LOUISIANA ANNUAL CONFERENCE,
ROBERT W. VAUGHAN,
Treasurer.

Ruston, La., May 11, 1946.

CHAPLAIN WALTON RETURNS TO MISSISSIPPI

My dear Dr. Duren:

After thirty-nine months as chaplain in the United States Army, I am now living at this place. I shall appreciate your changing my **Advocate** from Westover Field, Mass., until further notice.

It is my desire and intention to study for eight or ten weeks this summer I hope to leave for school around the first of July. In the meantime, if I can be of service to my colleagues in the Mississippi Conference I shall be happy to do so.

ROBERT L. WALTON.

GRAND OLD MAN OF THE EMORY UNIVERSITY CAMPUS

An educational institution is made great by its teachers. How many college and university graduates remember through life the things their teachers said? "I do not remember much that he said," the old graduate will say, "but how well I remember what he was." One student said of a professor of mathematics on the Emory University campus, "He has exercised more religious influence over me than any other person on this campus, but I never heard him discuss religion." The personality of the teacher is often his greatest contribution.

In Southern education names like Alderman, Carlisle, Tillett, Haygood and Candler have become famous for their influence on the lives of students. Any list of outstanding Southern educators and religious leaders, however short, would be incomplete without the name of Franklin Nutting Parker, Dean Emeritus of the Candler School of Theology of Emory University. Dr. Parker has served the Church in many capacities, circuit preacher, station preacher, presiding elder, college professor, seminary professor, dean of the Candler School of Theology, and chancellor of Emory University. He was elected to the episcopacy but declined to serve. In all of these fields of service, especially in his educational work, his Christian character has counted in shaping the lives of young people.

Dr. Parker now resides near the Emory University campus. Though retired he does part-time teaching in the Candler School of Theology, his courses being offered in the fall and winter quarters.

Franklin Nutting Parker is himself an institution on the Emory University campus. He came to the School of Theology as professor of Christian Doctrine, for the second year of the work of that institution in 1915, and he has been intimately associated with the work of the school since. As teacher, and dean for many years, he has touched the lives of nearly fifteen hundred young ministers. Most of these have been Methodists; and they now serve pastorates, and occupy other positions of responsibility throughout the world. Through others he teaches, preaches and serves all over the world.

Indeed the Parkers constitute a notable ministerial triumvirate. The father, Linus Parker, became a Methodist bishop. One son, Fitzgerald Sales Parker, gave himself to the Methodist ministry and rendered service in many distinguished positions, including the secretaryship of the Epworth League board and the editorship of the **Epworth Herald**. The sole surviving member of this triumvirate of preachers is Franklin Nutting Parker, now best described as THE GRAND OLD MAN of the Emory University campus. H. B. TRIMBLE.

LOUISIANA CONFERENCE EVANGELISTIC CAMPAIGN

Note—This report was furnished by Rev. E. B. Emmerich, secretary of the Board of Education. Charges making no report are omitted to conserve space.—Ed.

Alexandria District

Church	Profession	Transfer	Total
Alexandria, First Church	47	153	200
Bunkie	30	41	71
Colfax	14	6	20
Elizabeth	3	9	12
Glenmora-Melder	21	14	35
Jena	14	38	52
Melville	44	9	53
Natchitoches	17	50	67
Oakdale	21	29	50
Pollock	7	8	15
Sicily Island	2	6	8
Trout	2	26	28
Urania	4	16	20
Weaver	13	4	17
	—	—	—
Totals as reported by District Superintendent	430	670	1100

Baton Rouge District

Church	Profession	Transfer	Total
Amite	25	19	44
Baker	6	12	18
Baton Rouge:			
First Church	162	281	442
Istrouma	52	128	180
North Baton Rouge	18	49	67
University	22	40	62
Bethel	2	7	9
Bluff Creek	2	..	2
Bogalusa: Columbia St.	14	1	15
Sullivan Memorial	55	79	134
Clinton	10	10	20
Covington	42	48	90
Denham Springs	10	-	10
Ethel	3	....	3
Fisher	8	4	12
Franklinton	21	14	35
Greensburg	10	21	31
Hammond	40	72	112
Jackson	19	13	32
Kentwood	6	26	32
Live Oak	32	9	41
Lottie	3	8	11
Magnolia	2	3	5
Pine Grove	5	8	13
Plaquemine	6	3	9
Ponchatoula	30	18	48
St. Francisville	7	10	17
Slaughter	1	4	5
Springfield	31	71	102
Tickfaw	12	26	38
Walker	4	2	6
Wesley Chapel	12	4	16
Zachary	32	22	54
	—	—	—
Totals as reported by District Superintendent	701	1012	1713

Lake Charles District

Church	Profession	Transfer	Total
Abbeville	14	29	43
Crowley	25	43	68
DeQuincey	11	25	36
DeRidder	37	47	84
Ebenezer	15	....	15
Gueydan	22	6	28
Indian Bayou	23	5	28
Iowa	8	1	9
Jeanerette	13	27	40
Kinder	....	11	11
Lafayette:			
First Church	49	56	105
Davidson Memorial	7	15	22
Lake Arthur	10	8	18
Lake Charles:			
First Church	92	139	231
Leesville	42	52	94
Many	14	20	34
Maplewood	15	50	65
New Iberia	27	49	76
Rayne	34	42	76
Sulphur	72	83	160
Vinton	12	22	34
	—	—	—
Totals as reported by District Superintendent	728	823	1556

Monroe District

Church	Profession	Transfer	Total
Bastrop	74	86	160
Bonita	1	2	3
Collinston	10	8	18
Columbia	13	16	29
Columbia Circuit	2	6	8
Delhi	2	11	13
Gilbert	28	6	34
Grayson	12	12	24
Lake Providence	16	29	45
Mer Rouge	10	4	14
Monroe:			
First Church	53	97	150
Gorden Avenue	12	9	21
Memorial	1	22	23
Stone Avenue	7	12	19
Oak Ridge	15	18	33
Oak Grove	6	5	11
Olla	1	..	1
Pioneer	4	8	12
Rayville	13	20	33
Sterlington	8	36	44
St. Joseph	6	6	12
Tallulah	15	35	50
Waterproof	1	..	1
West Monroe	34	69	103
Winnsboro	11	11	22
Wisner	16	18	34

Totals as reported by District Superintendent	371	546	917

New Orleans District

Church	Profession	Transfer	Total
Berwick-Patterson	24	6	30
Donaldsonville	2	10	12
Franklin	64	28	92
Golden Meadow	1	3	4
Houma: First	26	44	70
Houma Heights and Mission	5	7	12
Lutcher-Reserve	6	2	8
Morgan City	61	10	71
New Orleans:			
Aldersgate	4	10	14
Algiers	42	15	57
Canal Street	39	49	88
Carrollton	86	99	185
Chalmette	4	5	9
Church of Redeemer	3	--	3
Eighth Street	19	14	33
Felicity	3	19	22
First	36	109	145
Gentilly	49	98	147
Gretna	9	15	24
Harahan	3	10	13
Munholland	27	44	71
Napoleon Avenue	39	49	88
Parker Memorial	20	28	48
Rayne Memorial	61	153	214
Second	30	24	54
St. Marks	8	10	18
Slidell	36	27	63
	—	—	—
Totals as reported by District Superintendent	709	884	1593

Ruston District

Church	Profession	Transfer	Total
Arcadia	20	18	38
Athens	6	10	16
Calhoun	3	2	5
Castor	----	4	4
Chatham	8	11	19
Choudrant	1	6	7
Claiborne	5	8	13
Clay	3	1	4
Cotton Valley	11	20	31
Doyline	4	6	10
Eros	7	14	21
Farmerville	6	4	10
Gibsland	26	4	30
Haynesville	33	40	73
Hodge	3	13	16
Homer	48	53	101
Jonesboro	23	57	80
Lisbon	7	24	31
Minden	58	75	133
Ringgold	6	11	17
Ruston	51	85	136
Sibley	----	11	11
Simsboro	6	4	10
Springhill	30	65	95
Totals as reported by District Superintendent	365	538	903

Shreveport District

Church	Profession	Transfer	Total
Bayou Scie	3	3	6
Belcher-Gilliam	22	20	42
Benson-Zion's Rest	6	1	7
Blanchard	8	6	14
Bossier City	25	63	88
Coushatta	6	6	12
Curtis Park	23	42	65
Grand Cane	22	6	28
Greenwood	5	21	26
Haughton	20	21	41
Logansport	29	15	44
Mansfield	17	34	51
Mooringsport	10	8	18
Oil City	----	9	9
Pelican	4	1	5
Pleasant Hill	3	14	17
Rodessa	7	21	28
Shreveport:			
Broadmoor	36	124	160
Caddo Heights	14	35	49
Cedar Grove	20	41	61
First Church	73	206	279
Mangum Memorial	97	118	215
Noel Memorial	44	91	135
Park Avenue	14	30	44
Wynn Memorial	5	21	26
Vivian	16	39	55
Zwolle	29	18	47
Totals as reported by District Superintendent	540	1028	1568

DOGWOOD TIME AT 1969 N. DECATUR ROAD, ATLANTA

HOME OF DR. FRANKLIN N. PARKER (Courtesy Emory University)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Correction

In the report of the New Orleans District meeting, given in the issue of April 25, the sentence should have read, "reports were given by the district secretaries," not "district secretary." This was our error and we are glad to make this acknowledgment of it.

Alexandria District W. S. C. S. Meets

The Alexandria District Woman's Society of Christian Service met at First Methodist church, Alexandria, La., on April 17th, at 10 a.m., with Mrs. George A. Whitener presiding.

Mrs. R. B. Harbaugh gave the opening devotional.

Words of welcome from the hostess church were extended by Mrs. George Powers, local president.

Miss Mollye Stewart, secretary of Organization and Promotion, presented aims and achievements of the district. She expressed her appreciation of well organized zones with quarterly zone meetings. She told of the organization of two new societies in the district. She urged a deepening of spiritual attainments and a concerted effort on the part of the Woman's Society in promoting the Evangelistic program for the year in the Crusade for Christ.

Mrs. R. L. Ball, secretary of Christian Social Relations and Local Church Activities, presented this phase of the district work. She stressed study of the Social Creed and promotion of anti-liquor crusade, giving many valuable suggestions for use in protesting advertising of liquor.

Mrs. N. D. Butler, secretary of Missionary Education and Service, gave Conference recommendations for study classes. She urged each society to have four approved studies each year, with at least one class for Special Jurisdiction. She announced Pastors' School in Shreveport June 10-14, and requested each society to send a study leader for the course that will be taught on India.

Mrs. G. U. Ketteringham, treasurer, gave the financial report of the district. She offered suggestions for more complete and accurate reports from local treasurers.

Miss Stewart, speaking for Spiritual Life chairman, requested use of personal prayer cards.

The president appointed a district parsonage committee, composed of Mrs. P. H. O'Neal, Pineville; Mrs. W. D. Haas, Bunkie; Mrs. Troy Smith, Winnfield.

The following names were presented by Mrs. N. D. Butler, chairman of the nominating committee, to replace vacancies in the district: Treasurer, Mrs. G. U. Ketteringham, Ville Platte; Missionary Personnel, Mrs. W. M. Brown, Pineville; Spiritual Life, Mrs. W. H. Parker, Jr., Ville Platte; Missionary Education and Service, Mrs. M. H. Foster, Alexandria; Student Work, Miss Lucille Pierce, Natchitoches; Status of Women, Miss Vernon Cameron.

These officers were unanimously elected.

Mrs. George Powers was elected delegate, Miss Mollye Stewart alternate to Assembly in Columbus, Ohio.

A feature of the day was the motion pictures of Okinawa and China, made and shown by Rev. George Pearce. These were made when he was serving as chaplain in the U. S. Army.

The quiet hour and meditation was presented by Mrs. W. M. Brown, followed by a sacrificial offering. Miss Stewart pronounced the benediction.

MRS. L. L. BURNS,
Recording Secretary, Alexandria Dis.

A MAGNETIC PERSONALITY AND A CONTAGIOUS FAITH

I am grateful for the invitation of the editor of the New Orleans Christian Advocate to write a word in this issue of the paper which is dedicated to Dr. Franklin N. Parker on the occasion of his 79th birthday.

Alongside hundreds of others, it was also my never-to-be-forgotten privilege to be a student of Dean Parker at Emory University during the early days of the Candler School of Theology. I presume it is natural for each theological student to gravitate toward a teacher because in his classes and in his company he finds himself awakened and challenged in a peculiar way, and discovers there a special joy and satisfaction. If such is the criterion of one's receptivity to the offerings of his teacher, then my personal response to Dean Parker's leadership speaks for itself. When the time came to select the department in which I would major and write my thesis, I chose "Systematic Theology" and registered for all the electives which were taught by the Dean. Furthermore, being in those days unattached and without a home Conference, I succumbed to Dr. Parker's well-known and almost extravagant praises of Louisiana as being the only place in the entire world in which any man with a moderate degree of intelligence or sense of discrimination would want to live! The surrender was sealed when I allowed myself to be enticed by the Dean's cunning invitation to repair, in the early hours of the morning, to the kitchen door of his residence on the campus and witness the rites and ceremonies attending the brewing of the black coffee which was shipped to him straight from New Orleans. After I had seen the proceedings, smelled the tempting aroma, and tasted the electrifying black liquid, how could anyone offer any further resistance to the Dean's arguments? As in everything else, he had made his point.

This is just an example of how, in numerous ways, the threads of so many decisions and directions in my own life during the past twenty-five years can be traced to Dr. Parker. I am quite sure that he is not even aware of this; but to us who had the privilege of being exposed to the magnetism of his personality, we know whence came that undemonstrable, yet so forceful influence by whose counsels our lives have been profoundly guided.

From Dr. Parker, all of us received the revelation that the ministry is always something deeper and greater than the individual minister; that it is indeed a sacrament. He did not argue this point with us. His is not a standardized mind which wins its victories by arguing. Instead, he illumined the truth by the embodiment of a superiority which challenged the highest mental activities and made the truth contagious.

This celebration of Dr. Parker's 79th birthday brings back so many lovely and inspiring memories. It makes us again commune with our unforgettable teacher and good friend, in whose fellowship the heat and flurry of our lives and the pursuit of our little schemes have always had a way of looking rather foolish. When one is in the company of Dean Parker, poise, calm, and self-possession are required. And when we enter this noble relationship, things appear in a truer light, we are in the presence of a larger revelation, and everything is so wholesome. On his birthday, it is not difficult for me to hear him say the words which he spoke to me one day on his way to the train, "Life is good—always believe that life is good."

A. M. SEREX.

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Andrew Chapel, at Bethel, June 30, 3:00 p.m.
Chunky at Meehan, June 9, 7:30 p. m.
Cleveland at Mellen, June 9, 3 p. m.
Collinsville at Hesters Chape, July 7, 3 p. m.
Decatur at Good Hope, June 2, 3 p. m.
DeKalb at Spring Hill, July 22, 7:30 p. m.
DeSoto at Andrew Chapel, July 21, 11 a. m.
Enterprise at Concord, July 21, 3 p. m.
Hope at Hope, May 26, 7:30 p. m.
Lauderdale at Soule's Chapel, May 12, 11 a. m.
Matherville at Poplar Springs, June 23, 3 p. m.
Meridian, Central, Q. C. July 17, 7:30 p. m.
Meridian, East End, July 7, 11 a. m.; Q. C. July 25, 7:30 p. m.
Meridian, Fifth Street, Q. C. July 24, 7:30 p. m.
Meridian, Hawkins Memorial, May 19, 11 a. m., Q. C. following.
Meridian, Poplar Springs, May 5, 7:00 p. m., Q. C. June 10, 7:30 p.m.
Meridian, Wesley, June 2, 11 a. m., Q. C. July 18, 7:30 p. m.
Newton, Juy 14, 7:30 p. m.
Pachuta at McGowan's Chapel, July 16, 7:30 p. m.
Philadelphia, July 14, 11 a. m., Q. C. July 25, 7:30 p. m.
Philadelphia Circuit at Cook's Chapel, June 29, 11 a.m.
Porterville at Union, June 9, 11 a. m.
Quitman, June 23, 7:30 p. m. Q. C. following.
Rose Hill at Paulding, June 16, 11 a. m.
Scooba at Binnsville, May 19, 7:30 p.m.
Shubuta, June 23, 11 a. m. Q. C. following.
Union at Mt. Zion, July 14, 3:00 p. m.
Vimville at Oak Grove, July 28, 11 a m. Q. C. following.

The pastors will please have nominations for General and Divisional Superintendents of the Church School ready for this Conference. Members of the Board of Education for the new year may also be elected at this time.

The District Conference will meet at Fifth Street Church, June 25, at 9:30 o'clock. Each church is entitled to the election of one delegate for every three hundred members, provided that each church shall be entitled to at least one delegate.

Let us continue to secure more members of the church and make the best report on this that we have ever made.

The Pastors' School is June 17-21.

CLYDE H. GUNN.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

National Family Week

In these times the institution of the family is gravely threatened. Widespread social and economic adjustments have resulted in increased frustration and insecurity. Social drinking, gambling, and cheap amusements daily furnish personal escapes and create national degeneration. It is important that this year churches and the parents who are members of churches shall show a deep concern for the cultivation of better Christian living within the family.

Forty-two Protestant denominations united with Jews and Roman Catholics in the observance of National Family Week, May 5-12. Since the family is the foundation of the church, the theme, "Needed—Homes", has been selected for 1946.

It has been suggested that the Home Dedication Service as found in the Methodist Discipline be used as an observance of the occasion. Although the suggestion was that it be used on Mother's Day, it is equally effective for any time during the month of May.

The service is as follows:

Dedication of a Home

Sentences of Praise:

Peace be to this house.

Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God.

Prayer—Almighty God, who hast mercifully promised to hear the prayers of thy people who call upon thee; we beseech thee graciously to bless this home, which we dedicate to thy honor and service, and make it the abode of purity and peace and truth. Watch over Thy people in their going out and their coming in, and direct their footsteps ever in the way of Thy commandments; through Jesus Christ our Lord.

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Act of Dedication—In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, committing to His loving care this house and all who dwell in it.

Have thou respect unto the prayer of Thy servant, O Lord, my God, which Thy servant prayeth before Thee today; that Thine eyes may be opened toward this house night and day.

We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities.

Now God Himself and our Father, and our Lord Jesus Christ, make you to increase and abound in love.

We dedicate this home to the courage, patience, and self-control which make life cheerful and serene.

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

We dedicate this home to all beautiful things of the heart and mind that lead the soul to wider vision and to higher aims.

> Whene'er a noble deed is wrought,
> Whene'er is spoken a noble thought,
> Our hearts in glad surprise
> To higher levels rise.

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be, to those whose home it is, a dear haven of peace and joy.

> Serene will be our days and bright,
> And happy will our nature be,
> When love is an unerring light,
> And joy its own security.

Prayer of Dedication

O God, our heavenly Father, giver of life, we pray Thee, make this home an abode of light and love. May all that is pure, tender, and true grow up under its shelter. May all that hinders godly union and concord be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom of life, and discretion in the guidance of affairs.

Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it. And the praise shall be Thine forever. The Lord bless us, and keep us; the Lord make his face shine upon us, and be gracious unto us; the Lord lift up His countenance upon us, and give us peace, now and forevermore. Amen.

MRS. J. W. HOLLANDSWORTH,
Secretary of C.S.R. & L.C.A.

Dear Co-Workers:

The Conference Leadership School will be held at Wood Junior College in Mathiston on June 10-14. The Womans' Society of Christian Service will have a course on "India", which will be the fall study. This course will be taught by Mrs. H. R. Steele of Nashville, Tenn. Now that travel restrictions are lifted it is urged that societies endeavor to send the secretary of Missionary Education to this school—not only for the instruction but for the fellowship and interest. Make your reservations with Mr. A. C. Bishop of Tupelo, Miss. The expense for the week will be about $10.

The study on Africa for this second quarter is proving quite interesting. The Christian church has a responsibility in Africa because great numbers of the African people are moving toward Christianity, finding their old religions and superstitions inadequate. They are hungry for literature and eager to read, desperately in need of medical aid, and improving agricultural practices that will increase food production. Strong and united efforts are needed to establish and preserve religious liberty and to secure the proper observance of treaty and other rights. The Church owes it to Africa to share the love of Christ. When the course is finished, you will want to have some constructive action from your study. Make a contribution to a school, hospital, or mission station in Africa. Join with the Young people in the church who are studying the same topic, and pack a box of hospital supplies. A box of supplies containing salt, soap, and books with pictures, and small toilet articles can be sent to a mission station or school, and will bring untold joy to the natives. The names of schools, etc., can be obtained from the pamphlet, "Our Work in Africa", or by writing the Woman's Division.

The third quarter the study will be on "Families in a New World". Since our world is so topsy-turvy and families the world over are unstable, this subject will be interesting and helpful.

The fall study will be on "India", and your secretary will mail outlines of the study to all societies. If it is possible, please try to send the secretary of Missionary Education to Wood Junior College for this course under Mrs. Steele.

The subject of Special Recognition Classes is one of importance this year. Our goal is at least to double our record of last year. In societies that have more than one circle and the study is taken in circles you can earn a special credit for each circle. I do hope we will strive to have at least two studies taken for Special Recognition in every society. Following are the main points to observe in working for special credit: It must be a study from approved list, and supplementary material must be used; there must be at least four class sessions—no two on same day; a session must be at least one hour if you plan to haxe six lessons, or one and a half hours if you have four lessons, but a minimum of six hours must be spent in class; members must read the text, take part in discussion and programs, an average of 70 per cent who enroll must attend class; the class can be conducted by discussion, group study, visual aids, posters, but the lecture method of conducting class is not acceptable. The teacher should be consecrated to her task and give time and study to preparation of the course. Plan now for at least two approved courses for special recognition in your society. Write me for special blank on which to report.

My prayer is that God will bless our efforts as we work, study, and plan together for the ongoing of His Kingdom.

MRS. WALTER ODOM,
Conference Secretary,
Missionary Education.

For what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Assembly

The second Assembly of the Woman's Society of Christian Service was held in Memorial Hall, Columbus, Ohio, April 29-May 2, 1946. Theme: "He Is Our Peace."

Guild Week-end

Preceeding the Assembly meeting, the Wesleyan Service Guild held a week-end conference, directed by Mrs. Charles W. Mead, chairman of the Standing Committee of the Guild. More than four hundred women attended this meeting.

Saturday morning interesting discussions concerning the work of the Guild were shared with visitors, and Saturday afternoon three group sessions were directed by the Guild missionaries: Miss Lena Knapp, Argentina; Miss Mabel Ruth Nowlin, China; Miss Mildred Ann Paine, Japan.

A general session participated in a panel discussion, "The Christian Employed Woman at Work in Her Community," directed by Mrs. Marjorie Poole, of the Standing Committee, and Miss Eleanor Neff, of the Department of Christian Social Relations and Local Church Activities. Nine women introduced the topics.

The dinner session was held in the ballroom of the Southern Hotel and the tables were decorated with yellow daisies and crystal holders with blue candles, the colors of the Guild. Mrs. J. D. Bragg, president of the Woman's Division, was the guest speaker, and brought a message challenging the Guild members with their responsibility for carrying Christian principles into the business world, the school room, the hospital, etc. She also presented the opportunity and the desperate need in the world for full-time Christian service for which employed women are trained.

At breakfast on Sunday morning Mrs. Mead spoke on "The Guild and the Church."

Attending the morning service in a body, the Guild worshipped in the Livingston Methodist church. Bishop W. Angie Smith preached, using the subject, "Christ, the Only Answer." In a world of rapid change, Christ is "the same yesterday, today, and forever." We are living in an age of opportunity, one which will go down in history, yet "while the world perishes, we go our way; purposeless, passionless, day after day."

Sunday afternoon a very beautiful service of dedication was held in the Broad Street Methodist church, directed by Mrs. Mead and Mrs. Adella M. Langill, of the Standing Committee, assisted by the six Jurisdiction secretaries of the Wesleyan Service Guild, and closing with the Holy Communion conducted by Bishop Smith and Dr. Gloria B. Wysner.

The week-end closed with a Sacrificial Supper served in the Broad Street church—a cup of tea, a slice of carrot, one piece of Ry-crisp, a very small piece of cheese. Each person served left the price of a full meal on their plate to be used for the starving people of the world.

Mrs. Jesse H. Graham, our Conference secretary of Wesleyan Service Guilds, and Mrs. Stanley Wilson were present for this entire conference.

"He Is Our Peace"

At eight o'clock on Monday evening the second Assembly of the Woman's Society of Christian Service convened, opening with the hymn, "Come, Peace of God." Mrs. J. D. Bragg, the president, introduced the theme, "He Is Our Peace," stating that "the principles of the Prince of Peace must be put into practice and Christian women have a vital part to play in this changing world scene."

Bishop H. Lester Smith, of the Ohio Area, brought greetings, and the speaker of the evening was Bishop Ralph A. Ward, of China, who described the destruction in that country, praised the courage and fidelity of the native Christians, and called for strong American aid in relief and rehabilitation.

The introduction of the missionaries and home workers, representing one-tenth of our force, was an impressive sight.

Tuesday

"Christian Fellowship and Cooperation"

Four of the inter-denominational bodies with which the Woman's Society of Christian Service is affiliated were represented by outstanding speakers who told of the work being done co-operatively through the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, and the World Council of Churches.

The noontide message was brought by Bishop Shot K. Mondol, of India, who said "the world wants to see some of the marks of Christ in us."

"Peace in a Nation of Nations"

With the presiding officer, Mrs. Fred C. Reynolds, chairman of the Department of Work in the United States of America, Alaska, Hawaii, Puerto Rico and the Dominican Republic, speakers from each of these areas told of present conditions which challenge the church.

An effective tableau, "Our Nation and Our Peace," was presented.

The speaker of the afternoon, Dr. Marshall Steel, of Dallas, Texas, said "we need someone to call the churches out of their quietness and rest; to stab them wide awake, to make them conscious of their responsibilities in this hour. . . . The Prince of Peace was a great disturber of the peace—he denounced greed, hypocrisy, and dishonesty in his generation."

"The World Federation of Methodist Women"

In the absence of Mrs. J. W. Mills, the presiding officer on Tuesday evening was Mrs. Franklin W. Reed, president of the World Federation of Methodist Women.

For the entire meeting of the Assembly, the Worship Center was a huge cross. Just back of this cross was a painting showing Jesus with two of His disciples. As one looked at the scene, Jesus seemed to be walking toward the cross, against the protest of the disciples. At different times during the meeting the setting was changed, but the cross always remained the center.

On this evening there was added the symbol of the World Federation of Methodist Women, "The Tree of Life," which bears each month twelve manner of fruits to His glory, and the speakers were from India, China, Korea, and the United States. Radiograms from many other units were read by their representatives.

Wednesday

"Around the World in Two Hours"

The chairman of Work in Foreign Fields, Mrs. Albert E. Beebe, presided as missionaries carried the audience around the world in two hours, showing how our mission work has meant improvement in the status and education of women, community health and moral standards, and stressed the role of the United States and its church groups in providing the means for continuing the task.

The noontide message was brought by Bishop Edward W. Kelly, who made a stirring plea for "Pure Religion".

"Human Rights and the Christian World Mission"

Mrs. James Oldshue, chairman of the Department of Christian Social Relations and Local Church Activities, presided Wednesday afternoon.

Two speakers presented the topics to be discussed. Mr. Roger Baldwin of New York City said: "In a world in which minority peoples are rising to demand freedom, we in the United States have a more solemn obligation than ever to put our own democratic house in order and to achieve at home what we are so willing to concede in principle abroad".

Dr. Ralph Bunche of the United States Department of State, stated that the United Nations Charter is a source of much hope for the dependent peoples of the world, but neither the national nor the international principles and machinery can be effective unless backed by the will and moral force of the world's people.

Mrs. E. R. Bartlett, who attended the San Francisco Conference, was discussion co-ordinator.

The program on Wednesday evening was presented jointly by the Wesleyan Service Guild and the Committee on the Status of Women.

Dr. Margaret Forsythe spoke on "Gainfully Employed Women in the Postwar World" and Dr. Marshall Reed discussed the same group "In the Church".

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us. —Editor).

A group of home and foreign workers discussed "The Wesleyan Service Guild in Specialized Christian Service".

Thursday

Thursday morning the names of workers who have retired since the last Assembly were read and the body stood in a moment of silent tribute to these 135 faithful workers.

"Who Will Go?" asked the Missionary Personnel Secretaries in a striking presentation of the need for new workers in all fields—at home and abroad.

"Lord, Make Me an Instrument of Thy Peace" was the prayer of the Section of Education and Cultivation as each of the Instruments of Peace for 1946 added a beam to the huge cross until from it a radiance was streaming.

In the pledge service, "We Give Thee But Thine Own", $3,383,355.75 was pledged for 1946. The pledge of the Southeastern Jurisdiction came second.

Dr. Albert E. Day of Nashville, director of the New Life Movement, gave the message of consecration. "That I might by all means save some".

During the days of the Assembly meeting, all those attending were given an opportunity to make a sacrificial offering for food for the starving peoples of the world. This offering was placed at the foot of the cross and Mrs. Bragg made the statement that "even while we have been at this meeting, 1,000,000 babies have passed from life unto death because of starvation."

Bishop H. Lester Smith, assisted by a group of ministers, administered the Holy Communion to the Assembly. Each person carried from the altar a small wooden cross as a symbol of consecration to the task before us.

Mrs. E. V. Perry, Mrs. R. R. Priddy, Mrs. W. A. Welch, Mrs. Jesse H. Graham, Mrs. Stanley Wilson, Mrs Paul Arrington attended from the Mississippi Conference.

Wesleyan Service Guild Corner

2100 29th Avenue,
Meridian, Miss.

Dear Guilders:

We are having our first week-end Guild conference at Biloxi, June 15-16, at the Buena Vista Hotel.

We want each Guild unit to be represented, to elect a delegate from your unit and pay her way, or least a part of it, so you will be sure to have your representative.

Now, the meeting is open to all Guilders or prospective Guilders, as this is an organization and promotion meeting. We intend to discuss all of our problems and try to get them straightened out, and, too, we will have our spiritual emphasis as well as planned recreation.

Our meeting will begin at 2 o'clock Saturday afternoon, June 15, and last until 3 o'clock Sunday afternoon, June 16.

Registration fee of $1 should paid to me by June 8. This is to enable the Biloxi Guild to know the number expected.

The Buena Vista Hotel has reserved space for just so many people, so make your reservations there immediately (not later than June 10). The rooms will be $4.50 and $5.50 (two to a room). A third or fourth person may be added at a little additional expense.

Please take action on this immediately and send your registration fee to me and make your reservation at the hotel.

Hope to hear from you soon.

Sincerely yours,
BETSY F. GRAHAM,
(Mrs. Jesse H. Graham),
Conference Guild Secretary.

YET FORWARD

THE MESSAGE TO THE CHURCH

Adopted by the General Board of Evangelism at its Annual Meeting, April 26, 1946.

Titanic events have given dramatic emphasis to the Year of Evangelism. We have the inspiration of feeling ourselves a part of a spiritual movement which we recognize as providential.

During the very year when the powers of destruction came to awesome climax, Methodism assumed a leading role in laboring with God for the hearts of men.

No search for words is needed to describe the convictions we have concerning the Crusade for Christ. It is bringing God to multiplied thousands of hearts.

Our Troubled Times

We see individuals living as spiritual anarchists, indulging in immoralities, ignoring God with reckless abandon.

We see our nation using the good earth and its sacred yield for despoiling the lives and homes of our people. We see gross secularism blinding multitudes to moral and social responsibility. So many are ready to approve a world half-slave, half-free—so long as they are among the free.

We see nations attempting to shield themselves behind phenomenal scientific discoveries, expending only a token of effort to brother all the sons of earth.

A split world cannot survive the split atom. Selfishness and pride, prejudice and hate, violence and lust are working havoc. A power greater than atomic power must be let loose upon the world—at once. Christ is that greater power. He is the last, best hope of earth.

For the Hungry and Thirsty

We work in a challenging parish! Beneath the crust of indifference, our generation has that "hunger and thirst after righteousness" of which Christ speaks.

As laymen and ministers we feel a divine urgency to proclaim and exemplify the transforming power of God. Scientists, statesmen, men of military prowess, thoughtful men in all walks of life—all these are helping the Church declare God's message. The pulpit itself is regaining evangelistic warmth and laymen are sharing the joy of heaven over the repentence of sinful men.

The stories being told and the tabulations of triumph being recorded indicate that still

(Continued on page 16)

SONG LEADER
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Violinist, Singer, Music Major in College,
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Adv.

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THE CHRISTIAN FIRESIDE

ODD IDEAS ABOUT ANIMALS

By Marianne Ketchum

Are you among the many people who say they don't really believe any bad luck would happen to them if a black cat crossed their paths, yet they will go around another way rather than take a chance?

Some carry the left hind foot of a rabbit, especially a graveyard rabbit, to bring good luck.

Tennyson, in "The May-Queen," refers to the belief that a dog howls or a deathwatch beats before someone dies. This insect is a small beetle that bores holes in the beams of old houses. The ticking sound, which it makes by hitting its head against the side of the tunnel it has bored, may be a call to its mate. This superstition was probably caused by the fact that people try to be more quiet when someone is sick and so could hear the faint sound more readily.

In some places, parents of children with whooping cough used to put a live catfish in a tub and have the children keep coughing on its head so that they would get well more quickly.

When horses were more common than now, people tried to get good luck by finding horseshoes. Probably those who saved them, saved other things, too, and were thrifty, thereby increasing their chances of getting along well in life. However, there seems to be little sense to the belief that the finder must return home at once with the shoe without speaking to anyone. Some even say it must be nailed over the door with three nails driven in with only three blows of a hammer. Of course, the open part must be up so the good luck can't run out.

Did your mother ever tell you those big dragon flies or devil's darning needles down by the swimming hole were likely to sew up your lips, especially if you told falsehoods? They are really perfectly harmless and kill many mosquitoes, flies and other harmful insects. Isn't it strang that some people are afraid of such harmless things?

—Our Dumb Animals.

THE MIDDLE VERSE IN THE BIBLE

By G. Osborn Gregory

"It is better to trust in the Lord than to put confidence in man."—Psalm 118:8.

That is the middle verse of the Bible. There are 15,586 verses in front of it, and 15,586 verses after it. Count them and see! There it stands like a monument half way through the Bible. And all that goes before it, and all that follows after, tells the same truth.

Of course, man can do wonderful things, and make wonderful things. Man can invent wireless and radar and make aeroplanes and atomic bombs and all sorts of thinks like that. Some people are tremendously clever and know a lot—some people have a great deal of power and influence and wealth. And some people are very good and kind. But no man can do what God can do or make what God can make; and no one is anything like as wise and mighty and kind and good as God is.

I once saw a little girl crying very bitterly, and when I asked her why, she said that someone had promised to come and take her somewhere where she very much wanted to go, and she hadn't come. "Well," I said, "perhaps she is ill, or perhaps she has had to go somewhere else. She will come and take you another day." But the little girl would not be comforted; she kept on saying, "But she promised me, she promised me!"

People sometimes break their promises, but God never does. He always keeps his word. If you read your Bible—and I hope that you will—you will find that, although sometimes, when people have trusted in other folk, as Joseph trusted Pharaoh's chief butler, they have been disappointed, whenever people have trusted in God He has never failed them.

So, boys and girls, as you go through life you will find people who will be kind to you and help you, and friends who will be true, but you will find, too, some who will fail you and disappoint you. But if you put your trust in God, he will never fail you. He is strong enough and wise enough and good enough, and loving enough to meet your every need.—Methodist Recorder.

WHICH SHALL IT BE— FOOD OR DRINK?

Ethel Hubler

Editor, The National Voice

There is much talk about methods of "ending hunger". Congressman Voorhis of California told Congress recently that the distillers and brewers are using 225,000 tons of scarce cereals—corn, rice, rye, barley, etc.—per month, which are suitable for feed and food.

The congressman declared that:

> " . . . the 58,000,0000 bushels allocated to liquor and beer production so far this year could have prevented starvation of 45,600,000 persons, a high price to pay for such utterly unnecessary production."

The resolution introduced by Representative Voorhis, to prevent the use of grain for manufacture of liquors so long as the shortage lasts, is known as H. J. Res. 325. All temperance friends should write their congressman to support this measure.

MISSISSIPPI CONFERENCE

VICKSBURG DISTRICT—THIRD ROUND

Gibson Memorial, May 5, 11 a.m. (Quarterly Conference later.)
Crawford Street, May 26, 11 a.m. (Quarterly Conference later.)
Oak Ridge, at Porter's Chapel, May 26, 3 p.m.
Gloster, at Mt. Vernon, May 19, 11 a.m. and 1:30 p.m.
Natchez, May 12, 7:30 p.m.
Woodville at Percy Creek, May 12, 11 a.m. and 1:30 p.m.
Fayette, May 19, 7:30 p.m.
Centreville at Macedonia, June 2, 11 a.m. and 1:30 p.m.
Washington at Mars Hill, June 2, 3:30 pm.
Hermanville at Rocky Springs, June 9, 11 a.m. and 1:30 p.m.
Port Gibson, June 9, 5 p.m.
Satartia at Wesley Chapel, June 16, 11 a.m. and 1:30 p.m.
Rolling Fork and Cary at Cary, June 16, 7:30 p.m.
Louise and Holly Bluff at Louise, June 23, 11 a.m. and 1:30 p.m.
Mayersville at Valley Park, June 23, 3:30 and 7:30 p.m.
Edwards at Reeves Chapel, June 30, 11 a.m. and 1:30 p.m.
Lorman at Blue Hill, July 14, 11 a.m. and 1:30 p.m.
Roxie at Greendale, July 14, 3 pm.
Eden at Fletcher's Chapel, July 21, 11 a.m. and 1:30 p.m.
Anguilla at Anguilla, July 21, 3:30 p.m. and 7:30 p.m.
Silver City at Good Hope, July 26, 11 a.m. and 2 p.m.
Yazoo City, July 28, 11 a.m.

DISTRICT CONFERENCE at Natchez, June 2

Please have your delegates elected and send names to me as soon as possible.

O. S. LEWIS, D. S.

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When writing mention New Orleans Christian Advocate

WILLIAM W. DAVIS

On Sunday night, April 28th, 10 o'clock, Mr. William W. Davis, a steward of the Roxie Methodist Church for 25 years, fell asleep in the love of Christ.

I have been on the charge now four years and even though Mr. Davis had been sick for this period, he seldom failed to be in his place at the worship hours. He was faithful to every trust placed in his hands and was one of the most spiritual men I have ever known.

He was 57 years of age, was married 27 years to Miss Thelma Harldridge, and God blessed this union with four fine boys, who, with their mother, are yet faithful to God's work.

There is one thing that was unusual in the life of this good man. In all the time I was his pastor I never heard white or black man say one word against him, and I never heard him utter one word against any person.

He was a World War I veteran and passed away at the government hospital at Gulfport, Miss.

The funeral was held in the Roxie Methodist Church, and we laid his body to rest in the Roxie cemetery with Masonic honors at the grave.

We have lost a worker, a friend, and companion from this little church, but thanks be unto God, his life lingers as a force to make each of us more considerate, sincere, and serviceable for the expansion of God's kingdom.

The services were held by his pastor, with simplicity, as was his life simple, not desiring to make any show but above all to please God.

R. E. ALSWORTH, Pastor.

IN MEMORY OF MRS. JESSIE F. H. MURPHY

In memory of Mrs. Jessie Fulton Hammet Murphy, who, under the dispensation of Divine Providence, was permitted to live, love and labor for the Master for four score and one years. After a period of severe illness she passed to her heavenly home, from the home of her daughter, Mrs. Thomas M. Mixon, 1614 Blouin avenue, Baton Rouge, La., April 20, 1946.

Being the wife of the late Rev. Henry Charles Murphy, she found ample opportunity to do Christian service in the home, the community, the church and the Woman's Missionary Society. She was a faithful and devout Christian all of her life, having joined the Methodist Episcopal Church, South, in early childhood.

Aunt Jessie, the last aunt of the writer, was a member of one of the well-known pioneer families of Natchitoches parish, Louisiana, being the daughter of the late Robert E. and Dorothy Elizabeth Hammet, lifelong residents of that section of the State. She was the last member of her immediate family to die. A brother. Jeff Hammett, of Shreveport, passed to his reward a few weeks ago.

The remains were taken from Baton Rouge to Davis Springs cemetery, near Campti, La., Monday, April 22, 1946, where interment was made by the side of her deceased husband. On Easter Sunday afternoon a short service was held in the undertaking establishment of Rabenhorst in Baton Rouge. The service at the grave was conducted by Rev. Sam Holladay, pastor of Coushatta Methodist Church, assisted by Rev. J. Hodge Alves, rector of St. James Episcopal Church, Alexandria, La.

Mrs. Murphy leaves one son, Thomas Wesley Murphy, Denham Springs, La.; three daughters, Mrs. Rollo C. Jarreau of Alexandria, La.; Mrs. W. F. Franklin of Lake Charles, and Mrs. Thomas M. Mixon of Baton Rouge, La. Her grandsons are Wesley, Jr., Ralph, Hammett, Hugh, and Calvin Murphy of Baton Rouge, Thomas M. Mixon, Jr., also of Baton Rouge, Joe Spaulding of Lake Charles, and a granddaugter, Mrs. "Sonny" Eisen of Houston, Tex. There are also two great-grandsons and five great-granddaughters.

We sympathize with her loved ones and sorrow with them, but not as those who have no hope. "In My Father's House are many mansions, I go to prepare a place for you, if it were not so I would have told you."

REV. RALEIGH V. FULTON.

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IN MEMORIAM

Rev. Anthony Palmisano was called to his eternal reward on October 14, 1945. Born in Ustica, Italy, June 26, 1857, he came to America when he was twelve years old. In 1880 he was married to Miss Marguerite Maggiore, who died December 22, 1931. To them were born six sons. One son, Job, died in 1939.

Bro. Palmisano was converted when he was about thirty years old and immediately began to work among his own people, preaching in homes, in churches, or on the street. Wherever he had an opportunity he would testify and tell his experiences of salvation. He became a leader in Italian Methodism and was faithful to the work all the remaining years of his life.

For many years he was engaged in business, as a grocer, and also as a wholesaler of wood and coal. He worked at his business during the day, preaching nights and Sundays. Through his efforts thousands have heard the Gospel and many have been brought to Christ and the church. He was the last living charter member of the Italian Methodist Church. The Church of the Redeemer in New Orleans stands as a monument to his efforts. He served this church faithfully for more than fifty years, being its pastor for about ten years. There is a church in Florida, two in Texas and three in California which were organized by his converts. His beautiful Christian spirit was a blessing, and his noble life an inspiration to all who were privileged to associate with him.

He is survived by five sons: Angelo, Anthony, Jr., Salvador, Bartolo and A. B. Palmisano; eleven grandchildren and twelve great-grandchildren.

This tribute to his memory is offered by the members of his church through a committee appointed at the last Quarterly Conference.

REV. PHILIP PALLOTTA,
Chairman.
ANGELO PALMISANO
MRS. BARBARA REDMOND,
MRS. GEORGE L. TAYLOR.

COMMITTEE OF ONE HUNDRED MEETS

Unanimously Oppose Licensing Vices for Revenue

The Committee of One Hundred of the Louisiana Moral and Civic Foundation met in the Emmanuel Baptist Church, Alexandria, La., April 30, 1946. This was the annual meeting which hears the year's report and plans the program of the organization. This past year's report showed increased interest over the state and the largest budget in the history of the movement. The meeting had the best attendance of laymen with the widest representation of any of its meetings heretofore.

Dr. Edgar Godbold, the state president, opened the meeting with the statement that above all other things, the Louisiana Moral and Civic Foundation is a religious movement by the people, to deal with spiritual, moral and civic problems.

The different denominations present went on record through their representatives as requesting every woman in their local churches to become an informed, qualified voter.

The following resolution was adopted unanimously:

Whereas, the eternal value of the human soul is vastly more important than money, therefore, the Louisiana Moral and Civic Foundation stands for the present state laws against gambling and for the State Constitution without any compromise or change in the way of licensing any vice for revenue.

Dr. Edgar Godbold was re-elected president; Dr. A. M. Freeman, vice-president, and Mr. J. H. Cain, treasurer. The following were re-elected as members of the executive committee: Mrs. R. E. Smith, Rev. J. D. Grey, Judge E. L. Walker, Rev. M. M. Snyder and Mr. L. Vincent. The following men were elected as new members on the committee: Dr. John Melton, pastor of First Presbyterian Church, Baton Rouge, La., and Dr. Frank Staggs, teacher of New Testament in Baptist Bible Institute, New Orleans.

The high light of the meeting was a report of the state director, Rev. A. C. Lawton, who has just returned from a Council of Alcohol in Chicago, where he was instructor. Rev. Lawton will be sent by the committee to the School of Alcohol, Yale University, and has been asked to give lectures in Canada in the fall.

THE EXECUTIVE COMMITTEE,
L. M. and C. F.

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SECOND-ALDERSGATE CHARGE REPORTING

Now that the shy and backward brethren like my friends, Jolly Harper, Bob Crichlow, W. D. Milton, "Reg" Hardy, and a few others have all had their blurbs and build-ups published, I will bring to an eagerly awaiting public, including, I hope, a few district superintendents, my own impression of what is being accomplished on my appointment.

Second Church and Aldersgate are for the present one appointment, and these two congregations, along with the small but loyal groups down the river at Pointe a la Hache make up the Second-Aldersgate charge, a heart-warming combination for any pastor to serve.

We have exceeded our quota for the year in accessions at Second Church. On Easter Sunday we received into the membership a pastor's class of 17, the largest in 22 years, and they certainly looked nice all dressed in white, marching down the aisle. We had splendid attendances every night of Holy Week, including 175 in the congregation on Holy Thursday night. From Palm Sunday through Easter the good folk of the church laid $531 upon the offering plates and altar in true sacrificial manner. We have a unit of Methodist men alive and flourishing and meeting monthly in a program of devotion, outstanding talks, singing and a banquet. The Sunday school (I believe some new name has been given to this endeavor now) is averaging over 100, with an enrollment of just under 150, the highest in 20 years. We have $6,000 in a building renovation fund, and will soon move forward with this project. We have two vested choirs, two youth groups meeting weekly, a consecrated woman's society, and a net increase of 45 in our membership so far this year.

The pastor has participated in Home Mission work. For two years we preached twice and three times monthly at a mission station in the Higgins Industry's housing center. Then over a like period we helped organize an interdenominational community church at Belle Chasse. We dedicated on Easter Sunday a lovely chapel-church, complete with altar, pews, stained glass windows, steeple and bell, built under the leadership of Mr. and Mrs. O. E. Hodge, who are known around over the Conference as outstanding lay-people and consecrated Christians. This church is served on succeeding Sundays by a Methodist, a Presbyterian, an Episcopalian, and a Christian minister, and the dedicatory service was participated in by brethren from each of these communions. This is a venture in Christian brotherhood, who can deny?

We have just assumed the duties at Aldersgate and are reaping where Bob Crichlow and Alvin Smith have sown most bountifully. We only lack five of having our accession quota for the year, although we are yet to activate the visitation program. No finer, more loyal, more sincere people exist anywhere than the good folk of Aldersgate Church, "the church with the warm heart and the helping hand."

On a first Sunday monthly we preach at 8:30 at Second Church then teach the men's class at 9:45. At 11:00 we preach at Aldersgate. At 3:00 p.m. we are 47 miles down the river at Pointe a la Hache, then back for a 7 o'clock service at Second. All of these are Communion services. Any circuit preacher who wants a soft city station work please take note.

I neither intend to hide my lamp under a bushel nor to be a city set on a hill, but am thankful to the Lord for a field of endeavor where I may wear out, but certainly never rust out. I wish that young men in our churches would catch the vision of the rewarding experience that can be theirs from representing what Walter Harris calls the greatest house in the world, the House of God. I recently took a tour around through the State and in just about every town there is the Methodist Church, branches of the Kingdom. What other enterprise can you give your life and effort to that is spread and scattered, yet organized and integrated, which is destined to go from victory to victory, and against which the gates of hell shall not prevail?

ADDISON L. SMITH, Pastor.

YET FORWARD

(Continued from page 13)

greater spritual victories are within our reach.

Youth claim Christ when he is convincingly and compellingly presented. Bewildered and distraught adults inquire earnestly and accept readily the power of God in their lives. In every kind of community and in every kind of life God is coming alive! Pitiful spiritual vagabonds in every hamlet and city must and can be reached by our ever-widening concern and an ever-improving strategy of evangelism.

Only new men, given wisdom and power from on high, may hope to surmount the perils of this new age.

The Church at Work

The church at work—that is what we see as we look at Methodism today. W are becoming more courageous in our cl for Christ.

There is music in our souls as we co tinue crusading. God is making us incre ingly aware that so long as we crus for men, women, and youth we are crusad for Christ.

"Yet forward!" Comes the comm from on high!

(Milwaukee, Wis.)

There is a vast difference between o mindedness and empty-mindedness.—Ex.

The devil has no great interest in destr ing the church; he would rather run it—Ex.

A church should be a power-house where sluggish spirits can be recharged and reanimated.—Samuel A. Eliot.

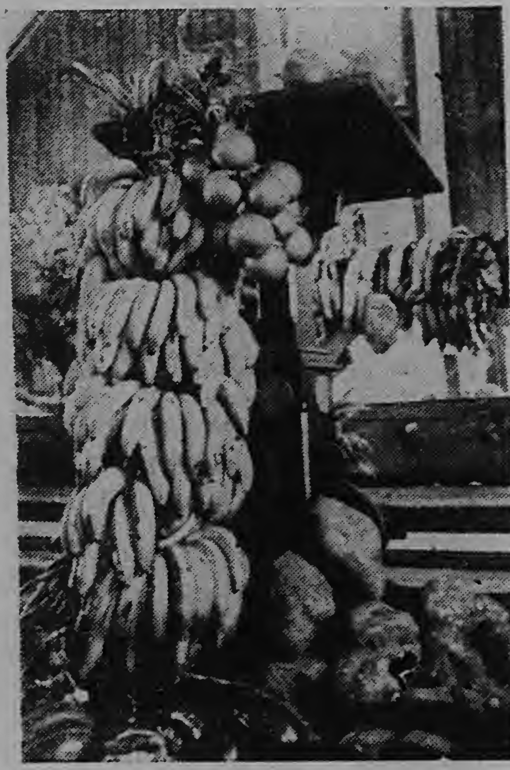
If we would understand the universe through and through, what a small and meager universe it would have to be!—Unknown.

If religion is to be a function by which either God's cause or man's cause is really to be advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much.—William James.

"Rastus, I see your mule has 'U. S.' branded on his hindquarters. Was he in the army"

"No, boss, dat 'U. S. don't stand for 'Uncle Sam; it means 'Unsafe.' "—Christian Observer.

THE LORD'S PIG



Mike thought he was a tither. He gave the Lord a tenth, but what was left, not the first fruits of his land. He crammed all his corn into nine bags so the "tenth" would not be necessary. He had ten pigs. One died. "That was the Lord's pig," he announced.

Then Mike was actually converted. His Bible began to mean a way of life. He realized what stewardship means. His house burned, his crop failed, but a new way was opened and today he prospers, bringing his first fruits to the Lord.

"If the Lord wants me, I'll go anywhere; I'll do anything for Him," Mike declares earnestly.

Mike's faith is often tested. Once his American boss asked him to work on Sunday. He refused. His boss insisted, to which Mike replied: "Would you face the good Lord on Judgment Day and say, 'It is my fault, I made Mike work?' " The next day Mike was fired. "I have wife and eight children," he said, "but the good Lord take care of me. In a few days the boss hire me back. He not boss me one minute. He tell the other men, 'Mike good fellow, but he not work on Sunday.' "

A heavy hail storm swept through the valley last June and wiped out much of Mike's fruit and garden crops. His neat little four-room house was damaged, too.

"The family cried, but I told them to shut up," asserted Mike, who felt his trials to be less noisome than those of Job, who survived. Mike replanted some of the crops, made more garden. Later in the summer, when Pastor Hilliard visited him, he filled the minister's car with onions, beans, cucumbers until told to stop.

"The hail ruined my tomatoes and I plant cucumbers," he explained. "Now I make more money from cucumbers than from tomatoes! The Lord has blessed me. Now I have money to repair my house!"

World Service is your stewardship. It goes where you are unable to be, performing the Christian tasks you would like to do if you could.

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Faith, or trust, has three legitimate objects—God, oneself, and others. As an organ of the complete life, an instrument for binding spirits together in a true society, it requires all three objects. The present crumbling of society is self-evidently due to a lack of trust.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for this resource of prayer ever available for me, this ever open door into a larger world. Help me so to mingle work and prayer that they shall become one thing. Help me so continually to renew my fellowship with Thee that Thou shalt be my bond of fellowship with all others whom I meet. So, through the busy hours of every day, as in the freshness of the morning and the peace of evening, may I indeed be still with Thee. Amen.

No. 21.
EW ORLEANS 12, LA.
[illegible], MAY 23, 1946.

One Day at a Time

By Annie Johnson Flint

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long.
And the heart is not brave, and the soul is not strong,
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh his answer, so clear and so sweet:
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Baptist Examiner

WALLET OF THE WEEK

JAPANESE CHRISTIANS, living in the New York City area, are reported to be engaged in raising a sum of five thousand dollars which will be forwarded to the American Bible Society. It is to be their share in the Bible Society campaign to raise six hundred thousand dollars to be used in providing Scriptures for Japan. The Society has received requests from Japan for one hundred thousand Bibles and two and one-half million Testaments in Japanese and the cost of producing and distributing that number will necessarily be very great.

* *

WOMEN'S COMMITTEE TO OPPOSE CONSCRIPTION has sent out an account regarding a petition of the "Union of Prostitutes and Professional entertainers" to the U. S. Provost Marshal at Tientsin, China. The petition reveals a situation which should shock the moral sense of every American. It shows the Army recognition of prostitution as a feature of entertainment for American enlisted men, and the sordid price-fixing can only leave in the minds of decent Chinese a recollection of the mercenary practice in use by Chinese hotels under American regulations, a practice which brutalizes lust at its worst. The account is credited to the Washington **Times Herald** of May 6. We say: "End the draft!"

* *

SMITH BROTHERS COUGH DROPS came into the news recently through the activities of Mr. William Smith II, president of the corporation, as the leader of the New York Laymen's Committee of the Presbyterian Church. Mr. Smith, as head of the laymen's committee, is helping to promote the raising of twenty-seven million dollars with which to assist in the European Restoration movement to restore Christian agencies; to rebuild missions, schools, churches and hospitals in the Far East; and to establish new churches and Sunday schools in war-created communities in the United States.

* *

THE ANNUAL UNIFORM CRIME REPORT, released by the Federal Bureau of Investigation, shows crime record of Boston as follows: One killed, not by accident every seventeen days; one person robbed every thirty-two hours; one person seriously assaulted every two days; one home or business establishment broken into every seven hours and twelve minutes; property worth fifty dollars or more stolen every four and one-half hours; and an automobile stolen every three and one-third hours. If that is indicative of the urban criminal record of America it is certainly bad enough.

* *

PROTESTANT CHURCHES in the United States are said to number two hundred and twelve thousand three hundred and thirty-six. This means that there is a church for practically every fourteen square miles in continental United States, and that a uniform distribution would place a church within three miles of every person. The architecture of these churches varies from the Sir Christopher Wren spires in New England, and the elaborate cathedrals in the great cities, to the modest rural chapels scattered over the countryside.

A TIDAL WAVE OF STARVATION is the graphic phrase which has been used to describe the plight of something like five hundred million people of the world. These destitute and hungry people are mainly in Europe, where war's desolation lies like a blighting shadow upon all, and in Asia, where hordes of people have often gone down to the gates of death in times of famine. Many of the millions will die because they cannot be reached and many others will die because sufficient food will not be forthcoming, but that will not excuse any person from making every sacrifice possible to save the starving.

* *

THE SHOCKING TRANSIENCY of the Universalist ministry, described by a writer in a recent issue of the **Christian Leader**, has been increasingly evident during the past seven years. The analysis of the situation reveals a high percentage of those who have dropped out of the ministerial ranks altogether, a marked increase in the average age of those now active in the ranks, a considerable number of pastorless churches, and the unequal strain of the situation upon rural churches where one out of every four members is listed as "non-resident." It is a situation facing many denominations at the present moment.

* *

NATIONAL METHODIST SCHOLARSHIPS granted to May 1, totaled two hundred and eighty-eight and the total outlay of money was $72,307.85. Scholarship holders were in attendance at seventy-two schools, three of them Negro schools. Thirty-seven states were represented. Those states not included are: Arizona, Connecticut, Idaho, Maine, Nevada, New Hampshire, New Mexico, North Dakota, Rhode Island, Utah, and Wyoming. Participating schools in our territory are Millsaps College and Centenary College of Louisiana.

* *

THE CHINA BIBLE HOUSE plates, according to word received by the American Bible Society, were hidden during the war years and so escaped looting. As soon as paper is available the production of Scriptures can begin. Meantime the Bible Society is printing an initial issue of one hundred thousand Bibles and two hundred thousand Testaments to meet the need until the resumption of printing in China may supply the need. The preservation of the plates indicates a devotion to the Scriptures which is worthy of note.

* *

DR. JOHN R. MOTT, missioner of World Christianity for the past fifty years, is a Methodist layman. As an ambassador of Christian faith and good will, he crossed the Atlantic Ocean by steamship one hundred times and has spoken in many lands and to people of many tongues. Recently, at the age of eighty-three years, he flew the Atlantic on his one hundred and first trip to visit church leaders in England, Norway, Denmark, Sweden, Russia, Germany, and Holland. This remarkable record is a tribute to the devotion of Dr. Mott and to the progress in the development of transportation facilities also. A great Christian statesman of our day lives up to the travel tradition left by Wesley and Asbury.

New Orleans

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EDITORIAL

LET RELIGION BE RELIGION INDEED

"Irresponsible pessimism" is not always the result of a bilious temperament. It may be a reaction following a shallow optimism, which in turn may be due to a lack of information, or to such limited information as to cause one to misinterpret the facts in their total relation. There can be no doubt that the Nazi war lords were surprisingly well-informed as to the techniques of modern warfare, but now the most stubborn Nazi must be convinced that there were many factors which they failed to appraise at face value. It was that which helped to turn the balance against them, despite their vast superiority in the techniques of war.

For a different type of misinterpretation, we have the case of Herbert Spencer, who was so convinced as to the redemptive power of scientific knowledge as to say that within a short time the world would have grown so much better that poverty, crime, sin, war, disease—the ills which afflict the human race—would disappear. That was less than fifty years ago, and no one needs to be told that Spencer was the victim of a foolish optimism. But Spencer and the German leaders are by no means solitary pretenders. The Church is a sharer in a reaction against itself because of its partial interpretation emphasis. A distinguished American editor said recently that we have tried to evolve a perfect world by a humanistic program which left God out of account. Because of that, Christian leadership has suffered. No program of social behavior is adequate for the task of restoring a world reduced to shambles. Only the gospel of the love of God can redeem social and ethical codes from the doom of drudgery and defeat.

The Church is not wholly to blame for the moral and social debacle which grips every land, but, as the custodian of the truth which undergirds the moral and social standards of the world's civilization, it cannot and probably should not escape a measure of blame. In recent years it has insisted upon a religion practically related to people. But has it been as faithful in preaching a religion inspirationally powered by the love of God? We have insisted upon a just and durable peace for the war-weary world, and we have done well. But one wonders sometimes whether our blueprints may not have been occupied with the mechanics for implementing peace rather than with the love of God as the inspiration to peace. Or, by dabbling with the near and transient, may we not have unwittingly substituted a synthetic simulation for the jewel itself?

Like Hitler and Spencer, we may come in the end to realize that our thoughts and our plans may not bulk so large in the confidence and wisdom of God as they do with ourselves. One of the surprises which we had on a plane trip in the daytime was that the towns along our course looked like groups of beehives in an orchard. We wonder whether, from the perspective of perfect understanding and perfect love, this may not be taken to symbolize God's view of our plans? Surely the power and the timing to which the world has moved since creation is in God.

CONFERENCE ON CHURCH SCHOOL MEMBERSHIP

The Conference on Church School Membership, Division of the Local Church, held in Chicago last week was, as we believe, one of the most original and constructive that it has been our privilege to attend. We do not mean to disparage others in any particular, but we do feel that this was one of the freest and frankest exchanges of thought on the questions under consideration that we have had part in. In the very nature of the case, the blueprinting of the objectives and the plans had to be done in the executive offices of the Division of the Local Church, but here they were laid before a promiscuous group for criticism and suggestion as to changes and how best to implement the plans for securing the objectives outlined by the General Conference.

Bishop Paul Kern presided the first day and Bishop Ralph Magee the second day. The board representatives, like the others, came to grips with the problem as to how best to keep details at a minimum in order not to lay upon the pastors an unnecessary burden, and yet achieve the aims which all felt necessary if the Church School is to serve effectively the ends for which it exists, and promote and maintain the work of the Church as a major agency of its program. Bishop Magee spoke for the pastors when he said that in our efforts to get results we must not pile things on the pastor at a rate which will make him more a director of education than the pastor of his flock. He paid tribute to the fidelity and the versatility of the pastor by the simile describing him as the bottleneck through which all the programs of the Church are co-ordinated—fanned out to the people.

Dr. Schisler and his staff presented the whole matter in a way which showed the complete mastery of all details and a painstaking regard for every phase and interest committed to their care in the continuing effort of the Crusade for increasing our Church School ministry from an expanded enrollment to the full incorporation of those enlisted into the life and activity of the Church. Incomplete reports are very encouraging, but their very incompleteness indicates a need for an increased emphasis upon every detail of the program that the impact may be felt even in the remotest corners of the Church. We must not fail in this aspect of the Crusade, for it gathers into its folds every other interest of the Movement.

MAYOR MORRISON AND THE MINISTERS

According to reports appearing in the New Orleans press, Mayor Morrison is particularly grieved by the charge of the ministers that he had "betrayed" those whose enthusiastic support had been largely responsible for his election to the office of Mayor. The reference is, of course, to the Mayor's stand on the gambling issue. We have not seen the text of the resolution or action taken by the ministers, and we speak only of the press reports that he was "irked" by the charge that he had "betrayed" those who are against the vice of gambling and associate evils.

As we see it, the Mayor does not make an impressive case for himself by the reference to his legislative record. His legislative record is one thing and his pre-election attitude is another. We heard him speak, and we do not recall one single reference to his legislative record or of his favoring gambling. To have done so would have meant certain defeat. He accepted the support of the moral forces of the city on a platform of giving a clean and wholesome administration. The plea based upon his legislative record is in poor grace at this stage of events. Why does he imagine that the ministers and the civic-minded men and women are protesting his action, unless it is that they were misled?

As for his being "irked" on account of the criticism which has been leveled at him, that is unimportant. What does matter is that he keep in mind the obligation which he owes to those who helped him to victory on an unequivocal platform. They had an unselfish interest in bringing to an end what he now knows to have been an era of corruption and shame. He has a moral obligation which he cannot escape by pointing to his legislative record. In his inaugural address, he was quoted as asking his supporters "to expect no miracles". After the impasse which he has created by his stand on gambling, it will not be necessary for him to repeat that plea to right-thinking men and women.

Let us quote for the Mayor's benefit the words of an outstanding Christian leader: "No one ever got lost on a straight road". As we see the whole matter, it is up to you, Mr. Mayor, and no "Jack-in-the-box" referendum is an answer.

IDEALISM

There is a tendency to consider idealism and reality as antonyms. Right-thinking people want to be honest with themselves in order that they may be honest with their fellowman. Is this realism or idealism? We want to improve our social imagination in order to improve the general welfare. We want to see beyond our own little circle, to integrate our spheres of home and livelihood, and to identify ourselves not only with events around us but with eternity. Are these ideals or should they be realities?

B. P. Brooks

Things that seem idealistic to some of us today may be very real to those who come after us. To many the term "idealist" has been used as an epithet. It often bears a connotation meant to be the opposite of "practical"—or real. When we want to condemn a man, when we want to ridicule him, we call him an idealist. But time has a way of confusing the earthly-wise. Twenty-five years ago, we opposed the League of Nations, condemning it as idealistic rather than practical. We attacked its advocates and charged that their idealism would hurl us into another world war. Now we are mourning our dead, nursing our wounded, and setting our shoulders to the task of reconversion. Who were the practical men of a quarter-century ago? They are idealists whom we called impractical. So today, the American people are supporting with determination the United Nations Organization.

When we begin to study the meaning of reality and the subject of our relationship to God and our fellowman, we naturally turn to the philosophy of Jesus. Is He a realist or are His teachings fantastic, impractical? He said:

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

"Blessed are they that mourn, for they shall be comforted.

"Blessed are the meek; they which hunger and thirst after righteousness; the merciful." Which of these precepts is not practical?

How can we dwell in reality? How can we have personal, national and international security? Did Jesus give us the answers?

"Consider the lilies of the field, how they grow; they toil not; neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For your Heavenly Father knoweth that ye have need of these things. But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you."

In seeking first the Kingdom of God—in accepting the Fatherhood of God and the Brotherhood of Man—there is reality. There is eternal security.

It is for each individual to say how practical is the

Christ Way of Life. In making our decision, however, it is well to remember that Mussolini, Hitler, and Hirohito denied the Fatherhood of God and the Brotherhood of Man. Each claimed to represent the master race. Each brought his nation to destruction. Since a nation is the composite of the thinking of its citizens, it is up to the American people to build our houses on the rock of faith in the Fatherhood of God and the Brotherhood of Man. If we do this, our nation will never fail.

B. P. B.

I GAVE THEM CHRIST

Charles O. Ransford

The Methodist Church has had one of the largest ingatherings of new members in a given time the church has known. Easter Sunday was another Day of Pentecost.

Small and large churches, rural and urban parishes throughout the nation having had new visions and caught new inspirations, with fervent zeal went forth seeking nonchurchgoing folk, the indifferent, and the unsaved and persuaded many souls to seek Christ's way of salvation.

It is too early in the campaign to give even an approximation of the number of new members received. The results by district and conferences where we have been able to get reports are most encouraging.

Some small towns by personal appeal have had amazing results. It would seem many persons were waiting by the healing waters for someone to speak the word of salvation and extend the hand of God's grace. Large towns have been amazed by the general awakening of the people.

Cities in the uttermost parts have felt the revival power. One Middle West city with thirty-nine charges had only one small church that did not receive new members. With 2160 new members received on the Easter Sabbath and the Sabbaths immediately preceding they almost equalled the first days of the Jerusalem Pentecost.

Every District and every conference in American Methodism shared in the reception of new members. The New England Conferences began the evangelistic campaign in the depths of winter. The weather was extremely cold. The snows were heavy and the roads were in part impassable. When all reports were in more than ten thousand new members had been received.

The new methods of personal evangelism and the zeal of the personal workers had never been known in their churches. The response was marvelous. The secular press in many cities gave full reports of the spiritual powers manifested among the workers and churches.

The middle west, the south and southwest, northwestern states and the Pacific Coast churches united in the new evangelism and reported many new members received.

With a goal of one million new members by January 1, 1947, it is probable an excess of sixty per cent of that number has already been received. Some districts and Conferences have already reported seventy-five per cent of the goal achieved. A few districts have reported one hundred per cent of the goal already enrolled as new members.

Our bishops, our connectional board members, and all the workers in the Crusade for Christ have agreed on Pentecost Sunday, June 9th, as the Sabbath for another ingathering of new members. The entire force of the Methodist Church, both clerical and lay, inspired by their large success, is being mobilized for the continuance of the good work.

District superintendents have already organized their workers to visit the fields delinquent in reports, that no charge and not one church should fail in this evangelistic service.

We all must say, "To God be praise for the gift of the Holy Spirit in this Pentecostal revival." The Methodist Church has very evidently been led by divine powers and gifts. The long desired and long prayed for revival which all souls have sought following the World War came in answer to the almost universal prayers of a united Church.

God is with His Church. He has never failed His people when they willingly offered themselves as He marshalled His host for new spiritual conquests. We must not fail God in the nurture of these newborn converts of His kingdom.

There has been much Bible study in the days of preparation for this spiritual refreshing from the presence of the Lord. We must continue our Bible study and prayers.

MISS NELLIE MAE GUNN

Miss Nellie Mae Gunn, daughter of Dr. and Mrs. E. C. Gunn, has several engagements to sing during the month of June. She will be on the program of the Pastors' School at Shreveport, June 12, and will sing in the church at Cleveland, Miss., June 23. During the last week of June she is to give a concert under the direction of the Woman's Club in Magnolia, Miss.

We all would be much helped should we review the days of Pentecostal powers recorded in the Acts. Not every soul, though great was the power and many the blessings, came into the fullness of the blessings of the gospel of Christ.

The persecuted disciples, fleeing to Samaria, awakened many in the villages and cities. "Miracles were wrought among the people and there was great joy in the city." Not all had received the Holy Spirit. Peter and John, knowing the need among the people, went down from Jerusalem and preached to the people and prayed for them that they might receive the Holy Spirit.

Philip found the seeking Ethiopian and led him into the light. Paul later found twelve men in Ephesus, who knew not whether there was any Holy Spirit. He prayed for them and laid his hands upon them and they received the Holy Spirit.

Paul, accompanied by Barnabas and later Silas, following the first missionary journey, visited the churches they had established to examine their converts and strengthen them. Where there was need among the laymen in these new organizations he ordained deacons and elders as their teachers and leaders.

John Wesley, the zealous evangelist, could not be content with unsatisfactory religious experience. He persistently and fervently sought God until his own heart was strangely warmed. In every community where he had converts he organized classes and regularly returned to examine the people to see whether or not they had kept the faith and were making progress in the Christian graces, intelligence and service.

The Methodist Church has a pattern in the lives and labors of the apostles. We have had instructions and a formulated plan from John Wesley in teaching and training the converts. The Methodist Church, as we have followed John Wesley and the apostles, has been built on a sure foundation.

Converts in the Methodist Church unite with the church fellowships as "seeking to be saved from their sins." Church fellowship is more than baptism Salvation is more than enrollment of one's name in a church. The Methodists have always taught and insisted that every soul received into church fellowship should go on in the way of salvation and "grow into the likeness of Christ, being fruitful in every good work and increasing in the knowledge of God."

In a great crisis in Wesley's ministry, when there was much opposition from the Established Church authorities and he was forced to turn to the open fields for an audience, he met many evil conditions. His faith never wavered. His zeal never slackened. He was very much distressed. God had called him. He felt the world was his parish. All the people were subjects of his mission.

In his clear thinking and fervent zeal he said, "I gave them Christ." Christ the hope of the world was the only salvation for men. Most zealously he preached from early morning until candle light. He preached everywhere in the fields and by the coal mines. The tears of the penitent miners washed the black soot from their faces. God's power was upon the preacher and the people. "There is none other name under heaven given among men, whereby we must be saved." Paul confronted and opposed by certain immoral persons in the church in Corinth, said, "We preach Christ crucified."

Bible students and students of Methodism know Paul and John Wesley preached an effectual gospel. The apostolic church grew and was made strong by the clear gospel preaching of Paul.

The Methodist Church has become mighty and world-wide by the clear and strong gospel preaching of Wesley and the ministers the church has raised up.

In the present Pentecostal manifestations of power with tens of thousands of new members added to the churches we must confirm their faith and strengthen them in holy living and good works as we continue in all our preaching "to give Christ to the people."

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

We are grateful to Miss Naomi Banks of Chatham, La., for her expression of appreciation of **The Advocate.** The loyalty of our friends makes our task easier.

Mrs. M. T. Jackson, who has been spendign the past year in New Orleans, has returned to her home in Moss Point, Miss., and reports her health is greatly improved.

Mrs. H. W. Rickey had the pleasure of spending Mother's Day with her son, Rev. H. A. Rickey, in Bogalusa, and hearing him preach. Mrs. Rickey found the people very cordial and enjoyed worshipping with them.

Mrs. Wils P. Johns, Woodville, Miss., in renewing her subscription to the Advocate, places us in her debt by the assurance of her increasing interest in its message. We are glad to be assured that such is the case.

Rev. Guy Ray is enjoying his work on the Sherman, Miss., charge. A new church at Belden is nearing completion and plans are being made to build a church at Chesterville. Revivals will be held and it is expected that this will be a good year for the whole charge.

Friends of Rev. Joe Brown Love, one time representative of the Wesley Foundation, Baton Rouge, La., will be interested to know that he is leaving the University of Illinois to accept an assignment as head of the Wesley Foundation work at Peabody and other institutions in Nashville, Tenn.

An excerpt from an East End, Meridian, bulletin says: "A good Methodist needs to be informed about the things his fellow Methodists are undertaking for the kingdom over the Church. It is small wonder that many times our interest lags on great kingdom enterprises when we think how uninformed we sometimes are. The **New Orleans Christian Advocate** is about the only way to keep up with what Mississippi Methodism is doing and at the same time get the challenge of the entire church-wide program."

BRANDON, MISS., CHARGE

I am in much better health than last year, when I had a rather difficult time following an operation. Brandon has plenty of work for a full-time station, but four rural churches in addition give me really more to see after than I can well do. The people are gracious and understanding and with their cooperation I am able to make some headway. Attendance upon all services of the churches has improved over last year. There has been marked improvement at this church in its finances, due to the every-member campaign and financial plan outlined in the Discipline put into effect for the first time in its history. The revival season opens for us with a meeting at Puckett the first week in June and from then until August it will be out of one meeting into another. We are expecting great things of the Lord and are sure we will not be disappointed.

F. L. APPLEWHITE, Pastor.

LAKE CHARLES DISTRICT CONFERENCE

A telegram from Dr. Guy M. Hicks announces the Lake Charles district conference for May 31, a one-day conference at Raymond, La. Rev. C. B. Krumnow is the pastor-host.

CHOIR DIRECTOR AND BUSINESS MANAGER WANTED

Wanted—Choir Director and Business Manager for Church in Southern city. Full-time position. References required. Address C. D., care New Orleans Christian Advocate, New Orleans 12, La.

FIRST CHURCH, LAUREL, MAKES GREAT STRIDES UNDER DR. KLEISER'S LEADERSHIP

First Church, Laurel, Miss., in a little more than two years since Dr. R. H. Kleiser became pastor, has received nearly 300 members, 97 of them since Conference. That is not the result of the Evangelistic Visitation, but just people who came up and joined at the regular services. The Evangelistic Visitation, to be held the week of May 12, will be followed by a week of evangelistic preaching, with Dr. Ashley Chappell doing the preaching and Dr. Fagin Thompson leading the singing.

All but $3,000 of the $29,000 debt has been paid and it is expected that this balance will be liquidated by mid-summer. The quotas on all the special calls have been met promptly. The Crusade offering of $3,453.35 was paid in full shortly after the amount of the quota was received. So was the asking of $1330 for the new building at Millsaps College. Plans are now being formulated for remodeling and modernizing the old part of the church plant as soon as conditions will permit. All salaries have been increased and there is a very fine spirit in the church with congregations filling the house every Sunday morning.

GOLDEN MEADOW AND LOCKPORT CHURCHES

Dear Dr. Duren:

I wish to take this means of reporting to you the progress of the Golden Meadow and Lockport churches.

At the last Annual Conference I received an appointment located on one side of the state and my father, Rev. R. T. Pickett, was placed on the other side. This country is quite appealing to me. It is unique in many respects. It's like living in France proper. The Protestants are few in number in this locality, but they make up for the scarcity in numbers with a beautiful spirit of co-operation and church loyalty. During the Visitation campaign we received three persons by transfer and one by baptism. Our financial obligations are being met regularly with a splendid spirit of stewardship.

Under the capable leadership of our beloved district superintendent, Dr. W. W. Holmes, who has long been a champion of the cause of righteousness, we plan under God's guidance to change some of the prevailing conditions and advance the cause of Protestantism.

Immediately following the session of our Annual Conference, to be held in Alexandria in November, I plan to report to Dean Hawk of Southern Methodist University. Dean Hawk has advised me that he can in all probability secure a pastorate for me near Dallas, provided I can take the work over the last half of November. The Perkins School of Theology opens for registration January 6, 1947, and I plan to enter at that time.

Praying God's blessings upon you and your staff, I am

ROSS A. PICKETT,
Pastor in Charge.

NORTH MISSISSIPPI CONFERENCE LEADERSHIP SCHOOL

A Leadership School for the North Mississippi Conference will be held June 10-14 at Wood Junior College, Mathiston, Miss., under the auspices of the General Board of

LUZIANNE
COFFEE
100% GOOD

Education. The platform speaker will be Dr. John Branscomb, pastor of the First Methodist Church, Orlando, Fla. Five course will be offered:

"Teachings of Jesus," instructor, Dr. Kenneth W. Clark of Duke University.

"Present Day Evangelist", Dr. John L. Ferguson, pastor, West End Methodist Church, Nashville.

"Enrichment Materials for Workers With Children", Miss Rosemay Roorbach, Editorial Division, Nashville.

"The Methodist Youth Fellowship", Miss Wynness Tate, Wesley Foundation, University of Alabama.

"India," Mrs. H. R. Steele, Nashville, Tenn.

The opening meeting will be on Monday at 6:30 in a fellowship dinner and will close at noon Friday. The dean will be Rev. A. Y. Brown, Lexington, Miss. Room, board and registration will be $10.

BROOKHAVEN DISTRICT

The preachers of the district met recently in the Methodist Church of Brookhaven for a mid-year "check-up" and an evening of inspirational study of the work of the church.

The meeting was opened with devotional by Rev. Van R. Landrum, district superintendent.

The pastors present made their respective reports on those having been received into the church this Conference year and we found that a total of 749 had been received 325 of them on profession of faith. This report compares favorably with the report of the district at the close of the last Annual Conference year when a total of 729 was had for the year, of which number 232 had been on profession of faith. Since the report filed at this time is for the first half of this year and precedes the "Annual Revival Seasons" we have every right to believe that in the end of this year's work we shall go far beyond the work of the past year.

The program of the afternoon session consisted of two speeches: Rev. W. B. Alsworth spoke on the subject "Doing Things at the Right Time" and Rev. J. D. Slay on the subject, "The Importance of Using the Altar". Both of these brethren ably discussed their respective subjects.

Brother Alsworth introduced his message with suggestions as to the value of attending the Annual Conference, at which time the Methodist preacher has the church's program for the year outlined for him. He then spoke of the value of a definite program being set up in the beginning of the Conference year within the local church, looking toward the successful consummation of the program adopted and set by the Annual Conference. In our work, he urged, we should make use of the church's adopted program, the special days, not amending the rules of the church, but following them to the enrichment of the minister's personal life and the life of the church.

Brother Slay in his message emphasized the need that our people have in coming to God and spoke of the great value of the altar service in the heart of man finding its way unto God. Let us emphasize the altar service, he urged, "God approves it and we need it."

The afternoon was well spent. Many remarked that it was one of the best meetings on a district scale that they had attended in a long, long while.

At the present writing Bishop U. V. W. Darlington is conducting a revival at the Centenary Methodist Church here in McComb, where Dr. Joseph A. Smith is the pastor. Rev. Oliver H. Scott, our pastor at Tylertown, is leading the singing. The messages of Bishop Darlington have been directed toward the hearts of his hearers and he has been greeted by appreciative congregations in both the morning and the evening services.

As we enter the second half of the Conference year it is in high expectation that we face the future. God, our Father, has blessed us in the past, but as we shall draw the nearer to him through deeper consecration and as we labor in a more earnest spirit, we shall be blessed more abundantly in the weeks and months ahead. Of this we are confident.

FRANK E. DEMENT, JR.,

SIBLEY, LA., CHARGE MAKING PROGRESS

Dear Bro. Duren:

We are making some progress on the Sibley charge. A few weeks ago we held the first quarterly conference in the new stone church in the Evergreen community. This was a great day at Evergreen. Rev. Louis Hoffpauir, our district superintendent, preached the first sermon in the new church.

We have had a real revival at Sibley church, with Rev. Charles Assaf, evangelist from Jackson, Miss., doing the preaching. Bro. Assaf's soul is on fire for the lost and he is an untiring worker. His great faith in God carries you back to former days when our fathers prayed and believed in God and lived on his promises.

We are happy to report that we are again building on the parsonage at Sibley. We have just about finished what was left unfinished at the outbreak of the war. We have built a back porch, bought a new pump for the well and housed them in, have painted the parsonage, two coats on back and both sides and one coat on the front; have put down a cement walk from front steps to the street; the garden fence has been repaired and, as usual, we have a fine garden.

Now, in a little while, we are to gather up subscriptions to the New Orleans **Christian Advocate**. Will have more good news in a few weeks. We are serving a great and noble people up here. Mrs. Mouser had a long spell of illness, but is improving. We were all made happy a few weeks ago when my son, Rev. Roy E. Mouser, wife and boy were home on a furlough from Fort Sam Houston, Tex., and our other two sons and three daughters and families spent a Sunday with us. It was a glorious day for the Mousers at Sibley.

E. M. MOUSER.

VICKSBURG PASTORS MEET

The pastors of the Vicksburg district came together at the summons of the district superintendent, Rev. O. S. Lewis, at the Crawford Street Methodist church in Vicksburg, May 7, 10 a.m. The ministers showed a great concern for the establishing of new churches in needy places A committee was named for the carrying out of plans to establish churches at the following places: Lintonia, in Yazoo County; Culkin Academy, in Vicksburg; Cranford Oil Wells, between Washington and Roxie; Humble Oil Field, five miles out of Fayette; Dawn Bush's Store, between Vicksburg and Satartia; John Mansfield factory, Natchez; and Red Bone, south of Vicksburg. The committee appointed for this work was T. O. Prewitt, C. C. Clark, Robert Case, M. L. McCormick, and J. B. Holyfield. This group is to report to the district conference, which meets in Natchez at the Jefferson Street Methodist church, in Natchez, June 28.

Another committee was appointed to arrange for a district youth rally this year. This committee was composed of E. E. Samples and Stewart Smith. The committee decided to place the date of the rally on Friday, September 20, at the Fayette Methodist church. Plans are under way to make this a good rally.

A camping committee was also appointed. The members were E. E. Samples, M. K. Miller, and Stewart Smith. Plans for a camp this summer may not mature because it is too late to secure a camping site for the present summer, but plans will be set in motion for a camp next summer, which we hope to make an annual affair. There is need for a permanent camp of our own in the district. One of the goals of the committee is to secure one. The chairman of the committee will welcome suggestions from anyone.

REPORTER.

"BUILDING OLD WASTE PLACES"

The Crusade for Christ in Evangelism is working in my field. I had a defunct Methodist Church in my territory which had been closed for two years, and dropped from the list of appointments for the simple reason that nobody would come to the services. The pastor who preceded me on the work said the last time he was out to the appointment there were only a few if anybody, out to the services. I went and made a survey of the entire community, calling on the members and all those who were not members of any church. The doors were off their hinges, the windows were broken, the doorsteps were rotted out and the church, which had been dedicated to the preaching of the Gospel, "which is the power of God unto salvation", was a good place for the bats and owls to harbor in. I told the people in the community if they would get the cobwebs and dust and dirt out of the church and rehang the doors, put in the broken windows and fix the light back up, get a stove and put it in, clean up in general and fix the doorsteps, I would come out and see what God would help us all working together to do for them. They did all I asked them and more, too. I advertised the service in the county paper and the folks passed word on from person to person that I would preach there the fourth Sunday in April at night. Realizing that services had been discontinued for two years because no one would come to the services, I did not just know what the results of the first preaching would be. To our surprise there were about 175 people at the first service. We had in the choir about twenty-five, and my, how they did sing. I was there at the appointed hour and we had a great service. I am going back the third Sunday in May and will hold a revival meeting in August. We will organize a Sunday School in the near future. They are going to put electric lights in the church and are planning to buy an organ or piano. I am expecting God to do great things for us out there. I say "Forward, march" to all our preachers. God is with us. Amen.

R. A. THORNTON, Pastor,

PERSONAL NOTES AND INCIDENTS

Rev. T. E. Gregory, pastor at Macon, Miss., reports that his work in that prairie center is going well and he says that he is enjoying the people of his charge.

Our hats are off to Rev. R. T. Hollingsworth for a list of 43 subscriptions from Pontotoc, Miss., where he is doing a magnificent work in all lines.

Mrs. R. E. McInturff, our long-time friend from McComb, Miss., has our thanks for a good word regarding her appreciation of the Advocate, which she says she could not do without.

Rev. T. B. Thrower, pastor at Kosciusko, Miss., reports 40 subscriptions in **The Advocate** campaign and that he anticipated increasing it to 60 by the time of the district conference.

Mrs. H. N. Brown, well-known throughout Louisiana, is enjoying her Methodist associations in Atlanta, and also the glorious dogwood gown in which the city of Atlanta is robed in the springtime.

Mrs. Norman Boone reports that her husband, Chaplain Norman Boone, is now on terminal leave from the Navy and expects to take work in the Mississippi Conference as soon as an assignment is available.

The address for Rev. R. L. Walton was inadvertently left out of the notices carried last week. It is Moss Point, Miss. Any one wishing to contact him may reach him at that address. He will be available until July 1.

Rev. Bob Poole has been released from his pastorate in the Little Rock Conference at his own request and will organize and direct a church builders' and finance service. His new address is 3322 Robin Road, Louisville 4, Ky.

Dr. Charles Clayton Morrison, Editor of **Christian Century,** will be the baccalaureate speaker at the commencement of Gammon Theological Seminary, Atlanta, on May 22, 1946, according to the program received at the Advocate office.

Lafayette S. Gaddy, having recently returned from the Army after two years of service in Europe, is available for work in the Mississippi Conference or any of the neighboring conferences. He may be addressed in care of Rev. W. N. Purvis, Edwards, Miss.

At the second Assembly of the Woman's Society of Christian Service, held in Columbus, Ohio, recently, the women registered their deep concern for the starving multitudes of the world by an offering which amounted to $3,309.07. Two hundred and fifty dollars of the amount came from the Wesleyan Service Guild.

Rev. G. H. Corry, who has been serving the Oak Ridge, La., charge, in the Monroe district, has been changed to the Eros charge in the Ruston district. His new address will be Ruston, La., Rt. 4. By the change Bro. Corry will be able to send his sons to Louisiana Polytechnic Institute. Bro. Corry reports progress in his work at Oak Ridge where the people were gracious to him in every way. Notably among those who remembered the parsonage family was the W. S. C. S., by whom a sterling silver set was presented to the pastor and his family.

NOTICE, MISSISSIPPI CONFERENCE BOARD OF MISSIONS

The Mississippi Conference Board of Missions is called to meet during the Pastors' School at 3 o'clock Tuesday, June 18, at the Tabernacle on the Seashore Methodist Assembly grounds.

B. M. HUNT.

CORINTH DISTRICT CONFERENCE

Dear Dr. Duren:

Enclosed please find a check for twenty-seven dollars and eighty-three cents ($27.83) which represents the total collection taken at the Corinth District Conference to send **The Advocate** to hospitals, etc.

Highlighting the conference was an address by Bishop U. V. W. Darlington on "Mississippi Methodism's Million Dollar Forward Movement" in which he stressed the fact that "The church that has no institutions with which to challenge her people is on the certain road to decay and death".

Other items of interest were these:

1. Twelve new Sunday schools have been organized in the district.
2. An eighteen per cent increase in enrollment in the church schools of the district.
3. Fifty per cent of the budget of the district for all purposes has been paid to date.
4. Rev. R. B. Burks was recommended by the Conference for readmission into the Annual Conference.
5. Rev. Cliff Davis, assistant pastor of New Albany church, was recommended by the Conference for admission on trial into the North Mississippi Conference.

Sincerely,
FELIX SUTPHIN,
Secretary.

THE RUSTON DISTRICT CONFERENCE

Characterized by an acute awareness of the critical issues facing the Church and the State in these days, the Ruston District Conference met in a one-day session in Arcadia on May 14, with the Rev. Louis Hoffpauir, district superintendent, presiding.

The conference took action on a number of important matters. It went on record as opposing the efforts in the present session of the State Legislature to legalize gambling. The conference also passed enthusiastically a motion opposing the taxing of beer for public school purposes. Further action was taken, asserting that this body was in favor of adequate support for public school teachers.

The conference approved the plan to secure a permanent camp site on Caney Lakes near Minden for the Shreveport and Ruston districts, authorizing the district superintendent to appoint a committee of three to serve with a like ocmmittee from the Shreveport district, said committee having the power to act and to take such action as necessary to complete the contract with the government agency concerned.

Mr. C. O. Holland, of Minden, spoke concerning the Laymen's Work, vividly indicating that the churches and church people must provide the centripetal forces necessary for unity in this country and in the world.

Mrs. Glen E. Laskey, of Ruston, president of the Conference organization of the Woman's Society of Christian Service, spoke briefly of her experience at the Women's Conference in Columbus, at which she felt like a world-citizen, and of the necessity of the older members in the church "moving over" to make room for the thousands of new members being received.

Dean R. E. Smith brought the feature address of the day, presenting in his inimitable way the cause of Christian Education in general and the Greater Centenary Movement in particular.

The Rev. Earl B. Emmerich, Conference executive secretary, spoke on the subject, "The Assimilation of New Members," recommending several means whereby the new members received may be definitely related to the church within thirty to sixty days following their reception.

Judge C. A. Barnett, of Ruston, district Lay Leader, in his challenge to the laymen to be alert to their responsibilities in the church, asserted that many a member is not active in the church for the same reason that the little boy fell out of the bed: "I went to sleep too near the place I got in."

Mrs. Woodard presented facts showing definite need for better and enlarged facilities for the care of physically disabled children in Louisiana and asked those present to support the bill with their legislators, calling on them to support the bill which will provide the needed funds.

Included in the adopted report of the Committee on Christian Education was a recommendation to the Louisiana Moral and Civic Foundation that it consult leaders of other denominations on the possibility of introducing a bill in the State Legislature permitting the reading of the Bible in public schools.

The Rev. J. Henry Bowdon, as its dean, spoke of the Pastors' School at Centenary College, June 10-14. The Ruston district Camping program was discussed by Wyatt D. Boddie. Dr. J. G. Snelling spoke of the Memorial Mercy Home-Hospital, basing his appealing message on the meaning of the name of the institution. An encouraging report on the state of Louisiana Methodist Orphanage was given by the superintendent, the Rev. G. B. White. The conference went on record as recommending that the name of the Orphanage be changed to a more suitable one, e.g., "The Methodist Children's Home." Mrs. Otis Welch, of Lisbon, district director of Children's Work, spoke concerning the importance of a vacation school in every church.

Former Chaplain and Mrs. J. B. Shearer were presented to the conference.

The morning devotional was presented by the Rev. J. B. Grambling, of Jonesboro. The Rev. E. A. Keasler, of Clay, was the speaker for the afternoon devotional. Mrs. Hicks, of Arcadia, sang a lovely musical number in the morning session of the conference.

The host-pastor, the Rev. J. W. Mayne, and his congregation, were most cordial in their entertainment of the conference, serving a most delicious meal at noon. They were commended heartily by the committee on resolutions for their "Arcadian hospitality."

The conference adjourned in a spirit of determination to bring to a successful climax the Evangelism spearhead of "The Crusade for Christ," and to enter expectantly the next phase of the Crusade—Stewardship.

WYATT D. BODDIE,
Secretary.

THE CHURCH COLLEGE IN AN ATOMIC AGE

Rarely, if ever before, has the Christian Church had to face the conditions that now confront it. The post-war problems and the invention of the terrifying atomic bomb have changed our world of the '20's and '30's.

The church has as its ally, the church-related college and school. It would be hard to calculate the influence of such institutions. They not only advance the Kingdom of God, but have a tremendous influence on the educational and cultural pattern in any country where they are found. The church must not give away any more to the advance of secularization in this country. Germany is a good example! The Christian Church in Germany failed in part, because it did not see in time the dreadful aspects of National Socialism. The church fought back finally, but it was too late to save the country. The Christian Church in America must never let secularization get the upper hand. The results would be very bad indeed.

Methodist schools and colleges, which number more than a hundred and fifty, in this country, should do their part at all times in teaching a supernatural type of Christianity, with special emphasis on the Virgin Birth, the Trinity, the Atonement, etc. Most Methodists take all these doctrines for granted, but unquestionably anti-Trinitarianism has made considerable inroads in American Methodism, particularly in the East. It has been the boast of the Unitarian Church that while its membership is only officially 60,000, it has other thousands of members in the orthodox Evangelical churches. The Congregationalist Church is a good example of this. Once it was Fundamentalist to the core, but now about half of its clergy and many of its members are Modernists. It is enough to make Cotton Mather and Jonathan Edwards turn over in their graves. Of course, the ultra-rigid theology of the Puritans partly accounts for this condition. The Transcendentalist Movement in New England early in the last century was a reaction to the extreme Calvinistic doctrines of the two preceding centuries. It was led by Ralph Waldo Emerson and others.

Many Methodists are too complacent about conditions in the Evangelical Church in this country. They take too much for granted. Every Methodist minister should be made to affirm his belief in the fundamental doctrines of Methodism (for the sake of common honesty, if nothing else). This article is not to be taken as an attack on Unitarianism. The Unitarian Church has many fine ministers and laymen in it. It is noted for its learning and humanitarianism. The subject was mentioned, because it is so related to certain aspects of Orthodox Protestantism and Methodism.

DEAN HERBERT M. GOING.
Sue Bennett College, London, Ky.

FORMER AFRICA AND JAPAN MISSIONARY PASSES

Mrs. Kathron Wilson Meyers, wife of the Rev. James Thomas Meyers, D.D., a former missionary of the Methodist Church in Japan, died after a long illness on May 1, in Dallas, Texas.

Mrs. Meyers was born in Elkton, Tenn., October 15, 1878. She was educated at Scarritt College and Howard Payne College. She spent two years in the Monterrey Hospital, Monterrey, Mexico, receiving her degree of Registered Nurse. For eight years she was a nurse in the Belgian Congo, receiving a diploma from the Belgian Government as "doctor for tropical medicine and minor surgery," after examinations in Brussels.

In 1926, at Dallas, Texas, she was united in marriage to the Rev. Dr. Meyers and served with him in Osaka and Okayama until 1940, when they retired from active service.

VETERAN MISSIONARY OPTIMISTIC ABOUT CHINA

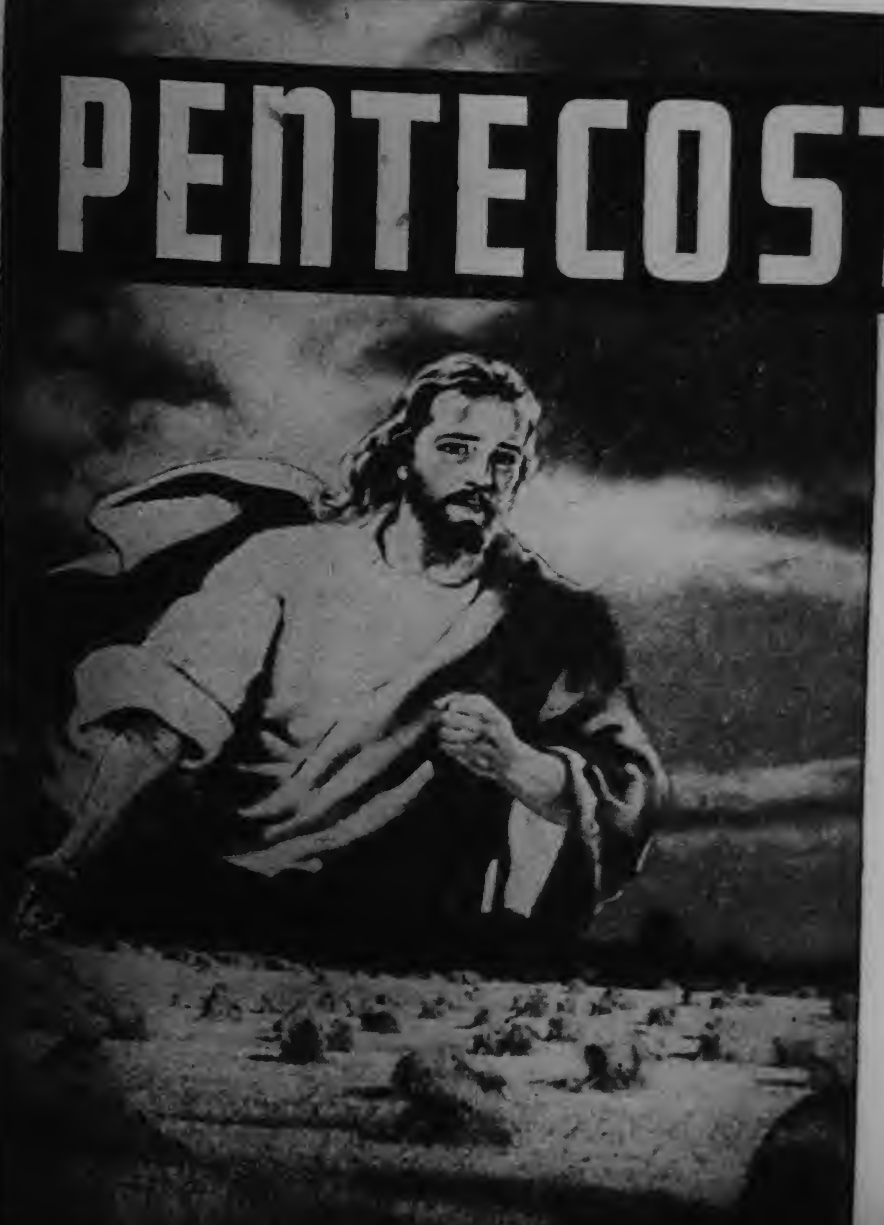
Those who are pessimistic about how things are going in China, might well view the scene through the eyes of the Rev. Winfred B. Cole, veteran China missionary who "rode out the war" attending to school and evangelistic tasks in Fukien Province, never entirely free from the threat of Japanese encirclement. Mr. Cole first arrived in China thirty-five years ago—two years before the Republic replaced the crumbling Manchu dynasty.

"As I look back over these years it seems to me that there has scarcely been a time when there has not been a crisis or a near-crisis on," says Mr. Cole. "The present is therefore not exceptional, only it is a bit more acute.

"No matter what happens, we can always count on these Chinese friends of ours being able to adapt themselves to all sorts of hard situations. They can take it. They can eat less, tighten up their belts more, and still smile with the least to go on of any people that I know! Yes, they can do

(Continued on page 13)

PENTECOST SUNDAY



JUNE 9, 1946

Let This Pentecost Be a Great Harvest Day for Christ

Pentecost—when 3,000 people confessed Christ and were baptized—marked the founding of the Christian Church. This should be one of our most fruitful days.

- This Pentecost Sunday should be a great anniversary. Precede this day with some form of public or visitation evangelism, and reap a harvest of many for Christ and the Church.

CRUSADE FOR CHRIST

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Louisiana Women Attend the Second Assembly of Methodist Women

Columbus, Ohio, was the scene of the second Assembly of Methodist Women, as women from all over the United States and missionaries and bishops from all over the world gathered to number nearly 4500. Those attending from Louisiana were:

Mrs. W. M. Ledbetter of the Board of Missions.

Mrs. George Sexton, Jr., president of the South Central Jurisdiction.

Miss Pat McHugh, missionary from Korea.

Mrs. Glen Laskey, president of the Conference.

Mrs. D. M. Campbell, secretary of organization and promotion.

Miss Grace Lawson, secretary of the Wesleyan Service Guild.

Mrs. C. F. Goldthwaite of the New Orleans District.

Mrs. S. J. Fairchild of the Baton Rouge District.

Mrs. George E. Powell of the Alexandria District.

Mrs. A. A. Gibson of the Lake Charles District.

Mrs. Stewart Deas of the Ruston District.

Mrs. D. C. Metcalf of the Monroe District.

Mrs. Lee Tidwell of the Shreveport District.

Mrs. Pollard Attends Meeting in Tulsa

The South Central Jurisdiction held a conference on rural work in Tulsa the week of May 1st. Mrs. J. B. Pollard of the Louisiana Conference represented Mrs. George Sexton, Jr., president of the South Central Jurisdiction. Miss Shiela Nuttall, rural worker from Louisiana now working in the rural center of Scarritt College at Crossville, Tenn., was on the program.

Miss McHugh Taking Course at Rural Center

The many friends of Miss Patricia McHugh, returned missionary from Korea, will be interested to know that she is taking a short course at the rural center of Scarritt College.

District Officers' Training Day Held

A conferencewide meeting to train district officers was held in Alexandria, La., May 9, when conference officers met with their district officers for a period of instruction. Mrs. D. M. Campbell, Conference Secretary of Organization and Promotion, planned the day's program and presided. During the afternoon Mrs. Glen Laskey, Conference président, gave a most interesting account of the assembly.

Legislative Program

The 1946 session of the Legislature convened this week in Baton Rouge. We are interested in the following:

1. Continuing and strengthening our civil service laws.
2. Improving our child labor laws.
3. Strengthening the compulsory attendance laws.
4. Appointing rather than electing the superintendent of education.
5. Care for the chronically ill.
6. Improved mental hospitals and better care for the mentally ill.
7. Maintenance for the five State T. B. hospitals already provided for.
8. Better care for juveniles, which includes a state-wide program for the handling and care of juveniles; increased appropriations for state juvenile institutions; and the completion of the state school for Negro boys.
9. Care for the incapacitated children in Louisiana.
10. More strict enforcement of laws pertaining to liquor control.

A digest of these matters may be obtained by writing Mrs. G. W. Pomeroy, Minden, La. As the bills are introduced, write your senator and representative. Take action on these as a society, and urge your women to write these men. Each society has already received a list of the senators and will receive a list of the members of the House.

Recommendations of Christian Social Relations Standing Committee

The theme of 1946 is "Moulding Public Opinion Toward Building a World Mind." with special emphasis on "The Church's Ministry to the Family" and "Working for World Order". In order to implement the "Activity for 1946" as suggested by the Department of Christian Social Relations and Local Church Activities, we recommend the following be included in a program of action for the Louisiana Conference:

1. That a woman from Louisiana be sent to the National Seminar on Christian Social Relations and Local Church Activities at DePauw University, Greencastle, Ind., July 3-17, with the program emphasis on "Rural Community Living and Changing Social Frontiers" and that we apply for a subsidy to help on this expense.

2. That we recommend the following topics for Informal Studies for the Study Year 1946-47:
    1. A study of Civil Rights' Laws.
    2. Health and Housing
    3. International Relations and World Order
        (a) Our relations with Russia,
        (b) The United Nations Organization,
    4. The Church and Industrial Relations with emphasis on labor-management and the Church.
    5. Educational Opportunities for Negroes in Louisiana and my community.
    6. Findings of the DePauw Seminar.
    7. The Social Creed of the Methodist Church.

3. That we actively support our Conference program of state and national legislation, presenting all bills of social significance to the local society. Help will be sent to each local society every two months.

4. That we work for alcohol education in the following way:
    (a) Promoting the liquor ad crusade by writing to the Liquid Ad Crusade, P. O. Box 44, Rollo, Missouri, for bulletins and stickers. Cost of bulletins, 50c per 100, stickers 25c per 1000, and urging local women to use these stickers.
    (b) That we write the following national broadcasting companies whose names and addresses are listed on the Guild page of the March, 1946 issue of hte **Methodist Woman** our protest against having liquor advertising on the radio.
    (c) That every society take the approved study for 1947 on alcohol education and make use of resource people in this area. Rev. Henry Rickey of Bogalusa, who attended the Yale School of Alcohol Studies in 1945 and Rev. A. C. Lawton of the Louisiana Civic and Moral Foundation are both recommended.
    (d) That we promote a program of alcohol education throughout junior and senior high school grades if possible in co-operation with the State P. T. A. by:
    (1) the showing of films on this subject; (2) by sponsoring an essay contest on a subject related to this problem, details to be worked out later.

5. That we co-operate in or initiate plans for Christian Family Week, May 5-12. The address is in the March issue of the Church **School** magazine. Also, to promote the use of the service of dedication of homes from the Book of Worship of the Methodist Church in all Methodist homes and particularly those of returning servicemen and those establishing new homes.

6. That we ask Rev. E. B. Emmerich, Louisiana Conference executive secretary, to urge the inclusion of courses on "Preparation for Marriage", "Family Life", and "Parenthood" in youth camps and assemblies and local church training schools.

7. That we emphasize co-operation with other organizations and agencies who work along similar lines.

8. That we urge local societies to collect Octagon coupons to be sent to the Memorial Mercy Home, 815 Washington street, New Orleans, La.

9. That every local society distribute printed copies of the Social Creed of the Methodist Church to the morning and evening congregation on Labor Day Sunday, to be secured free from the Commission on World Peace, 740 Rush street, Chicago 11, Ill.

10. That in line with the action taken by the Woman's Division of Christian Service and the Commission on World Peace of the Methodist Church, we go on record as being

(Continued on page 15)

HEADQUARTERS
for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST
National
821-23 Arch [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Dear Women of the W. S. C. S. of North Mississippi Conference:

After twenty-six hours of riding on buses and sitting in bus stations, I found myself in the busy city of Columbus, Ohio, where I had gone to attend the Assembly of the Woman's Society of Christian Service.

Frequently as I moved about in the lobby of the hotel and on the streets, I would hear someone say, "I think surely there must be some sort of convention in town," or, "Oh, we have the Methodist Women with us this week". Such remarks were made because of the on-rush of women into the city.

Accommodations were all that anyone might ask for. A room for four on the second floor of Neil House, just four and one-half blocks from Memorial Hall where the Assembly sessions were held, was convenient and comfortable.

Walking was all right until an ankle which had been sprained ten days before became so swollen and painful that walking on it was almost impossible. After that bus and taxi-riding became popular.

The comittee on arrangements certainly did a good job of pre-planning. At several tables and in several booths were ladies whose business it was to direct delegates and visitors to any place they wanted to go. Being a delegate, naturally I approached the table over which a placard stated "Delegates register here." When I registered I was given a woven handbag that contained a program for the Assembly, a pencil, a note pad, several pamphlets that were to be used in connection with different services of the week, and an offering envelope. I was told to place money in the envelope any time during the week that I felt moved to make an offering for relief of the starving people in foreign lands. At the closing session of the Assembly, all the offering envelopes were placed at the foot of a cross on the platform, and Mrs. W. M. Alexander gave the prayer of dedication.

For the presidents, the Assembly began at 5:30 on Monday afternoon, April 29, when we gathered at the Y. W. C. A. Building for a fellowship dinner. Ninety-seven ladies attended this dinner.

Mrs. J. D. Bragg, Division President, our own Mrs. Ratliff and four other Jurisdiction presidents presided at this gathering. During this hour and throughout Assembly the delegates were reminded of the dawning of a new day for our work as Methodist women. We were told that if we had our quota on the roll of the W. S. C. S. today, we would have the names of [illegible] million women, whereas we have probably about half that number. Does the per cent. ran like that in your church? Isn't there something you can do about it?

It was estimated that five thousand people attended the opening session of the Assembly in Memorial Hall at 8 o'clock Monday evening, and a record attendance was noticed throughout the four days of the meeting.

As I was passing down the aisle to the seat reserved for me, I heard my name called. When I located the voice of the one calling, I found that my good friend, Mrs. Rudolph Scott of Huntsville, Ala., was also a delegate to Assembly. She sent you of North Mississippi Conference her loving greetings. One has various and uplifting experiences on such trips as this one to Columbus, and none are more precious than to meet again with one's friends who have moved on into other fields of service.

Such speakers as Bishop Lester Smith, Columbus area; Bishop Ralph Ward, Nanking, China; Bishop Willis King, Liberia, Africa; Mr. Richard Baker, assistant editor of **World Outlook**; Dr. Marshall Steel(Dallas, Tex.; Dr. Margaret Forsyth, member of Board of Missions and Church Extension, and Dr. Helen Kim, president of Ewha College. Seoul, Korea, led us to realize that the keeping of peace is infinitely more difficult than winning the war. The interests of peace call for much more sacrifice, loyalty and co-operation than war.

However, those of us with little talent and means found a challenge and comfort in the declaration that one does not have to be prominent to do something about peace, for peace springs from the heart!

Dr. Steel told of visiting in foreign lands during the war where he met soldiers from ssveral states of the Union. When these boys discovered that he was from Dallas, they would immediately ask him if he knew Mrs. Reynolds from that place. Now, Mrs. Reynolds happened to be a kind lady whose life was guided by the teachings of the 11th chapter of 1st Corinthians, a lady who had been nice to these boys—had even invited them into her home for meals when they were homesick and lonely students at SMU. This incident was related to prove that if we are alert to them, opportunities occur daily whereby we can make the way easier for someone traveling down the road of life.

Mrs. Samuel Cavert, wife of the president of the World Council of Churches, flew from London to appear on the program. She stated that ninety-three churches representing twenty-three nations have united in this council.

Mrs. Ruth Worrell, executive secretary, United Council of Church Women, stated that there are seventy two Protestant groups working together in the Federaion of Women, and that the offering for World Day of Prayer has increased from $62,000 o $185,000 during the last four years.

The general thought that these facts bring out is that it is not a denomination, not a class, not a committee, not a nation calling us together to work that all may have the abundant life, but it is Jesus Christ, Himself who calls!

Dr. Glora Wysner, secretary for Moslem World, threw this challenge to us: "America won to Christianity will be one of the greatest steps to winning the Moslem World to Christ". Can we meet the challenge?

Yes, Christ calls to Methodism to proclaim in word and action personal redemption, the Christianizing of our social order, and evangelism for all the world. We must have Christ in all areas of life if we are to have a Christian era. We cannot hope to clean up the world until we place our own home in order!

Mrs. Eunice Weaver, president of the Federation of Societies for the Help of Lepers in Brazil, made the statement that South American people have formed their opinion of our home life by the films we send to them. Are we satisfied with the way we have been pictured to women of other lands?

Throughout Assembly the music under the direction of Mrs. Charles Walton of Columbus, was well selected and beautifully rendered. Special soloists for the occasion were Mrs. Betty Dumaree of Columbus and Mrs. Perry Saito, Japanese-American with a marvelous voice. The quartet from Bennett College brought "echoes from Heaven" with their spirituals, and our own Scarritt Singers represented the college well and added much to the Assembly through their melodious singing.

The Mississippi delegates were elated over the fact that three of the eleven singers from Scarritt were Mississippi girls—Ellenita Sells from Mississippi Conference and Allene Burns and Carolyn Grisham from North Mississippi Conference.

There was a feeling of sadness as well as gladness when one looked upon the eleven girls who are to go into all-time Christian service after graduation in June—gladness because they have chosen the path of service, but sadness to know that while only sixty of our girls are being trained for service there are calls for over five hundred. Who will answer the call? Do you know of someone who will? Would you be willing for your daughter or your son to go in answer to it?

The delegation voted to meet every four years instead of every two years from now on. This action will be recorded in the report of the Findings Committee. For this and other important action taken by the Assembly please watch for the June **Methodist Woman**, for in it you will find the complete report of the Findings Committee. The Assembly pledge was $3,386,355.75.

North Mississippi Conference had seven representatives in Columbus. Mrs. Ratliff, who spoke on problems peculiar to the rural areas and who stated very forcefully that any solution of those problems must be one based upon the teachings of the Bible, and that the' 'permanent, redemptive forces are the residents of a community", is a member of Assembly by virtue of her office. Mrs. Nelson Taylor, Mrs. J. R. Priest, Mrs. J. F. Barber, district secretaries of our Conference, Miss Susie Parker, Mrs. B. M. Howorth and I were the other representatives. It is encouraging to me to know

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Assembly Notes

We give a few interesting notes from the recent meeting of the Assembly of the Woman's Society of Christian Service.

Music

Music for the Assembly was furnished by the Bennett College Quartet, of Greensboro, North Carolina, and the Scarritt College Singers, of Nashville, Tenn. Our own Ellenita Sells was with the Scarritt group. She is very happy because of her acceptance by the Board of Missions and looking forward to her work in China.

Soloists for the meeting were Miss Joyce Picot, of Bennett College, and Mrs. Perry Saito, of Bloomington, Illinois. Mrs. Saito, a very lovely young Japanese-American with a beautiful well-trained voice, is working with her husband with a youth group. It is hoped that she can be with us during the School of Missions at Lake Junaluska.

Missionaries and Deaconesses

Approximately 200 missionaries and deaconesses were present, representing one-tenth of our entire force. Miss Lena Mae Rust, of our Jackson Bethlehem Center, was among them. The total of their years of service came to 3,683 years, many of them having served from 35 to 50 years.

During the quadrennium, 135 workers have been retired—68 from the home field, 67 from the foreign field. Many of those now serving will soon be retired.

Five hundred new workers are needed **right now** for replacements in our work, with only 60 new workers available.

The call has come from Africa for trained Negro workers.

Each Conference of the 104 of the Division has been asked to secure 10 volunteers this year.

An outstanding way to show our increased interest following our study of "Africa" would be to find and train young Negro women for this field. Perhaps there is one in your community who would answer the call, then **you could go to Africa and carry the Cross of Christ through her.**

Dinner Meetings

The Mississippi delegation attended several dinner meetings where special phases of the work were presented.

At the dinner meeting sponsored by the Committee on the Status of Women and the Wesleyan Service Guild, the guest speaker was Mrs. Eunice Weaver, of Rio de Janeiro, Brazil. She urged the women of the churches in the United States to do something about the moving pictures which are sent from our country to hers. The people of Brazil are under the impression that we have no happy family life, surely no Christian homes! They feel that our young girls stay out all night attending drinking parties or lolling on the beach. Many Brazilian mothers are afraid for their daughters to come to this country to school because of the wicked environment. This is not only true in Brazil, but in other countries of the world.

The women of Brazil now enjoy the same status as those in this country.

The members of the Southeastern Jurisdiction had **dinner together** one evening with our president, Mrs. W. H. Ratliff, serving as toast-mistress.

Each member of the delegation attended dinner and group meetings for her own phase of the work.

Assembly Bulletin

If you order immediately, you can secure the Assembly Bulletin which will give a complete summary of the meeting and which will be a valuable historical volume. (We have in our files a copy of the Bulletin of the first Assembly held in 1942.) Price 25 cents from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

New Literature

Several pieces of literature have just come from the press:

Report of Woman's Division

The Sixth Annual Report of the Woman's **Division of Christian Service** is a MUST for every officer and circle leader in the Woman's Society of Christian Service and will prove an interesting volume for every member.

We quote from Mrs. Bragg's Foreword:

"This Sixth Annual Report presents some of the work of a great organization during the year when the greatest holocaust in the world's history, World War II, came to a close. It represents the services of thousands of consecrated women who serve their church in many capacities.

"Several words occur many times—postwar, open doors, new opportunities, prayer, consecration, brotherhood, peace—these reflect the realization that not only must our organization become more effective but the whole church of which we are members must realize its place in the leadership of the nations of the world if we are to have peace."

In this volume we find the "Instruments of Peace," page 4-5; we find pictures of our work in all parts of the world! we find the very latest news concerning the fields which we are studying—Africa on pages 98-108, India on pages 123-131. On page 99 we find mention of the beds we sent to the Lewis Hospital, on page 104 we find the picture of "Eunice," which Mrs. Deen used during the Educational Seminars in January. On page 121 we find a letter from an Ensign to his grandmother, telling her of the work she has done (through her missionary society) in Korea. On pages 219-223 we find an interesting account of the World Federation of Methodist Women.

All of this interesting information in one volume for only 35 cents! Have your secretary of Literature and Publications secure the 35 cents from every officer and as many members as possible and order at once from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

New Handbooks

For, Secretaries of Missionary Education and Service. This is just off the press and there are a number of changes; for instance, to the Study and Action Committee there has been added "a representative from the Wesleyan Service Guild." Price 15 cents.

There is also a free leaflet, "Ways of Conducting Study Classes," which gives helpful suggestions for various groups.

The Handbook on the Status of Women gives the set-up, the Historical background, etc., and a resume of the status of women in other lands. Well worth the price of 15 cents.

There is a little card which is free, "Six Questions and Their Answers," for use by the Committee on the Status of Women.

Our Offering for Africa

At the Educational Seminars in January, announcement was made that societies wishing to make an offering at the close of our study of "Africa" can direct it to the Walter Russell Lambuth Hospital, to be built and equipped for training workers in the Belgian Congo.

Last week we briefly mentioned this; now we quote from the Sixth Annual Report of the Woman's Division:

"A new hospital plant at Wembo Nyama is required. When the mission learned that a sum of money had been transferred from the Woman's Missionary Council (of the old Southern Methodist Church) to the Woman's Division for work in Africa with the stipulation that a portion of it be used as a memorial to Bishop Walter Russell Lambuth, who was a physician as well as a Bishop, the Field Committee and the Conference unanimously recommended that a medical training center be established by the two Divisions at Wembo Nyama to be known as the Walter Russell Lambuth Institute.

"The hospital should have the equipment including X-ray, which will enable it to serve the other hospitals of the Conference and of adjoining missions. It should have facilities for the care of a few white patients. Its most important work will be to train African medical assistants of the highest grade permitted by the Belgian government for Africans. A minimum of two doctors and three nurses is required. One of the nurses should be a public health nurse who will supervise the public health work in the district and train public health workers.

"There is in this whole section no Protestant medical center of the kind proposed and no opportunity for promising African medical workers to receive government recognition for the standard of work needed."

Mark your offering "For the Lambuth Hospital, Africa," and send to our Conference treasurer, Mrs. C. E. Mullins, Brookhaven, Miss.

Wesleyan Service Guild Corner

Plans are going forward for the G

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

CHURCH FOR DEAF OBSERVES ANNIVERSARY OF 50 YEARS' SERVICE

The 50th anniversary of Christ Methodist Church for the Deaf, Baltimore, Md., was observed Easter Sunday in a special service at which Bishop Charles Wesley Flint of Washington, D. C., was the preacher. The joy of the worshippers was expressed in anthems, "sung" by a silent, vested choir which used the sign language and by hymns which were rendered audibly by only a fraction of the congregation while the majority expressed their praise manually.

Bishop Flint's sermon, preached at normal speed, was interpreted without any interruption to the deaf parishioners by the associate pastor, the Rev. Louis W. Foxwell. Mr. Foxwell, son of deaf parents, has normal hearing and speech, but devotes himself to the needs of this congregation. The present minister, Rev. J. Lee Williams, came to the church last year.

Moved by the desire to see a church for the deaf, Daniel E. Moylan, then a teacher in Maryland School for Colored Deaf, in co-operation with the Methodist presiding elder, founded the present church with 23 members on April 26, 1896. Three this year's semi-centennial: Mrs. Emma Anderson, Mrs. Katie Kampe and Charles of the charter members were present at Paulus. Mr. Moylan, at first a local preacher, gave the new church leadership while he pursued divinity studies that ultimately led to his ordination. His long pastorate ended with his death in 1943. Meanwhile he had become a national figure in the councils of the deaf and was a guest at the White House during the presidencies of McKinley, Coolidge and Franklin D. Roosevelt.

A basketball team that is never disconcerted by the rooting of opponents plays under the name "Silent Methodists," very creditably representing this congregation. An Active Ladies' Aid gives the usual assistance to the spirit and support of the church.

The attractive anniversary brochure recalled that the old Eutaw Street Church, where the congregation worshipped for its first 16 years, had been dedicated by Bishop Francis Asbury and, for a period, was his burial place. Its next house of worship was the first Y.M.C.A. building in this country. Bishop William Fraser Mac Dowell preached the 25th anniversary sermon.

RADIO ADVERTISING OF ALCOHOLIC LIQUORS

Commenting upon the request from Dr. Titus A. Frazee of California that hearers of his broadcast write the radio networks protesting beer and wine advertising, one of our readers writes as folllows:

"I promptly dispatched four letters and received gracious replies from Mutual, Columbia, and American Broadcasting Companies. One sentence in the letter from A.B.C. was challenging, and I feel that it should be given publicity:

" 'We think that when such accounts (beer and wine) have been carried they have been very well handled, and we have had almost no expression of disapproval from our listeners.'

"Could it be that if sufficient 'disapproval' had been registered, the network might have refused this obnoxious advertising? I think that is the implication, and if so, is it not time that we, as Christians, rose up to make ourselves heard in this matter?

"People are more or less inclined to treat beer drinking lightly, but the statement is made on good authority that the sale of beer alone equals one-half the nation's expenditure for clothing, food, and rent.

"Listening to the American Forum, I heard a radio executive say that the networks were governed by 'public acceptance and good will' in making up their programs, and that would also apply to the advertising, at least to some extent.

"I am giving below the names and addresses furnished by Dr. Frazee, and respectfully suggesting that **The Sunday School Times** publish the same, urging Christian people to bombard the networks with letters of protest against all liquor advertising without delay."

Mr. Mark Woods, President, American Broadcasting Company, R. C. A. Building, 30 Rockefeller Plaza, New York 20, N. Y.

Mr. Edgar Kobak, President, Mutual Broadcasting Company, 1440 Broadway, New York 18, N. Y.

Mr. William Paley, President, Columbia Broadcasting Company, 485 Madison Ave., New York 22, N. Y.

M. Niles Tramell, President, National Broadcasting Company, R. C. A. Building, 30 Rockefeller Plaza, New York 20, N. Y.

—The Sunday School Times.

VETERAN MISSIONARY

(Continued from page 9)

it; but there is inevitable loss to the church movement. There are opportunities that must be passed by. There is lowered efficiency. More of their time must be given to eke out a bare living for their families.

"The other day I attended a meeting of the Alumni Association of our Methodist High School in Sienyu. This school has a goodly number of graduates in government service, in educational work, or in business. They have ideas—and good ones, too—about the kind of China they want to see built. Their ideas embody the 'Four Freedoms,' and, above all, many of them frankly say that China needs the foundation-stone, 'which is Christ Jesus.' They say this because they see that China needs help beyond her own strength. The problems China faces are greater than were those of winning the war. As she has had to have help in the latter, she will also have to have help in the former; and there is no doubt but that the church movement has something to offer without which it is difficult to see how the new China can succeed.

"Notwithstanding the economic situation, the church movement here is not lagging. Our schools are running full capacity. There are competitive examinations for every place open. We turn hundreds away each term. Church services are carried on as usual with good attendance. The sick gather at the doors of the hospital every day for treatment and the wards are kept pretty well filled with in-patients. We have many more applicants for admission to the Orphanage than we can possibly receive. We have the respect of the community about us. In short, we carry on under the favor of God and man. Especially do we feel that the protecting love of God has been about us during these times of impending danger."

MISSISSIPPI W. S. C. S.

(Continued from page 12)

week-end conference to be held in Biloxi, June 15-16, with headquarters at the Buena Vista Hotel.

The tentative program will be as follows:

Saturday afternoon: Discussion of Guild work; of the pledge made to the Mississippi Conference; of problems; of the organization of new Guilds.

Saturday evening: Recreation planned by Biloxi Guild.

Sunday morning: Sunrise Service; worship in a group at Main Street Church for 11 o'clock hour.

Sunday afternoon: Consecration service and Holy Communion.

Each Guild unit should be represented—an official delegate and others who wish to attend. Churches which hope to organize a Guild should send a representative. All Guild members living near Biloxi should plan to attend as much of the conference as possible.

Registration fee of $1, to be sent to Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, Miss., by June 8th.

PLANNING CHURCH BUILDINGS
costing $30,000 and upward
Largest collection of plans for Protestant churches assembled. 64 over-size pages, 144 cuts, floor plans, sketches and photos, exterior and interior views. $2.00. 25 cents off for 6 or more.
For smaller buildings: "Rebuilding the Town and Country Church," 16 pages, 8½x11, 50 cents.
"Planning the Small Church," 44 pages, 8½x11, $1.00. Both well illustrated.
BUREAU OF ARCHITECTURE
297 Fourth Avenue, New York 10, N. Y.

THE CHRISTIAN FIRESIDE

FAMOUS ARCHITECTS

By Jewell Casey

With the first approach of spring joyous bursts of sweet music will herald the arrival of many of the world's most famous architects—the birds.

There are many types of bird's nests, and all of them are extremely interesting, but we mention here some of the more unusual types.

Cliff swallows, of which there are several varieties, construct queer nests of clay, lined with soft materials. The bank swallows tunnel several feet into clay banks to make their homes. The nests have small "front doors," but the opening is greatly enlarged at the far end where the eggs are placed.

The tree swifts have the distinction of building the smallest of all nests, although they are a medium-sized bird. From feathers and thin bits of bark, glued to the tree with a gummy liquid which comes from the mouths of the birds during mating season and which quickly hardens like cement, a nest no larger than one-half of an English walnut is constructed. There is room for only one egg and instead of the mother sitting IN the nest, she sits OVER it.

Selecting a large hollow tree the hornbills make their nest. From the time the first egg is laid until young are large enough to leave the nest, the female remains on the nest. With mud and clay the male closes the entrance to the nest, except for a small opening, permitting passage of air and food provided by the male, who does the family shopping.

The nest of the water ouzel is always where spray from waterfalls keeps the outside damp, and is often behind the cascade. Composed of grass, leaves, mud and moss, the nest looks like a beautiful large ball of fresh green moss, with a small entrance at one side.

The baya bird of India weaves fireflies into its nest, producing a brilliant sparkle at night, presumably not as decorative effect, but to frighten enemies away.

The American coot builds a nest of dried reeds and grasses, a sort of raft which floats upon the water, and of sufficient size to hold the mother and the young which number from six to fifteen. The nest is not permitted to float at large, but is anchored to upright reeds, and, rocked by the waves, is a perfect cradle for the young.

The Australian Pheasants construct most unusual nests by scratching a hole in the ground to a depth of several inches, into which soft grass, dead leaves, weeds and twigs are placed, then covered with sand until a dome-shaped mound is formed. Each time when an egg is to be laid, a hole is scraped in the mound until the vegetation is reached, the egg deposited, then the mound worked over until it looks exactly as it did before the egg was laid. There is sufficient heat generated by the decaying vegetation to hatch the eggs, thus they are hatched by **artificial** instead of **parental** incubation.—Our Dumb Animals.

MEN CAN LIVE WITHOUT WHISKEY; WITHOUT BREAD MEN MUST DIE

(Written for the Massachusetts Council of Churches)

Grain for the manufacture of alcoholic beverages is to be restricted, say current news reports. This is good, but it is not enough. As long as there are starving men and women and undernourished children in the stricken lands across the sea, not one pound of grain should be used by the brewers and distillers. Men can live without whiskey. Without bread, men, women and children die.

Suppose we allow no more cereals to be used by brewers and distillers until the world is fed? This would be a radical measure and, of course, work hardship on a legitimate industry. Investors would have to forego dividends for a time. Jobs might be threatened. The picture looks worse than it is. For the skillful chemists of these plants could turn the plants to the manufacture of socially useful and economically profitable products in a short time. It would cost money, but it would be worth the effort. For the alternative is more costly than we can afford.

What is this alternative? What price grain for alcohol? Every pound of grain now used for brewing and distilling purposes is a pound less for food. Using even a restricted amount of grain in our huge alcohol industry, then, will mean that hundreds of thousands of parents will die from starvation and hundreds of thousands of children will grow up undernourished. These undernourished children will become adults with deformed bodies and twisted minds. In these conditions are the seeds of another murderous world war.

Unless we make every possible effort to feed the starving of Europe and Asia now, we will, on some tragic tomorrow, have to feed our children into the hungry maw of the War God.

Men can live without whiskey. Without bread men must die. — The Christian Leader.

HAVE WE EARNED IT?

Henry Ward Beecher said that when a sermon was delivered it meant that someone had suffered. If it was a good thought-provoking sermon, that meant the preacher suffered hours of preparation; if it was not good, the people suffered a hour listening. This is often the case with newspaper articles. And yet having said this by way of introduction and possibly in justification of what may follow: "Have We Earned It?" —a place in our good paper. Some advancement has been made here at Pontotoc, Miss., to-wit: Church School rooms have been redecorated; pianos tuned; 20 persons have been added to the church roll; preparations are being made for a Daily Vacation Bible School to begin Monday, May 20; and now we are in the process of trying to correct the acoustic trouble in the main auditorium of our church. About the only thing we lack is the $1500 necessary to do the job. By the way, Mr. Editor, if you are good on money prayers, ask the good Lord to help us open up our purse strings. We have the money all right. We just can't get the pocketbooks open. Yes, and I was about to forget, you will find enclosed under separate cover a check to cover cost of 41 subscriptions to **The Advocate.** That does not mean that we are through. In fact, we are not, but we want you to send these on so the brethren can be reading. Yes, sir, I wish you would tell the gentle readers that we have a good church paper and that every loyal and enthusiastic Methodist Christian should take it.

R. T. HOLLINGSWORTH.

AMERICANS' DRINK AND CRIME BILL
224 BILLIONS OF DOLLARS

Enough money to have built every American family a $6,000 home. Government statistics are startling.

Write today for a pamphlet, **"Dynamite, Handle Prayerfully."** Authentic information.

America's one year's drink and Crime bill would build 300,000 Churches at $50,000 each and pay the 300,000 ministers of America a $5,000 salary.

Wrap 25-cent piece in a rag, and mail to J. A. Giles, Macon, Ga., for one copy of pamphlet, which gives detailed information explaining the above. Please do not send stamps. Write or print your name and address plainly with pencil.

When writing mention New Orleans Christian Advocate

RESOLUTION OF CONDOLENCE ON THE PASSING OF T. D. CLARK, STEWARD

Whereas, our entire church was shocked and dismayed to hear of the sudden passing of our brother steward; and

Whereas, Mr. T. D. Clark was a splendid type of Christian gentleman, loving his church and his God, and giving himself unsparingly to His work; and

Whereas, not only the Board of Stewards, the Church at large, but our entire community, the city of New Orleans, has sustained a great loss in his going.

Be it resolved by this Board of Stewards assembled at First Methodist Church in regular session on this, the fifth day of May, 1946:

First, that we bow to the inevitable will of God, and though deploring his passing, we have every assurance that his spirit has gone to be with God; and

Secondly, that we extend our heartfelt sympathy to Mrs. Clark and Kathryn and Thomas, commending them to the God of all comfort and assuring them of our love in the loss that they have sustained;

Thirdly, that a copy of this resolution be spread upon the minutes of our meeting and that a copy be sent to Mrs. Clark.

The Board of Stewards of the First Methodist Church, by

HENRY WALTHER, JR.,
Chairman of Committee.
N. H. MELBERT, Pastor.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

that the district secretaries and Mrs. Howorth were willing to go at their own expense. I am sure they feel that they were well rewarded. As for Susie and me, well, we shall ever be grateful to you for giving us the privilege of representing you.

Now that I am back home after such mountain-top experience, I feel like the smallest of the small pebbles in the river of life. My vision was made clearer while at Columbus, my love for God and my fellowman was made deeper, my desire to help make life easier for all people everywhere was increased, but what can I do about it? I know of but one answer, and that I am sure is one that you too can apply to your longings to do good. It is this: I am praying that God will guide me into paths where I can serve best, and that He will give me grace and power to follow where He leads.

So, in my new inspiration and zeal, I am ready to say with you

"Lead on, O king Eternal,
We follow not with fears,
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might."

Sincerely,
MRS. W. R. McCORMACK.
Corinth, Miss.

LOUISIANA W. S. C. S.

(Continued from page 10)

in favor of the Martin-Hoey resolution or international agreement for the abolition of peacetime compulsory military training and that we write our representatives and the Hon. Rep. Joseph W. Martin our favoring House Resolution 325.

11. That we go on record as favoring the opening of the mails to Korea and Japan so that letters and parcels may be sent to these countries.

12. That we take as our goal for 1946, every Methodist woman a registered voter.

13. That we write President Truman our approval of the program of food conservation and our willingness to participate in a plan of rationing to help feed the peoples of the world.

14. That we continue our membership in the Legislative Council and nominate the following as delegates: Mrs. J. H. Fairchild, Mrs. G. W. Pomeroy; alternates, Mrs. Glenn Nordyke, Mrs. Miles McPeek; observer, Mrs. Glen Laskey.

15. That major emphasis be given to stewardship, the next phase of the Crusade for Christ. Someone has said, "We pay an awful price for poor stewardship in the political and social life of the community, the state, and the nation. Let this be a challenge to us to make the most of the year of stewardship.

The Christian Student
METHODIST STUDENT DAY

METHODIST STUDENT DAY

June 9, 1946

Observe it in your Church

Help enlarge the Student Loan Fund

Help extend the

NATIONAL METHODIST SCHOLARSHIPS

Write for suggested program and other supplies

DIVISION OF EDUCATIONAL INSTITUTIONS
BOARD OF EDUCATION OF THE METHODIST CHURCH
810 Broadway, Nashville 2, Tennessee

ON A WIDE CIRCUIT

by W. W. Reid

A PLEA FOR THE POSITIVE

There is something more than humor or jazz in the song suggestion to

"Eliminate the negative,
Accentuate the positive."

There is sound pedagogy, and philosophy, and psychology, and theology involved also.

As one who has been on the receiving end of sermons and other religious instruction for some decades, I believe I am correct in saying there is in the main today too much negative and not enough positive from the pulpit; and the result is a bewildered and uncertain and unconvinced laity.

This first half of the 20th Century has been a questioning, doubting, and discarding period religiously. The dogmatic pronouncements of the fathers have been followed by the liberal reasoning and scientific explorations of their sons. With much of this I am in hearty accord. I would not want to retain in our religious thinking, or believing, or doing one thing that cannot stand the light of scrutiny by any person who has any truth arrived at through any other channel of God's revelation. (I would, however, make the reservation that there are facets of truth revealed to man by ways other than those of science and logic; it is from that less tangible realm that much of life's best values comes.)

I am willing—indeed glad—when my pastor discards some attitude, or doctrine, or belief that is no longer found tenable; but I don't want him to leave a vacuum or a mutilated body there. I want him to replace it with a greater truth about which he is positive—a greater truth that will stir me to nobler thinking, nobler action. I want him to have positives that he believes as strongly as did the fathers the things which to them were truth; and I want him to hurl them at me and mine with courage and with burning conviction.

It is true that most of the Ten Commandments begin with "Thou shalt not"; but the teachings of Jesus, amplifying the Commandments, were certainly positive, and direct, and stirring to mind and spirit.

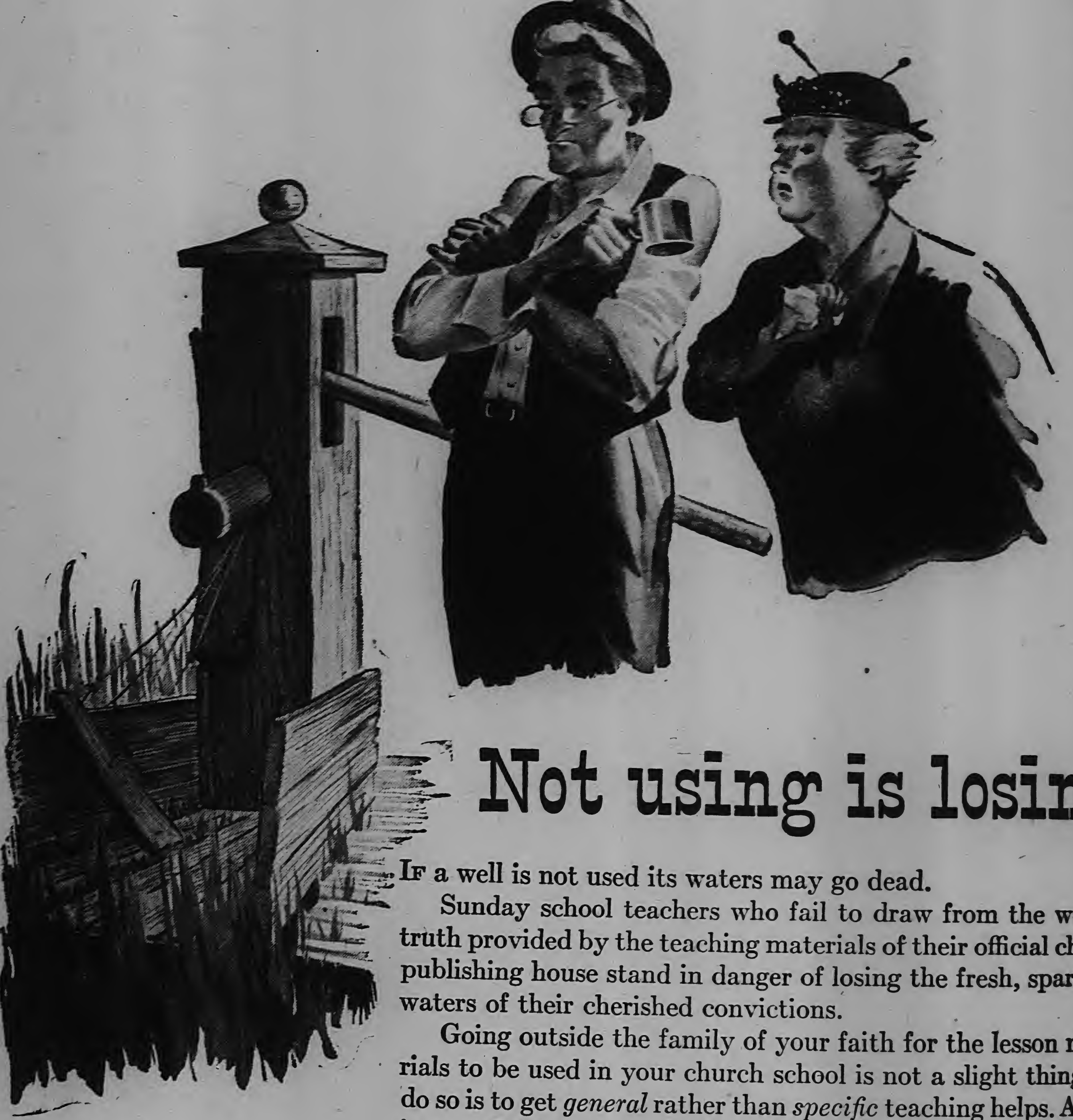
Surely there are within the beliefs of the ministers of 1946 enough positives that he can ring from the pulpit every Sunday. Negatives, like church debts, will not attract the attention and co-operation of a virile generation. And if laymen, by words and deeds, are to win others to Christ, their faith also must "accentuate the positive."

What about a series of sermons on "This Is What I Believe—and Why I Believe It"?

I do not have to make over the universe; I have only to do my job, great or small, and to look often at the trees and the hills and the sky, and be friendly with all men.

—David Grayson.

One of the hardest lessons we have learned in this life, and one that many persons never learn, is to see the divine, the celestial, the pure, in the common, the near at hand—to see that heaven lies about us here in this world.—John Burroughs.



Not using is losing

IF a well is not used its waters may go dead.

Sunday school teachers who fail to draw from the well of truth provided by the teaching materials of their official church publishing house stand in danger of losing the fresh, sparkling waters of their cherished convictions.

Going outside the family of your faith for the lesson materials to be used in your church school is not a slight thing. To do so is to get *general* rather than *specific* teaching helps. And it is wasteful, because outside buying weakens your own publishing agency. It directs the funds of the church into other channels instead of to the strengthening of the total program of your group.

Buying your teaching materials outside is like turning the back on your own missionaries and field workers. If every church in your group were to do so, the witness of the group might languish, go dead.

Your official church publishing house, endowed with the responsibility of furnishing the special helps needed by your local church school, has the knowledge and experience for this important ministry. Use its resources. "For you never miss the water till the well runs dry."

PROGRESS
through
COOPERATION

YOUR
PUBLISHING
HOUSE
NEEDS YOU

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School literature

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

"DOUBT"

By J. C. Shairp

"I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
have a life in Christ to live;
I have a death in Christ to die;
nd must I wait till science give
All doubts a full reply—"

THE PRAYER-ROOM TODAY

O Thou deep Love, take the de- re of my soul into Thee; bring it rth out of the bonds of death rough Thy death, in Thy resur- ction. O Thou vanquisher of ath, do Thou overcome self in ; break its will, that it may ever obedient unto Thee as an instru- nt of Thine. Take that away m me which always turneth me ay from Thee, and give me that ch always turneth me to Thee; e me wholly from myself and e me wholly to Thyself. I sink elf down into the death of my deemer, Jesus Christ, and wait Thee, whose word is truth and . Amen.—Jacob Boehme.

THE WARRIOR RESTS

REV. W. W. HOLMES

No. 22
ORLEANS 12, LA.
MAY 30, 1946.

WALLET OF THE WEEK

A PALESTINE CRISIS has been brought about by the report of the Anglo-American Commission of inquiry to the effect that Palestine should be opened for the immediate admission of one hundred thousand Jews from Europe. This would bring the Jewish population to an estimated seven hundred and seventy-five thousand as compared with an estimated one million two hundred thousand Arabs. More recent accounts report the arrival of about seventeen thousand Jews, but at this time no report as to further developments has been published.

* *

THE FREEDOM OF INDIA, according to what appears to be the opinion of the American soldier in India, is rather more an academic conclusion than an opinion as to the country's unity and readiness for such responsibility. Even at that, less than half of the soldiers appear to believe that the granting of Indian independence could succeed under the present conditions. Factors in the problem are racial and religious differences, lack of education, the extreme poverty of the masses, and the dense population. The situation is not helped by the general political disunity.

* *

PECULIAR CUSTOMS which have crystalized about unimportant things belong to every land. The hot-tamale vendor in Mexico, the circus vendor of red lemonade in America, the portable lunch stand of China, and the peddler of Arabic coffee with his clanking of brass cups in Jerusalem are among the things which illustrate the idea. A somewhat different but well-recognized custom in Jerusalem is the walking letter-writer with his supply of paper, and pen and ink who makes his services available to those who are unable to write for themselves.

* *

DEVIL'S ISLAND PRISON, located in French Guiana, is to be discontinued and dismantled as a French penal institution, according to report. Its twenty-three hundred inmates now serving terms there are to be returned to France, and an army of twenty-eight hundred who have already completed their terms are to be repatriated, since the war made their return to France impossible at an earlier date. The Salvation Army, which has provided a spiritual ministry for the convicts, is to have a major role in the ending of the Devil's Island institution.

* *

"LUCIFER'S LEGION" is one of the names which has been adopted by an organization of Los Angeles school boys and girls. The badge which the organization has adopted is a red carnation. Among other groups are those who have adopted the label "D.D.D.'s (D-Dirty Dogs), and another known as the "S.S.S.," with the membership requirement: "You Must Smoke, Swear, and Steal." These disclosures, taken from an exchange, if they be true, indicate a moral condition which is worse than deplorable and they certainly help to explain our wave of juvenile delinquency.

DANCING IN CHURCH HALLS has been outlawed by a group of Chicago Lutherans representing thirty-three churches and ten thousand members, in Illinois and North Indiana. The group prefaced its action by the words, "Let the church be the church," and the resolution placed the conference on record as frowning "on any attempt to foist dancing on the church." This may seem to be a feeble protest in a time like this, but it should be remembered that Martin Luther was a pretty lonely figure when he launched the Protestant Reformation.

* *

THE METROPOLITAN LIFE INSURANCE COMPANY estimates are said to fix Allied losses in the war at over four million and Axis losses at more than five million. Russia, it is said, suffered three million or three-fourths of the Allied casualties. The estimated ten million casualties in this war is two million greater than the losses in World War I. The losses sustained by the United States, three hundred and twenty-five thousand men, were three times as great as in the first World War.

* *

DANTE ALIGHIERI, who died more than two hundred years before the birth of Martin Luther, the father of the Protestant Reformation, is said to have been in spirit and independence the forerunner of the Protestant movement. Italy is said to have been the projection of the spirit and thought of the great poet. To the same effect are certain words of Lord Byron, and Dante's writings are said to bear out this contention. This opinion is actively supported in a work by an eminent Italian writer and professor of Italian literature at Chicago University, Giuseppe A. Borgese.

* *

WORLD WAR II, according to estimates made by Researcher James H. Brady, of American University, in armaments and property damage, cost one trillion, three hundred and eighty-four billion dollars. That means that that vast sum of property values has disappeared forever, and the estimate does not take into consideration the loss of life, the agonizing toil of uncounted millions in all lands, and the total wreck of civilization with which the nations must struggle through many years to come. Such is war.

* *

MRS. D. LEIGH COLVIN, president of the National Woman's Christian Temperance Union, is quoted as sayinging that American family life "has descended to barroom standards" as a result of a five hundred per cent increase in home drinking since the first two years of prohibition. Mrs. Colvin said that her estimate and opinion were based upon federal reports, package liquor sales by other than saloons and the forced tie-in of wines, brandies and other table drinks. She said that more than twice as much liquor is now sold for carrying home as is served in bars.

New Orleans
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EDITORIAL

A NATIONAL AND INTERNATIONAL SCOURGE

One can hardly hope to discuss dispassionately or justly the nation-wide impasse between labor and industry. We shall not undertake to evaluate the merits or the demerits of the controversy on either side, for there are factors whose existence and bearings we do not understand and which we cannot appraise. We do not, therefore, speak of the right or wrong of the labor-industry situation.

Our thought is of the over-all bearing of the strike situation. No one can possibly be so prejudiced as not to realize that the whole population is made a party to the controversy by the strike. As it appears to us, ten million people, for their own interests and ends, have elected to disrupt the life and liberty of one hundred million people. In this comparison we include the representatives of both labor and industry and we raise with them the question as to the justice of the procedure invoked. There is for both sides a point where right ends and where wrong begins. If either side be not willing to approach the issue in that spirit it discredits thereby every claim which it could possibly advance.

The restoration of our industrial and social equilibrium is at stake and an estimated three hundred million men, women, and children are destined to starve if the strike is of long duration. Are these considerations to be ignored? Neither industry nor labor has a right to plead past loyalties against the desperation of the world at this moment. We confess our impatience with government achievements in the matter of arranging a settlement, but we are not blind to the value of bringing the sense of right and justice to bear before a rule of repression and iron is invoked. It is the way of democracy and of freedom-loving men.

We do not wish to convey the idea that we are offering an apology for either side, or even for the government itself. We have positive convictions on many of the issues involved. Our purpose here is to plead for the recognition of Christian principles and human and social values by those who are about to loose a scourge of suffering and death upon the world. We are trying to write in the interest of the whole people and in the spirit of tolerance and good will. Labor, industry, and government can very well afford to think the issues of the present moment through in the light of humanity and the unfolding years.

WORLD SERVICE RECEIPTS

Receipts for World Service for the month of April showed a decrease of $207,796.46 as compared with the receipts for April, 1945, and that decrease liquidated all but $75,450.49 of the total increase for the fiscal year to date. This means that the balance of the increase might be more than offset by losses likely to occur in the month of May. It means also that such sizable decreases may threaten the benevolences of Methodism in one of the most desperate crises of our country, for our World Service offerings constitute our main dependence for the support of the world-wide enterprises of the Church.

It is serious enough when such failures relate to limited areas, but when the spread is general its implications become ominous. Recessions in limited areas usually have local reasons and definite explanations, but when the entire Church is affected it means that some far-reaching conditions, economic or social, may enter into the picture. Four Jurisdictions and more than half of the areas and conferences have recorded decreases. Every charge and every Methodist should regard the situation now prevailing as a direct challenge, and only by so doing can we secure our work against possible disaster.

HONORARY DEGREES

The "haves" and the "have nots" have a way of periodically going to bat over the question of honorary degrees. The ardor with which the subject is discussed is often such as to lead a bystander to think that it is a matter of real importance. Our experience has been that such a degree has done little for most of those upon whom it was conferred and that most men who merit such recognition are only sunk to the level of the multitude popularly and patronizingly called "Doctor." We once heard a man say of honorary degrees, "When a man needs one he can't get it and when he gets one he doesn't need it."

We noticed recently a suggestion that the question might be solved by reserving such recognition to theological seminaries of such high rank that the degree would be safeguarded from promiscuous abuse and be given a standing that it does not now have. While that sounds logical it would probably change nothing, for the public dispensers of flattery would ignore the limitation and the country would still be filled with unbranded "Doctors." It appears to us that the effect of such a plan of limitation would result in division by creating a kind of ecclesiastical hierarchy with the theological seminary as a preferred beneficiary.

WILLIAM WALTER HOLMES ENTERS INTO REST

On last Sunday morning, the people of New Orleans were stunned by a radio flash which announced the death of Dr. W. W. Holmes, district superintendent. He died in his sleep at an early hour that morning, and was found at seven-thirty. Before retiring on Saturday night, he finished the preparation of the radio message which he expected to deliver on Sunday morning, and the manuscript was on his desk just as he had left it. About two o'clock in the morning, someone called him by telephone and asked him something about the races. He told the man that he did not know anything about it, said goodbye and went back to his room. Some time after he met the angels and passed in triumph through the gates eternal.

We do not undertake to give the details of his life, nor to make an analysis of his career as a minister and a civic leader. We must say, however, that no man has been more completely identified with every movement of Methodism during the past thirty years than he was. This is particularly true of the city of New Orleans to which he gave twenty-seven years of his fruitful life He was the prime mover in the crusade against vice and the fight for good government which resulted in the recent change in the personnel of the city administration. It is probable that the long and taxing struggle hastened his death—that he was a martyr to the cause of a vice-free New Orleans. He will be sorely missed in the fight for good government and a clean city.

We mourn with thousands of friends the untimely going of this intrepid leader of the forces who must now carry on the fight alone. As for the Church upon which he left his impress, the broken ranks will close, but a noble and devoted soldier has fallen, a man who had given his whole life to the building of the kingdom of God among men. He is survived by his wife, Mrs. May Stone Holmes; one daughter, Mrs. Theron Brown, Baton Rouge; two sons, Dr. Samstone Holmes, U. S. N., stationed in Guam; W. W. Holmes, Jr., Baton Rouge, and five grandchildren. Following funeral services at Rayne Memorial Church, where he served ten years as pastor, his body was laid to rest in "Hope Mausoleum" amid a profusion of flowers and a host of sorrowing friends.

Religious bodies are to be consulted concerning the equitable distribution of army chapels located within continental United States, according to announcement of the War Department. Surplus chapels are to be used first as shrines or memorials, and second as houses of worship. The surplus chapels will be advertised locally and local churches will be notified of the sale. Prospective purchasers are asked to make application for specific chapels before the date of the sale.

THE KU KLUX KLAN

In the editorial section of the Jackson **Daily News** on May 16, an article appeared on the revived KKK, which I quote in part as follows:

Dr. A. P. Hamilton

"The Ku Klux Klan is being revived over in Georgia—a sure sign that the crop of suckers never fails, regardless of weather or economic conditions.

"The KKK should never commend itself to the citizen who has better uses for his money than feeding it to Grand Goblins, and better uses for his time than parading in scarecrow garbs.

"Rattling dead bones and waving shirts should not carry any appeal to any citizens endowed with common sense."

He might add also that such things carry no appeal to men who have any sense of right and justice, or fairness even in the most rudimentary meaning of the word. Such movements feed on ignorance, prejudice, vengeance and hate. The Ku Klux Klan in its modern manifestations is the very antithesis of the spirit of Christianity and the Kingdom of God, as well as the spirit of democracy and Americanism in general. It is subversive of recognized and organized government as we know it in this country. Anything that is under cover and is willing to take the law in its own hands is a tendency toward the overthrow of constituted authority and government. Besides it is a cowardly method. Truth never fears to come out in the open light of day and show its visage to all men. We have all too many disintegrating forces at work now upon our American way of life; its mores, its constitution, its very foundations, as laid in home, church and state. Surely we cannot afford to carry the additional burden of this monster stalking and skulking by night in a nightgown and a sheet. Besides, there is a shortage of sheets and shirts.

Underground movements in time of war, such as those organized in France and elsewhere, recently, designed to preserve the remnants of freedom and democracy from the devastation wrought by an invading tyrant, are a different matter, and on this basis we might find some justification of the original Klan in the Reconstruction period after the Civil War; but in this atomic age it is an anachronism, pure and simple. Let us laugh it out of existence.

A. P. H.

We seem not yet to have learned that human misery is also indivisible, that we are all bound up in one common bundle of life regardless of race and nationality, that the tears of starving children in Europe and Asia can wash out the foundations of organized society in America. We hear raucous jibes at the "One Worlder". Shades of Christopher Columbus! In his day it was the **Round** Worlders who got the raspberry from men no more stupid and dumb than the anachronistic bunglers of our time, who would pour the new wine of jet propulsion and radar and atomic energy into the rotten old wineskins of political and economic sectionalism and nationalism and racism.—Paul Calvin Payne.

A LEGACY OF HOPE FOR THE DISCOURAGED

Note:—This radio sermon, found upon Dr. Holmes' desk, is published exactly as he prepared it for delivery on Sunday morning, May 26. He passed away in his sleep about two hours before the schedule for its delivery, but not until he had completed this message of hope for discouraged souls. —Editor.

RADIO MESSAGE—W.S.M.B.

May 26, 1946

Subject—"You Have Another Chance".
Text: Jeremiah 18:1-6.

Discouragement is one of life's greatest handicaps. Before we even begin a task we are defeated by it. I know of nothing that so paralyzes human energies and brings to naught our cherished plans. Were you ever discouraged? Were you ever discouraged to the extent that you wanted to give up and quit? If so, you know how bad discouragement is. It takes something out of you. When discouragement dominates, hope is gone. The fires of enthusiasm are put out. You are left hopeless and helpless.

In the parable of the potter, found in the 18th chapter of Jeremiah, we find the old prophet down in faith. To him there was no way out. The task of helping the people was a hopeless one. All about him were those whose lives had been marred by mistakes and faults, and weaknesses, and moral breakdowns and sins—and because of it all the prophet's heart was cut to threads. He was like Elijah under the juniper tree, so discouraged that he prayed to die. He was like Paul who uttered the lonely lamentation concerning the loss of one of his co-workers: "Demas hath forsaken me; having loved this present world and is departed unto Thessalonica—gone back to be a worldling. He was like John the Baptist who had exposed Herodias, and yet after his confinement in jail, loses heart and hope and sends two of his companions to ask Jesus this question: "Art Thou He that should come or do we look for another?" Jeremiah was so discouraged that even the Lord couldn't do anything with him or through him until his discouragement was banished. Here is what the Lord said to him:

> "Arise, and go down to the potter's house, and there I will cause thee to hear my words." and Jeremiah went down to the potter's house and behold he wrought a work on the wheels, and the vessel that he made of clay was marred in his hands. So he made it again another vessel and this time it was good. The Lord speaks again, saying: "As the clay is in the potter's hands, so are ye in my hand. Cannot I do with you as the potter did with the clay?"

Somehow this appealed to Jeremiah. The very thought of it encouraged him greatly. Though men have sinned, their lives marred and broken, we have the assurance here that God can make them over again. It may be that there are some listening to me this very moment who are dreadfully discouraged. You are painfully conscious of having marred the vessel of life which God has given to you. Maybe you have turned away from many opportunities of growth and goodness and have come short of doing the will of God and again and again been your own worst enemy. How discouraged you are with your own life! How would you like to have your life made over again? It's never too late to start over. There is always a new chance, if we want it and will accept it when it is offered.

The Parable of the Potter speaks to us this morning. The first word is:

1. That God has a plan for every life.

Just as the potter has a plan for his vessel, so God has a plan for your life and my life. The building was visualized in the mind of the architect, before it was erected on the corner. The bridge that spans the river was in the mind of the builder before the foundation was laid or the first spike driven. Creation was first in the mind of God. He planned it and it came into existence by His word. He has a plan for your life just as he had a plan for the life of Moses, Paul, Livingstone or any of the great souls who have lived in the earth. Have you found your life plan? Have you really and thoughtfully tried to find it?

2. Another word from the Parable of the Potter is: **God's Plan for Us May Be Marred—and marred** by us. We are called to cooperate with God. We are His co-workers. We have moral freedom. We can say "yes" or we can say "no". We can choose to obey or not to obey. We are free moral agents. God doesn't force anybody to be good, and unselfish, and useful. You can literally go to the devil, if you want to. You can be a gambler, a drunkard and a reprobate. On the other hand, with the help of God, you can live a truly great and useful life. What are you doing about it? It's up to you to choose. Choose—to be or not to be; in this we are invested with the greatest dignity and we are faced with the gravest danger.

(a) **Whole nations can mar the plan of God.** The Israelites did it, the Egyptians did it, Rome did it, Babylon did it, Nineveh, Tyre and Sidon did it—and nations not so far remote did it, and I fear that there are nations today that are doing it. Righteousness exalteth a nation, but sin is a reproach to any people. Any nation in the world that dares persistently to defy the law of God is already on the toboggan to certain and ultimate disaster. We may sing glibly, and perhaps pray—"God bless America". How much do we mean it? How could a good and just God bless much of America that is so wholly given over to corruption and vice. What right have we thus to sing and pray? I do believe God stands ready to bless those who are willing to be a blessing and not a curse to our country.

(b) **Churches can mar the plan of God.** The seven churches of Asia, spoken of in the Bible, did it, and where are they today? Only an unpleasant memory is left. Let a church forget what a church is for, let it become selfish and self-centered, and let it wink at the corruption and vice around it, or even worse, enter into partnership with it, let it become unconcerned about the welfare of the world and get wrapped up in its liturgical trappings and lose the consciousness of the presence of the living God, it dies—it dies. The anti-missionary church and the Omissionary church ill not last long. The worldly church is short-lived and powerless. The message and mission of Christ must be supreme in a church, if it is to live and serve.

(c) **A family can mar God's plan.** We have had far famed families in our country. Families noted for industry, sobriety and character. Families that have made a name for Christian service and highest patriotism and citizenship. Some of these families are now seen going to utter defeat. The first generation served God and created a great business of thrift and industry. The second generation selfishly squandered the property and forgot God and the church and gave itself over to pleasure, intemperance and dissipation. The third generation go about begging a dole.

(d) **Individual can mar the plan of God.** You can mar it. Maybe you have already marred it. How many, how many, how many, have disappointed the future. They have not measured up. They have failed to reach the expected goal. They have not been able to stand ADVERSITY, PROSPERITY or TRANSPLANTING. There are few people who have not had adversities in life. Some have not been able to take it. All right when the sun shines, but they go to pieces when the storm comes. They just don't have grace enough to adjust themselves to a lower scale of living. They are utterly discontented and miserable. They live in the slough of despondency. They act as if God were dead. They discount all human and divine resources. They absolutely let go. With them all is lost.

There are many who are not able to stand prosperity. They become haughty and autocratic. Human sympathy with them dries up. They abandon the manner of life that has brought their prosperity. Too often they feel called upon to change friends. These changes are nearly always from the better to the worse. They change from the church group to the night club. They think the champagne route is most appropriate for such as have their financial standing. You have perhaps heard of the young man plowing in a field when he was advised that his father had left for him in his will $41,000, said to the horse, "Whoa". He stopped right in the middle of the field—didn't take time to go to the end of the row—unharnessed his horse and left the plow right where he had stopped, and off he went to the gay life of the city. Just twelve months to the day, this same man with the same horse went back across the same field and hitched up to the same plow and said to his horse, "Get up". He had had his fling at prosperity, but he couldn't stand it. He made a fool of himself and nearly wrecked his life.

There are some good people who can't stand transplanting. Back in the old home community they were sober, sensible and dependable. They were good churchmen. They stood for the best things in the community. They had religion in the home. But when they were transplanted—moved to another community—somehow their high ideals were lost. Their devotion to God and the church waned; family government weakened and moral disaster followed in train for all, parents and children.

Some lives are marred by wrong habits—secret sins, misuse of power, misuse of time and talents.

3. The main word of the Parable of the Potter is this **The Marred Life Can Be Shaped Again.** There is another chance. You do not have to despair. Though you may be sadly marred by sin, God gives you another chance. He gave it to David. He gave it to Simon Peter. He gave it to the Prodigal Son. We may have sinned and followed afar, we may have defaulted and forgotten, we may have slipped, and defaulted and strayed, we may have become cold and indifferent, but if we listen we

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
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W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND........Editorial Secretary
BALLARD PRESS ....Printer

Chaplain Victor S. Coleman, of the Mississippi Conference, in requesting the change of address for his Advocate, notes that for a while he will be at Fayette, Miss., Box 240

Rev. George H. Jones, editor of Tidings, calls attention to the fact that goals for the year of evangelism are to be figured upon membership returns of 1944, not 1945, for in 1945 the year of evangelism had already begun.

Rev. P. Olia Nix, pastor at Bay Springs, Miss., writes that he is having a wonderful year marked by an increase in Church School and church attendance. In a gracious revival recently he had the assistance of Rev. J. B. Cain.

Chaplain B. B. Bailey is being changed from a unit which is being deactivated soon to another unit which will be located at Yokohoma, Japan. His address will be 382nd AAA (AW) Bn. APO 503, care P. M. San Francisco, Calif.

Reports have reached the Advocate office to the effect that Rev. W. L. Robinson raised ten thousand dollars for the new church building planned for First Church, Corinth, where he is pastor. The offering was made on Sunday, May 19.

Miss Vivian Clegg, Route 2, West Enterprise, Miss., says that the Advocate has been in her home for 40 years and it is still a welcome visitor. Miss Clegg has taken over the subscription of her father, who passed away in February, 1945.

Rev. T. B. Thrower, pastor at Kosciusko, Miss., handed the editor a list of 65 subscriptions with a check to match at the session of the Columbus district conference held in Louisville last week. This is an advance of more than 50 per cent over the list of previous subscriptions. Go thou and do likewise!

Bishop Arthur J. Moore will be the speaker on the "Methodist Hour" on Sunday, June 2. New Orleans Methodists can get the program over WDSU, we understand, at 7:30, CDT. We have been unable to get the program and only the time of the station where the program originates is furnished us.

The district conference at Louisville, Miss., was well attended and Bishop Darlington exhibited the vigor and the fervor which have been characteristic of his episcopal leadership for all the years of his coming and going in the Church. Dr. Curtis had his work well planned, and the two days gave him ample time to transact the business in an orderly manner.

We are not sure that the Advocate will reach our readers on time, but we will do our best, and we ask you to share patiently the problem which is both ours and yours.

Rev. John W. Chisholm, once a minister in this territory, passed away at Corsicana, Texas, on May 8, 1946. He was a retired minister and was once, as we remember, a member of the Mississippi Conference. Funeral servcies were held at First Methodist Church, Corsicana, Texas, and interment was in Dallas.

Baton Rouge District Conference was held at Amite, La., on Wednesday of last week. Rev. Virgil D. Morris, the district superintendent, had tabulations of reports which showed consistent and effective regard for the entire program of the work. Among other things, the district reported 734 received on profession of faith and 1,128 by certificate. The district voted to undertake the erection of a home for the Wesley Foundation at Southeastern, Hammond, to which project Hammond church proposes to contribute one-third of the total cost of twenty-two thousand five hundred dollars.

BOARD OF MINISTERIAL TRAINING, MISSISSIPPI CONFERENCE

The board is called to meet in the buildings at Copiah-Lincoln Junior College, Wesson, Miss., on Tuesday afternoon, June 4, immediately after lunch, during the Youth Fellowship Assembly. Members of the board who are at assembly and those adjacent to Wesson will be expected to attend.

J. B. CAIN, chairman.

DEATH OF REV. C. H. STRAIT

After an illness of several years and a retirement from the active ministry for more than a month, death claimed Rev. Charles H. Strait of the Mississippi Conference on April 25 in a Jackson hospital. Funeral services were held the following day in the Brookhaven Methodist church, with burial in the Brookhaven cemetery. Rev. J. L. Neill, superintendent of the Seashore District, in which Brother Strait served his last pastorate, conducted the funeral service, assisted by several members of the Conference, a number of whom acted as pallbearers.

Brother Strait was a native of Franklin county, Mississippi, and had been a member of the Mississippi Conference since 1913. He is survived by his wife, who will make her home at Gloster; two sons and three daughters, besides several brothers and sisters. A suitable memoir will appear latre.

MISSISSIPPI DISTRICT CONFERENCES

June 11—Hattiesburg, at Antioch, near Laurel, Miss.
June 13—Seashore at Pascagoula.
June 25—Meridian, at Fifth Street, Meridian.
June 26—Jackson, at Canton.
June 27—Brookhaven, at Crystal Springs.
June 28—Vicksburg at Natchez.

OTTO PORTER.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

The president of the society has requested me to announce that the annual meeting of the Mississippi Conference Historical Society will bo held at Pastors' School on the afternoon of Wednesday, June 19. All the pastors werc urged to attend.

J. ALLEN LINDSEY,
Secretary.

ABERDEEN DISTRICT CONFERENCE AT QUINCY

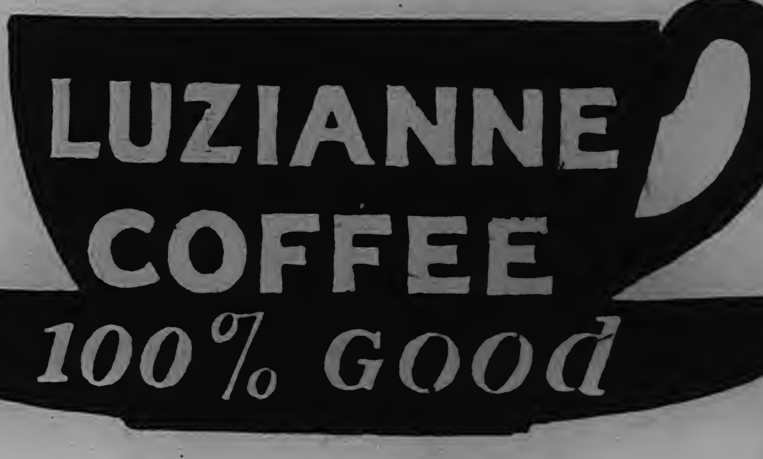
A most interesting district conference was held at Quincy, on the Greenwood Springs charge. Rev. I. E. Johnson and his good people were ready, and everything necessary was done for our comfort.

Ah, what a dinner! Women are a great institution—evidence galore of their tiny, tender touch. We wish you could have been there, brother editor. However, the Advocate cause was not forgotten, as check under separate cover will indicate.

Nor was there any other cause neglected, and our district superintendent, Bro. W. B. Baker, dispatched the business in a most unhurried, quiet, kind and efficient manner. All reports were good, almost excellent.

Rev. N. J. Golding preached a good sermon. He has learned the art of quitting right on the "tip top" of the climax.

R. T. HOLLINGSWORTH,
Secretary.



REPORT OF TEMPERANCE AND SOCIAL SERVICE COMMITTEE

Resolved, that we, the Baton Rouge District Conference of the Methodist Church now in session in Amite, La., hereby ask our district superintendent to wire the governor of Louisiana, the speaker of the House and the Lieutenant Governor, as the presiding officer of the Senate, expresssing our appreciation of the high moral stand already taken by the Legislature on the question of legalized gambling anywhere in the State of Louisiana, and expressing our hope that they will take the same high moral stand on all other such legislation.

DR. L. N. STUCKEY,
Chairman.

MOTHER'S DAY AT WESLEY, MERIDIAN

Mother's Day was a great day at the Wesley Methodist Church, Meridian, Miss. Rev. W. C. McLelland is pastor. A fine program was given. Mrs. C. M. Martin of East End had it in her heart to get $50 from her friends to help build some Sunday School rooms so badly needed. The response was beautiful. The bills were sewn on a dress worn by Mrs. Martin when she was a baby. It measures one and a half yards in length and a yard in width. When Mrs. Martin was called on to say a few words she and little Marguerite Ann Griffin walked down the aisle and presented the love offering. When the money was counted there was $111. One friend gave Mrs. Martin $5 as a token of appreciation for a kindness done at one time. The smallest contribution was 25 cents, the largest $50.

EVANGELISM—JACKSON AREA

Methodist churches in the Jackson area added 11,957 members to their rolls between last September and Easter as their part toward the denomination's goal of a million members during the current "year of evangelism". Of these, 5153 were received on confession of faith and 6804 by transfer.

National figures received by Bishop U. V. W. Darlington, president of the two conferences in Mississippi and by Bishop W. T. Watkins, president of the Memphis Conference (which comprise the Jackson area), here today from the Crusade for Christ headquarters in Chicago show a present total of 606,982 new members. Thousands of additional new members will be received on Pentecost Sunday, June 9, according to reports made by pastors to Dr. Harry Denman of Nashville, Tenn., executive secretary of the Board of Evangelism under whose general direction the membership crusade is being carried out.

Figures for the Jackson area by Annual Conference are as follows: Mississippi, 4,326; North Mississippi, 2,424; Memphis, 5,207. Results were obtained for the most part by the method of personal visitation evangelism, trained lay workers going in teams of two to the homes of prospects. The goals were based on the fact that 60,000,000 Americans are unchurched and 26,000,000 people are newcomers to the communities in which they now live.

Other objectives of the year of evangelism are the organization of 500 new churches and the establishment of daily devotions in every Methodist home. Already the opening of 410 new and formerly abandoned churches has been reported. The Jackson area provided 17 of this number.

REV. D. E. VICKERS REPORTS

The work on the Lorman, Miss., charge has been very pleasant in many ways. Since coming here four years ago we have had some good revivals, have received 21 into the church by certificate, 17 by vows, and have baptized five infants. The salary was raised $200 the first year. Each year the finances have been budgeted and paid in full, and we expect everything to be paid in full this year. The benevolence askings were accepted last year and again this year. Improvements have been made on the Lorman and Blue Hill churches and the Lorman church building has been repainted inside and out. Gas is being installed in both the church and the parsonage. Our district superintendent, Rev. O. S. Lewis, has been very faithful in helping us to carry on.

D. E. VICKERS, Pastor.

Above is a picture of Bethel Church School children and Youth group on the Duck Hill, Miss., charge. Rev. Wilson Ray is the pastor. Bethel church was "revived" about a year ago, the building has been remodeled, there is now a Church School membership of 86, and a fine spirit prevails throughout. The school is striving for a goal of one hundred.

EXPERIENCE: TO WHAT END?

By John Q. Schisler

Was the provision in the Plan of Union for a Negro jurisdiction an expediency? Such seems to be the belief of Dr. Bucke, the Editor of **Zions Herald.**

Dr. Bucke recently published a letter from one of his readers in which he was asked a series of questions. The reader's sixth question and Dr. Bucke's answer follow:

"6. Is it worth while to carp constantly at the working arrangement whereby a large colored section of the church is included in a geographical jurisdiction, till time and wisdom suggest a better way to enjoy an entirely united Methodism?"

To which Dr. Bucke replied:

"Yes, it is worth while. Time and wisdom apparently have not cured our expediency."

His statement, together with others being frequently made by distinguished Methodist leaders seems to question the wisdom of one of the basic provisions in the Plan of Union of the three Methodist Churches. If I understand these statements they mean, among other things, that Negroes ought to be taken into the membership of white Methodist Conferences and of white local churches. These statements are not being made by irresponsible persons whose opinions carry no weight. They are leaders in our church and their words are worthy of being taken with the greatest seriousness. In the light of this fact it is pertinent to ask, How do these persons reconcile these statements with the Plan of Union?

The Plan of Union provides that the Methodist Church is an interracial church on the national level, but that it is frankly not interracial on the jurisdictional, the annual conference and the local church levels except in certain parts of the country which were excepted from this provision in the Plan of Union itself.

It is my judgment that without some such provision, unification would not have been adopted by the annual conferences in the South. The Southern Conferences voted for the plan because it was recommended by the Joint Commission on Church Union in whose integrity and sincerity of purpose these conferences had the utmost confidence. Furthermore, they voted for it on the assumption that it was understood and approved by he Northern Conferences when they voted favorably upon it. Were they mistaken?

Many persons have been deeply disturbed by the frequent references to this plan as "Jim Crowism" and as an "expediency". They ask, "Expediency, for what purpose? To get the South into the Union and then repudiate one of its basic provisions?" This is a pertinent question that calls for an answer.

I do not believe that the people in the Southern Conferences desire to interfere or retard annual conferences and local churches in other jurisdictions in receiving Negroes into their membership, whatever they may think of that procedure. I do believe that the local churches and annual conferences in the South are not ready for this and that efforts to push them into it will lead to suspicion and confusion, if not resentment.

Furthermore, I believe there is much to commend the provision in the Plan of Union which makes it possible for Negroes to work together in their own jurisdiction and annual conferences and local churches in the development of a program which meets their peculiar needs and which enables them to develop a leadership of their own, while at the same time they have such assistance as they may need and desire from all the general agencies of the church on the same basis that such assistance is made available to all other jurisdictions.

CONGRATULATES RAPIDES LEGISLATORS

May 21, 1946.

Editor, Town Talk:

Article XIX, Section 8 of the Louisiana Constitution of 1921 declares: "Gambling is a vice and the Legislature shall pass laws to suppress it." This provision was reported by the late Hon. Phanor Breazeale and myself and after full debate was adopted. If gambling in this state is legalized—in New Orleans or elsewhere in this state—the Constitution will have to be amended by the vote of two-thirds of each house of the legislature and adoption by the vote of the people. This fact is recognized by

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MONROE DISTRICT CONFERENCE

A note to **The Advocate** office reports a splendid district conference at Winnsboro, La., last week. This was the Monroe District Conference of which Rev. H. M. Johnson is district superintendent. The editor regrets very much not being able to reach the conference, but deeply appreciates the representation made for **The Advocate** by Dr. A. M. Serex, and the splendid response of the Conference to his representation.

HATTIESBURG DISTRICT NEWS

Stewart Calhoun Moody, Jr., son of Rev. and Mrs. S. C. Moody, pastor at Moselle, was killed in a motorcycle accident Wednesday, May 22nd. He served two years and eight months in the navy and was discharged April 23, 1946, as a quartermaster third class. He was a member of a submarine crew in the Pacific and was in Tokyo Bay at the surrender of Japan.

Funeral services were conducted at Moselle Methodist Church, May 23rd. Dr. B. L. Sutherland was in charge, assisted by Revs. Don Lewis, Roy Wolfe, B. M. Hunt and L. D. Haughton. Other ministers present were C. V. Bugg, F. M. Casey, Ray Deen, Lonnie Sharp, and E E. McKeithen. Interment was in the New City cemetery of Hattiesburg.

L. D. Haughton,
District Reporter.

KEEPING THEM IN THE CHURCH SCHOOL

The objectives which the Methodist Church School has adopted in the Crusade for Christ seem ambitious. We propose to secure an increase of 2,210,000 members by December 31, 1948. This will make a total in the Church School of 7,000,000 people. To make an increase in enrollment is one thing and keeping that enrollment secure and growing is quite another. Only by keeping men, women, boys and girls in the Church School can we make our best contribution to their personal lives.

The general atmosphere of the school goes far in determining whether a person will continue to attend. Very few people are eager to leap into an empty wagon which is standing still—but if that same wagon is loaded with people who are "on their way" all of us feel an urge to climb aboard. The same is true of a church school. Every person who is named on our church school rolls should have a definite responsibility for some phase of the program. Usually there are not enough classes to give everyone a teaching job, nor enough offices to go around; but we must find ways and means of putting all members to work in a meaningful way. We must guard against jobs which carry the subtitle "in name only".

It would be well in every church school for the superintendent to consider himself a "moral agent" for keeping the entire school informed as to progress in the Crusade, good things which are being done, the excellent teachers, the training program, and the wholesome fellowship which everyone enjoys.

We can keep many of the people who are now losing by systematically reclaiming absentees. This would involve the teacher, class officers, department and general superintendents, and the pastor. Methods include telephone calls, visits, cards, and letters. Regular records of attendance and membership should be kept by a person designated for that responsibility for each class and department. These records are important just as are the official church membership records, and will be helpful in securing more regular attendance throughout the school. This record is to the school what an inventory is to the store. The "Methodist Church School Record System" may be ordered from the Methodist Publishing House.

A careful and honest study should be made to see what causes can be found for leaks in attendance and membership. If people do not attend there must be reasons. Among these reasons may be: Inefficient teaching, lack of enthusiasm, unattractive surroundings, failure to find new people in the community and indifference to newcomers. We must not permit such "leaks" to rob the church school of its members. If the Crusade for Christ in Methodist Church Schools is to succeed we must not only "want them" and "get them", but we must also "keep them". We can keep them by putting them to work, building morale, reclaiming absentees, stopping leaks, using records systematically, and promoting home visitation.

THE CHURCH IN THE COMMUNITY

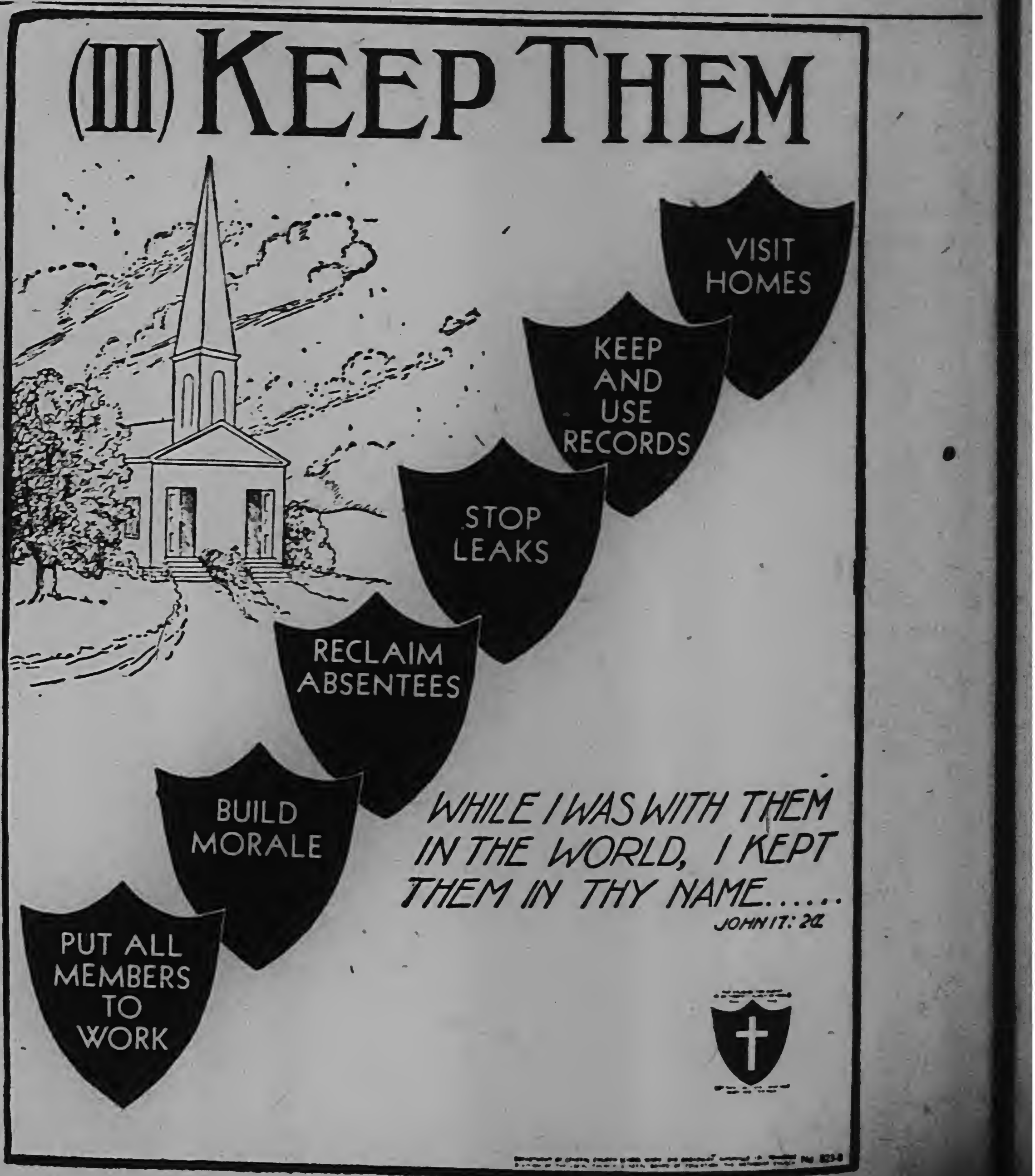
Jesus founded the church. "I will build my church and the gates of destruction shall not prevail against it." He did not give it any particular form of organization. He left that to be worked out to meet changing conditions. He gave it its life. And it has outlived all other institutions save the family. Empires and nations have risen and fallen like the restless waves of the sea. But the church abides and bids fair to continue so long as men hunger for God and reach out in holy aspiration after the finer things of life.

How will you measure the church? Not by its numbers. A large church that has lowered the banner of Christian ideals is worthless. It encumbers the ground. A small church may be a mighty church. It may act as leaven in the social lump, compelling men, by the ardour of its life, to think of the things that matter most, the things that belong unto their peace. The church in America is not large in proportion to the total population, but it exerts a tremendous, and on the whole a beneficient, influence upon our national life. It reminds men of God and His claims upon them and points men to the way that goes upward.

What does the church do? It does many things. It feeds the springs of charity. Most of the world's hospitals and orphanages and colleges are maintained by the people who gather week by week in church to worship God and to learn how to treat their neighbors. The church keeps alive the story of Christ and His redeeming love. The world is bad enough with all the church has been able to do. Without the church the world would lurch back even farther into pagan night. "I believe in the holy catholic church," that is, the church universal, of all names and sects. I believe in the church because it is the strong arm upon which humanity leans as it climbs out of barbarism into a better civilization.

Here are three things that a Christian church should do. There are other things it should do, but I mention only three.

First, the church should challenge the evil in the community. It does no good to



castigate the evil in the next county. It must condemn the evil that is close at hand, that is blighting and blasting the lives of people in its community.

Jesus' major concern was the worth and dignity of human personality. Because the church believes that personality is the most valuable thing in the world it must challenge every force and every institution that would hinder the proper development of people, cr rob them of their rights and liberties, or spoil their chance of growing into full-statured sons of God.

So the church stands before every business and every other institution with one pointed questionWhat are you doing to people? Any business that debauches or exploits or robs people comes under the just condemnation of the church. And the church is recreant to its trust if it keeps still when men are hurt. The church has always been against the liquor traffic because that traffic robs children of their chance to enjoy the more abundant life. It stands against inhuman business practices because those things spoil human life and reduce even the people who gain by them to the status of cannibals.

The church asks us to look at our community through the eyes of Jesus and see wherein we are failing to preserve the worth and dignity of man.

In the second place, the church must combat ancient and ingrained prejudices that deny the principles of brotherhood and justice for which Jesus pled.

The church is not doing its duty unless it condemns the bitterness and intolerance that sets class against class and race against race and nation against nation. Bigotry burns like hell fire in the blood of many people. It is the business of the church to cleanse that blood stream and make the dispositions of men sweet and kindly.

The true church promotes understanding between the various groups of the community and bids them to learn to disagree without being disagreeable. It bids men think and let think. It not only champions tolerance; it asks men to enter sympathetically into another man's position. Tolerance is better than bigotry. But tolerance is not enough to make a community sweet. We need sympathy, which is "the thread of the all-sustaining beauty which runs through all and doth all unite."

In the third place, the church is the conserver of the finer values of life. "Ye are the salt of the earth", Jesus said to his disciples. The function of salt is to prevent things from rotting. The church is to prevent athletics from rotting, politics from going putrid, and all of life from becoming rank and sickly.

Specifically, the church is to preserve the great moral and spiritual principles that men have learned by experience to value. It is to preserve justice. "What doth the Lord require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God." It is to preserve kindness. "Be ye kind to one another, and so fulfill the law of Christ."

"So many Gods, so many creeds, so
many ways that wind and wind,
While all this old world needs, is just
the art of being kind."

It is to preserve truth. "Ye shall know the truth and the truth shall make you free." That is why the church has always been the prolific mother of education and has fostered the study of science. Religion is not afraid of truth. It flourishes best when men are free to investigate and search for truth. All truth is of God whether it is found in the Bible or in that larger Bible called nature. As men discover more and more of truth they advance in civilization and in the pursuit of happiness. It is to preserve purity, for "only the pure in heart see God". God is not found so much at the end of a chain of logic as by the moral insight. Sin is mud on the soul's lens, obscuring the stars of God's truth. When men cleanse their hearts of impurity and greed they see better the glory of God and the beauty of brotherhood. The church is the teacher of Christ, bidding men heed his commandment—"A new commandment I give unto you that ye love one another as I have loved you." To learn the art of loving God and our neighbor is the highest of all the arts. When we love our neighbor as ourselves we demand for him the same rights, the same privileges, and the same opportunities that we desire for ourselves. "Love," says Henry Drummond, "is the greatest thing in the world." A Christian church is always, in season and out of season, trying to persuade men to live together in the spirit of goodwill and love.

When the church does these things it fulfills its mission and has the blessing of God and the thanks of men.

W. B. SELAH,
Galloway Memorial Methodist Church,
Jackson, Miss.

Someone once wrote to the late Dr. S. Parks Cadman, asking the meaning of this Scriptural verse: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Dr. Cadman replied: "The text simptly means: Don't kid yourself; you can't make a fool out of the Almighty."

—Talmadge C. Johnson.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Dear Secretary of Missionary Education and Service:

By this time you are becoming well acquainted with your duties as secretary of Missionary Education and Service. Also, by this time, the study and action committee, of which you are the chairman, should have planned a year's program of study and action and had it approved by the society.

You will soon be receiving through the Conference News a copy of the recommendations from the Department of Missionary Education. I hope you will study these "working plans" carefully, for they represent the goals we hope to achieve in 1946, none of which can be realized without your help.

There are two or three parts of these recommendations I should like to emphasize:

First, "100 per cent districts. A district which has every society in it showing some educational progress during the year is a "100 per cent district." Two things are necessary in order for your district to achieve this goal: You must report each quarter, and your society must show some progress in some phase of our educational work. This may mean an increase in the number of approved studies; it may mean improved methods in presenting programs; it may mean cooperation in a joint study class if you did not do this last year. It does mean some increase over what your society did last year—and every society, even those that are now taking four approved studies a year, can improve in some way; so far as the educational work is concerned.

Second: "Effective functioning of committees." There are three committees of which you are a member by virtue of your office. These are: The study and action committee (of which you are the chairman), the program committee, and the finance committee. You have a valuable contribution to make to each of these committees. Study your guide to see just what your responsibility is in relation to the work of these three groups.

Third: "At least one Special Jurisdiction Recognition Class in each society." Last year there were 61 S. J. R. classes in our conference, but these 61 classes were conducted by only 35 societies. That is a very poor record for a conference with approximately 240 societies. A S. J. R. class is not important just for the recognition your society receives, but it is important because, in meeting the requirements for S. J. R., your society does a superior type of work. The actual number in the class may be smaller than in other types of classes, but those who participate in it come out of the class better informed and consequently more effective Christians. If your year's program does not call for such a class, will you see that it is included now.

Enclosed is a list of books that may prove suggestive in the purchase of books for Reading Circles, for libraries, or for reference books for study topics and programs. (Each society was asked to include some money in its budget for the purchase of one or more books on timely subjects.)

The first quarter's report should have reached your district secretary of Missionary Education and Service on April 1. If you failed to send your report, please send it now.

Each society is asked to make provision for sending its secretary of Missionary Education and Service to the Pastors' School and Conference for Christian Workers, June 10-15, Centenary College, Shreveport, La. The approved study topic for 1946-47 on India will be taught and there will be opportunity for individual and group conferences on Missionary Education and Service. Please see that this matter is brought up for action by your society.

This is a long letter, but I hope you will take time to read it through and study its suggestions. I could not write you sooner because I did not have the list of local secretaries. Our work in Missionary Education is vital, and as Christian stewards, we are are obligated not only to use the abilities we have already developed, but to strive constantly to make progress in all potentialities for growth with which we have been endowed.

Faithfully yours,
MRS. G. W. DAMERON.

Book List

The list of books below is, of course, very limited, but it is hoped that it will prove suggestive to you as you make further plans for the missionary education of your society. Where the prices are known, they are given. All books may be ordered from the Methodist Publishing House unless another address is indicated.

It is hoped that every society will buy one or more of these books or some other equally good ones to be used in several possible ways:

1. To add to your library or to form the "starting point" for a new library.
2. To use as books for Reading Circles.
3. To use as resource material for approved and informal studies and for the regular monthly programs.

Subscriptions to **The International Review of Missions,** $2.50 per year. (The quarterly publication of the International Missionary Council. Address: 156 Fifth Avenue, New York, N. Y.; "The United States Moves Across the Pacific," Kenneth Scott Latourette, $2; "Religion in Russia," Robert Pierce Casey, $2; "Modern Man is Obsolete," Norman Cousins, $1; "Our Neighbors, the Chinese," Vaughan White, $2.75; "The Pathfinders of the World Missionary Crusade," Sherwood Eddy, $2.75; Christianity and Work," Landis & Myers, 25c.; "Brothers Under the Skin," McWilliams; "Labor and Tomorrow's World," G. Bromley Oxnam, $1.50; "One God, One World," Craig, 75 cents; 'The Will of God," Weatherhead, 75 cents; "How to Read the Bible," Love, $1.50; "The Bible Speaks to Our Day," Barclay, $1; "The Bible Speaks to Our Generation," Lankard, $2; "When Life Gets Hard, James Gordon Gilkie, $1.50; "A Preacher Looks at War," Daniel A. Poling, $1.25; "America and the New World," The Merrick Lectures, 1945, $1.50; "Thinking Where Jesus Thought," Hillyer H. Straton, $2; "The Meaning of Prayer," Harry Emerson Fosdick, $1; "Rising Above Color," Edited by Philip Henry Lotz, $1.50; "13 Against the Odds," Edwin R. Embree, $2.75 (13 brief biographies of outstanding Negroes); "The Christian Answer," Edited by Henry P. Van Dusen, $2.50; 'God is Not Dead," Bernard Iddings Bell, $1.50 (a book on the real spiritual problems of the average man); "Justice and the Social Order," Emil Brunner, $3; "A Year of Human Events" Edited by Franck C. Hanighen and Philip Morley, $2.50 (a weekly analysis for the American citizen, 1945); "Marriage in War and Peace," Grace Sloan Overton, $1.75 (a book for parents and counselors of youth); "George Washington Carver," Rachman Holt, $3; "The Spiritual Life," Edgar S. Brightman, $2; "The Christ of the American Road," Stanley Jones, $1; "They Found the Church There," Henry P. Van Dusen, 75 cents; "The Message of Stewardship" (Revised, 1946), Ralph S. Cushman.

TEN REASONS WHY I SWEAR

These reasons for swearing, sarcastically stated, appeared in a church bulletin, the product of alert thinking on the part of the pastor:

1. It pleases mother so much.
2. It is a fine mark of manliness.
3. It proves I have self-control.
4. It indicates how clearly my mind operates.
5. It makes my conversation so pleasing to everybody.
6. It leaves no doubt in anyone's mind as to my good breeding.
7. It impresses people that I have more than ordinary education.
8. It is an unmistakable sign of culture and refinement.
9. It makes me a very desirable personality among women and children and in respectable society.
10. It is my way of honoring God, who said, "Thou shalt not take the name of the Lord thy God in vain."

Any evangelism which does not magnify the church is doomed to ultimate failure.
—Rev. Oliver de W. Cummings.

No woman who drinks can have dignity. Liquor makes her ridiculous. Her speech becomes garbled, and silly. Her voice gets all out of turn. Her gait is utterly absurd under liquor.—Damon Runyon.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Leadership School

The Conference Leadership School of the North Mississippi Conference, the Methodist Church, will be held June 10-14 at Wood Junior College, Mathiston, Miss. The platform speaker will be Dr. John Branscomb, pastor of the First Methodist Church, Orlando, Fla.

Instructors for the school include Dr. Kenneth W. Clark, Duke University, who will teach "Teachings of Jesus"; Dr. John L. Ferguson, pastor, West End Methodist Church, Nashville, Tenn., who will offer "Present Day Evangelism"; Miss Rosemary Roorbach, Editorial Division, Nashville, Tenn., who will present "Enrichment Materials for Workers With Children"; Miss Wynness Tate, Wesley Foundation, University of Alabama, who will give "The Methodist Youth Fellowship"; and Mrs. H. R. Steele, Nashville, Tenn., who will bring the course, "India" to Missionary Education Secretaries and others of the W. S. C. S.

The school will begin Monday afternoon and close Friday at noon. The afternoon of Monday will be spent in registration, followed by a fellowship dinner at 6:30, where Dr. Branscomb will make an address. Two class sessions will follow later in the evening. The schedule for each day provides class periods, recess times, platform hours, forums, group meetings, study, rest and recreation. The platform hour for Tuesday, Wednesday and Thursday has been set at 11 a. m. and 8 p. m.; for Friday, at 10 a. m.

Our Leadership School offers a splendid opportunity for the enrichment of our minds, the uplifting of our souls, and the promotion of Christian fellowship. Since the W. S. C. S. is vitally interested in the development of children and youth, we urge those workers in each society to utilize the chance to become more intelligent in their work with these age groups. Attendance at the school should be the purpose of every secretary of Missionary Education.

How much more effective would be the study courses in each society if the secretary, or those who plan to teach the courses, would go to Mathiston and gain the information and inspiration available there! The $10 for room, board, and registration will be a fine investment. Think it over; make up your mind that it is your privilege and duty to participate in your Leadership School; then come to Wood Junior College and join others in the quest for worship, fellowship, study and play. Write Rev. R. Wasson, Mathiston, for room reservation.

School of Missions

July 22-30 are the days circled on the calendar for the School of Missions at Junaluska. This phase of the summer program is of vital interest to members and secretaries of Missionary Education of the Woman's Society of Christian Service. It is here that one meets the splendid leaders of the church and division, as well as the missionaries who are sharing their lives with the needy abroad. It is here that the daily schedule of study offers mental stimulation and spiritual rejuvenation.

On July 27 and 28, the Wesleyan Service Guild will have a week-end conference under the leadership of Mrs. K. W. Warden of Memphis, Tenn. Business women who are contemplating a vacation will find Lake Junaluska the answer to the question of where to go. The School of Missions will be of interest to the Guild group also. For it is in this school that the study courses of the W. S. C. S. for the year ahead will be planned and demonstrated.

Lake Junaluska is one of the churchwide institutions of the Methodist Church, and is controlled by a board of trustees elected by the General Conference. Because it is our very own institution, we Methodists of the North Mississippi Conference should be loyal in our support of it.

According to the foreword of the bulletin by Bishop Purcell, "More than thirty years ago far-visioned laymen and ministers of the Methodist Episcopal Church, South, felt the need of assembly grounds for summer conferences and other meetings of the church. They secured a tract of 2500 acres of land in the mountains of Western North Carolina. It was near the traditional home of Junaluska, a Cherokee Indian chief, whose people had lived in the mountains for many generations. A sturdy dam was thrown across a beautiful stream to form a lake more than 250 acres in size. This lovely spot was appropriately named Lake Junaluska. During the years since that time, the Lake Junaluska Assembly has become one of the most enjoyable summer retreats in all the land. Each year many thousands pass through the gates. Some 200 homes dot the lakeshore and mountainsides. A large auditorium, with 2000 seats, is the center of the religious and social life of the grounds. Hotels and guest houses are filled with visitors all summer. Great music will feature the program this season."" Those attending the School of Missions will hear a concert artist on Saturday, July 27.

"High up on Missionary Point the Junaluska Cross broadcasts its silent message. It tells a story of generosity and noble purpose on the part of those who placed it there. It challenges youth to high endeavor; bids maturity hold fast to ideals of honor and integrity; bids old age be of good courage. To every Christian it is a reminder of the supreme sacrifice of the Lord of all, and emphasizes the place of the Cross in Christian living. The Cross at Lake Junaluska was a gift to the assembly in 1922 from the federated Bible classes of Western North Carolina. It is 25 feet high, and 200 bulbs are required for its illumination.

When the Cross was installed it was thought that it would be illuminated only during the summer season. But when the season closed and a week had gone by with the Cross unlighted, there came a petition from the engineers and firemen on the Southern Railroad asking that the Cross be lighted. They had grown accustomed to watch for the light from the Cross as the trains swept around the mountain curves. It reminded them, they said, of the nobler things of life, loyalty and fidelity to duty; and was a silent reminder of love of home and country and the sacrificial nature of their work.

So the lights were turned on. From that day to this there has been no blackout of the Junaluska Cross. Every night, summer and winter, it shines upon the mountain skies and lights the lake and valley. It is an object of reverent admiration and a Methodist shrine of unusual beauty and interest."

Members of the W. S. C. S., let's go to Junaluska this summer. A number of conference officers are going, but don't let them be the only ones to enjoy those marvelous days on the mountainside. May this summer find the delegation to the School of Missions the largest we have ever had! You who read this should make "going to Junaluska" a MUST for the month of July. For information write Mr. J. S. Stiles, Goergian Hotel, Athens, Ga. After July 1 address him at Mission Inn, Lake Junaluska, N. C. Make your reservation early.

Student Secretary Information

Extracts from the **Christian Education News Letter** remind us that "We have an opportunity in the observance of Methodist Student Day, June 9. The Methodist Colleges of Mississippi deserve and need more of our interest, prayers, attention. We build for the future when we concern ourselves for Christian schools.

On June 9, or some near date, we can emphasize the importance of Millsaps and Wood Junior Colleges and their central place in Mississippi Methodism. We can show the value of Christian education. We can give as authorized by the General and Annual Conferences, to the Student Loan and Scholarship Fund.

Two hundred eighty-two scholarships have been granted since June, 1945. Two students from North Mississippi have these scholarships. They are Bonnie Bess Bishop from Houston, attending Scarritt, and Marian Rebecca Ely of Valden, going to Millsaps."

An excellent leaflet containing a playlet has been compiled and mailed to the local churches for Methodist Student Day. It seeks to emphasize that the Christian student is a "permanent investment."

A Matter of Pride

At the recent Assembly of the Woman's Society of Christian Service $3,336,356,75 was pledged for missions next year. How proud we are that our woman's work is thus undergirded! Each dollar is a path of peace for the future. We are glad that we are privileged to express our love for the Kingdom of God in this way. We are "casting our bread upon the waters, but it will return after many days.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

June 3-7—Youth Assembly.
June 15-16—Guild Week-End Conference.
June 17-21—Pastors' School.

Youth Assembly

Have you encouraged some one from the Youth Department of your church to attend the Youth Assembly at Wesson June 3-7. A request must be sent in to the Board of Education in Jackson for a reservation.

Pastors' School

For the first time in several years two courses are to be offered under the direction of the Woman's Society of Christian Service at the Pastors' School, to be held in the Seashore Methodist Assembly Grounds in Biloxi, June 17-21.

Miss Kathryne J. Bieri will teach the course on "India". Miss Bieri is a graduate of Taylor University and has her master's degree from Temple University. She has traveled extensively, having spent a few years in India and a year in South America. She has also visited China, Japan, Korea, the Philippine Islands, as well as all sections of America.

Because the situation in India is different from any other country in the world, we will need better-trained and informed leaders for our study course this fall, so be sure someone from your society attends this school.

It will be well to collect any material you have on this country and take it with you to Biloxi, since some of the books are not yet off the press. The June issue of **The Methodist Woman** will carry a list of references to be found in the two magazines, but unless you have these numbers you will not be able to secure them. **There are no back numbers available at the publishers.**

The course on "Stewardship" will be taught by Mrs. G. W. Dameron of our sister conference, Louisiana. For many years we have wanted to have Mrs. Dameron teach for us and now we have the opportunity.

This is the study to be used the first quarter of 1947 and all leaders who will teach the study based on the Bible are to take the course. The text will be available. However, any help along stewardship lines should be taken to Biloxi, since there is no library available.

Are You Hungry?

Do you know what it really means to be hungry? To go days and days with practically no food?

We have been told recently that **voluntary efforts** on the part of the American people is the key to the world's starvation problem. Forced rationing of food will not be necessary unless the voluntary system fails.

It might be interesting to test ourselves by fasting for as long as possible just to get the "feel" of the situation. As great as that test would be, we cannot know the feeling of mothers who have to watch their children slowly starve.

Our Conference president, Mrs. E. V. Perry, is asking that at our society meetings we not serve refreshments this summer (a glass of tea or of fruit juice, but not the lovely plates we so often serve) and that we give the price of what we might serve to the Committee for Overseas Relief.

Our families might join us in a sacrificial meal once each week, serving something simple (foods which cannot be sent overseas) and giving a gift to the fund for relief.

During the summer months we will have vegetables, fruits, etc., in abundance and can leave those foods which can be shipped for the people of the world who need them.

From the Philippines

Last fall many societies packed the Church Christmas Packages for overseas, which were sent by the churches of America to the people of war-torn countries.

Gradually news of the receipt of these packages is being received and we give below the letter which came to Mrs. W. L. Hamrick for the Woman's Society of Christian Service of the Hawkins Memorial Church, Meridian:

Calasiao, Pangasinan,
Philippine Islands,
April 22, 1946.

Dear Mrs. Hamrick:

"The gift without the giver is bare", says the proverb, but it is not the case with your gift—it was not bare.

I and the members of the Methodist Church of Calasiao wish to thank you for the Christmas gift you have given for the needy people ravaged by the war.

It would take us a long time to narrate to you the Japanese atrocities here in the Philippines. You may have a glance of our condition here through your papers and periodicals which give you an impartial view of our condition, materially and spiritually.

The Methodist churches of the Philippines and her people are appealing to you for clothing, medicines and money to help build or reconstruct our church.

I received your gift from the American Board of Foreign Missions on March 6, 1946, during our annual conference and we thank you for your gift. Help us to reconstruct our churches and rehabilitate our people,

Yours truly,
JEODORICO VIDAL,
Pastor.

We would like to have other letters to publish on this page.

Report of Washington Conference

Mrs. J. W. Clark, our Conference secretary of Christian Social Relations and Local Church Activities, has returned from the Conference on Unfinished Business in Social Legislation, held in Washington, D. C. Mrs. Clark will give valuable information from this conference at the seminar on Thursday afternoon during Pastors' School in Biloxi. For us she has writte the following report:

"The Conference was sponsored by th Y. W. C. A., the National Federation Settlements, American Association of Social Workers, National Council of Jewish Wo en, Christian Social Relations Committee the United Council of Church Women, Wo an's Division of Christian Service of the Methodist Church, National Association Advancement of Colored People, National Council of Negro Women. Consumers' Union, National Consumers' League and Na tional Woman's Trade Union League.

"The Conference was a significant occa sion in that more than five hundred peo ple from seventy cities and thirty-one state assembled to say in one voice, 'We ar not satisfied with what has been done in nine months since the war ended to achie the kind of peace we fought for. Th human aspects of reconversion are bein neglected'.

"The agenda included the discussion six bills of major importance. No fi action had been taken on any one of th six measures. The Wagner-Ellender-T housing bill had been passed by the Se but will die in the House unless the Ba ing and Currency Committee schedules h ings at once. The Wagner-Murray-D bill comprising the National Health Bill w in hearings before the Senate Committ on Education and Labor—nothing has be done in the House. The F. E. P. C. w filibustered off the Senate floor by a wi minority. The O. P. A. had been pa with devastating amendments by a Hou majority that apparently did not dare ki the bill altogether. The Minimum Wa bill passed the Senate but with the Russe amendment which President Truman pla to veto. The extension of Social Securi Act had finished hearings on its Old A and Survivors' provisions and was star hearings on Public Assistance.

"As a result of the Conference, our a tention was sharply focused on speci problems at home which have too lo been neglected. It gave us a better und standing, not only of the immediate leg lative issue involved, but of our responsi ity to bring that understanding back to o communities and take our part in mak the voice of the masses of the people, eve where, more effectively heard."

From Brandywine

From Brandywine comes the news of t passing away of Mrs. Martha Starnes, o of the most spiritual and valuable mem of the Woman's Society of Christian Serv

For months she had been ill in the ho of her oldest son, but, with a glow on h face, she would say, "I am just wai to go home to be with Jesus".

To the Brandywine church, where s had worshipped all of the 84 years of h life, she presented a Communion Ser This will be used through the years come by her eight sons, two daughte grandchildren, great-grandchildren, and h friends, "In remembrance" of Jesus and Mother Starnes.

(Continued on page 16)

WHEN IN NEW ORLEANS
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JUNE 2, 1946

By W. C. Newman

EXPRESSING OUR FRIENDSHIP FOR CHRIST

Lesson Text: Mark 14:3-9; Luke 10:38-42; John 11:1-44; 12:1-3.

Golden Text: "Let us love one another: for love is of God."—I John 4:7.

This lesson might very well be entitled "How Three Friends Showed Their Love for Jesus". It might also be entitled "Three Ways in Which We May Manifest Our Love for Jesus". Thought of under these titles this lesson may prove to be one of the most valuable in all this series on Jesus and His Friends.

W. C. Newman

I believe that there exists in the heart of more people than you would imagine, a very earnest desire to give expression to their love for and admiration of Jesus. But very many of these people simply do not know how it can be done, and many of the rest of us have never understood that there are quite different methods of showing our Christian faith and zeal, and some of us are too much inclined to demand that everybody shall conform to one method, that is to say, our method.

I suggest that before you go on with this discussion of the lesson, you turn and read John 12:1-8, which seems to me to be an even more beautiful and useful illustration of this same lesson than either of the ones given in our text. That there are some slight differences in the minor details in each of these accounts need not disturb you. The essential truths that are needful for us may be found in either one of the four stories. Take these truths to yourself and do not trouble over slight differences in details.

Loving Service

Martha has been much maligned and misinterpreted by people who fancy that Jesus gave her a stern rebuke for having tried to do the things that would make him comfortable on his visit to her home. As a matter of fact, if you will read the text closely and carefully, you will discover that what he rebuked her for was that she was "anxious and troubled about many things", that evidently she had not found joy in serving, and had shown her fretfulness by petulantly requesting Jesus to make Mary help her with the housework.

It would require only a little reasonable imagination to fill out a pretty complete and accurate picture of Martha's character. Home-loving and domestically inclined, she was more capable with her hands than with her mind and with her tongue. True she allowed the pressure and tension of her duties to affect her attitude, which she ought not to have done. Nevertheless she was showing her love of Jesus through what was the best possible medium for her—her housework.

Many of the very best people I have ever known, people of unquestionable Christian faith and devotion, were people who could not sing a solo, lead a public prayer, or become president of the missionary society. But these people found small ways in which to serve God and the church. And my own opinion is that these sacrifices of humble duties, well performed, are as acceptable in the sight of God as the most spectacular public performance of any preacher in the world. I do not see anything in our Scriptures to indicate that Jesus had a preference for Mary, or even that he was more delighted with Mary's anointing him than with Martha's serving him. Only He wanted Martha to be happy in her serving, and not do it grudgingly. So our lesson is this—show your love for Jesus in whatever way is natural for you, and whatever way that may be, do it happily as a privilege, not as an arduous duty.

Loving Worship

Mary's act of anointing Jesus combined two very beautiful methods of giving expression of friendship. First of all she was carrying out a well-known custom in that time and place, a custom used by gracious hosts to make welcome their guests. Usually this act was performed by a servant much as today an American hostess might have a servant bring to her guest a cup of tea. This makes Mary's act all the more beautiful to me. So great was her love for Jesus that she did not permit a servant to perform this little duty of courtesy, but must do it herself.

In the second place, I think this anointing of Jesus was a perfectly lovely act of worship. There are three facts about worship which I wish we might all remember every day. One is that everybody worships something or someone. We may not worship the person or thing that is worthy of worship, but everyone worships something or someone. The object of our worship may be money, pleasure, our own selves or some other persons or things, but we all worship. Secondly, worship must be expressed. It cannot be held in. Inevitably we find some means of pouring out upon that person or that thing which we worship some ointment of our adoration. We cannot help it. If we worship God our worship will find a medium of expression. Thirdly, we tend to become like whatever or whomever we worship. Inevitably the psychologists have come around at last to acknowledge the truth of Christianity. Here is another case in which they solemnly announce as a new discovery what Jesus had known and taught a long time ago. Whatever we give our worship to shapes our own lives. We cannot escape it. It fixes its image upon us. This act of worship on the part of Mary, criticized by those idle and unmoved people who looked upon it, was not simply an extravagant and impulsive demonstration of emotion. It was worth very much more than the cost, simply because every act of Christian worship that is sincere re-acts upon the worshiper by making him a little bit more Christlike. Worship is a natural and an essential expression of our love for Christ. We can neglect it only at the peril of losing His likeness in our own lives.

Loving Fellowship

In John's account of this anointing scene, it takes place in the house of these three friends of Jesus in Bethany. John says, "And they made him a supper; and Martha served, but Lazarus was one of them who sat at the table with Him".

In other words, Lazarus, man-like, showed his friendship for Jesus simply by friendly converse with Him. Do not imagine that this is trivial and unimportant. If you had a friend who never spoke to you, never wrote to you, or by any other means communicated to you his joy in your friendship, you would not long continue to be friends. Friendship demands fellowship. Love demands association. One of the greatest sins we commit is the sin of disassociating ourselves with God and with Christ. We go days at a time without thinking of them, without seeking any conscious fellowship with them. Lazarus, too, had found a way of showing his love for Jesus.

Loving service, loving worship, and loving fellowship—here are ways in which anyone, with any kind of disposition, can find expression of his love for Jesus.

The world is slowly recognizing the truth of Christian teaching about man: that human beings are not complete masters of their fate, that for the most part we are not wise, strong and reliable, not too competent, but pathetically blundering.—Clark Kuebler.

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"Planning the Small Church," 44 pages, 8½x11, $1.00. Both well illustrated.
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THE CHRISTIAN FIRESIDE

HOW JINKS ENJOYED HIS APPLES

Jinks had been out to spend the day at the farm with Uncle Tom and Aunt Milly, and he had had a "grand time," as he always did there. Aunt Milly made apple pie for dinner, and, when it was time for Jinks to go back to town, she filled a covered basket with the rosiest ones she could find.

"Now, these are all for you," she said.

So Jinks came home radiant, carrying his basket of rosy-cheeked beauties.

One each for father and mother and little sister; than he put two big ones in his lunch box and set off for school. On the way he overtook Dicky. Dicky was in trouble. Some big boys had snatched his lunch and run away, and there was no time to go home for more. Jinks stopped to think a minute, and then pulled out the biggest apple.

"Here, don't cry," he advised. "Eat that for your lunch. It's fine!"

They ran on to school together, Dicky's tears dried, and the apple bulging out his small pocket. Recess time came and Jinks prepared to share his one apple with his chum, Paul, when he spied little Ruth Ellis crying, and stopped to ask what was the matter. She was hungry, she said. Mother was sick and there was nobody to put up a lunch for her. Out came Jinks other apple, and he felt repaid when she smiled up in his face, and took a big bite.

That afternoon Jinks took a plate of his apples to Mrs. Lee, who was too poor to buy them. And he carried some to grandma, who was especially fond of apple dumpling, and some to Aunt Caroline across the street. By this time the bottom of the basket could be plainly seen; in fact, there were just three apples left. Jinks decided to eat these himself, and had just picked out one when little sister ran up to him.

"Oh, Jinks, Bessie and Bell are coming to play this afternoon. May we have an apple apiece to play tea party with?"

"Sure," said Jinks, putting the last apple into her small apron.

"How did you enjoy the apples, Jinks," asked Aunt Milly, the next day.

"Fine, Aunt Milly!" said Jinks though he had not eaten one himself. And he really meant it.—The Child's Gem in Virginia Methodist Advocate.

REPEAL'S RESULTS

H. H. Culver

The Los Angeles Times of March 27 had an item headed, "Drunks keep city arrests at record." It declared, "City jailors yesterday booked their 100,000th lawbreaking suspect in ten months, and started a new jail record book. The last suspect in the old book was charged as drunk, and the first in the new book was drunk."

Back in 1933 the Times reported the immediate results of repeal as follows: "Los Angeles has suffered a 95.5 increase in drunkenness the first four months of repeal." Reports from other cities were given, in which it was stated that "Denver and Portland, Ore., hit the ceiling in new repeal drunks with 116.6 per cent and 116.8 per cent, respectively. . . . Philadelphia may be slow, but not in arrests for drunks, —these amounted to more than 1,000 per cent beginning with the last Christmas holidays. Saloons are open,—20,000 schools are closed."

Repeal was a deplorable instance of national backsliding. The man who does not recognize it has a bad case of moral strabismus.—The National Voice.

ON A WIDE CIRCUIT

by W. W. Reid

RELIGION AND CONSERVATION

The man who considers himself a "steward" or "trustee" and not a "proprietor" of all that God has placed in the universe and at man's service finds a close relationship between his religious belief and movements for the conservation of natural resources—the "principal" which is to be the the heritage of oncoming generations. Agricultural experts tell us that the conservation of the soil is a religious duty. Occasionally someone wonders about coal reserves or about timber for, let us say, the years our great-great-great-grandchildren will need them. But, on the whole, we are prodigal spenders of God's bounties.

John J. Elliott, columnist in the field of ornithology, reminds us of the Genesis story: When God had created man and woman, he blessed them and said, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

"Never before in the history of mankind have these momentous words presented such a challenge or placed so much responsibility on conservationist and governmental agencies as in these days of speedy travel and human intrusion into the uttermost parts of the earth," adds Mr. Elliott, recalling that not only men but all animal life are the victims of man's greed, and cruelty —and firearms.

"Laysan Island, most unusual of all the leeward islets of the Hawaiian archipelago, lay for thousands of years unknown and unvisited by man, or left unmarred if visited by natives. Five land birds peculiar to this speck in the ocean (only two square miles in area) existed there—three perching birds, a teal and a rail. Discovered in 1828, Laysan was later occupied by commercial diggers for the rich guano deposits of the thousands of sea birds, and through this temporary human occupancy lost a forest of sandalwood and fan-leaf palms. By 1925 two of the perching birds were extinct, and the teal were reduced to a few individuals. The Laysan Finch still remained in fair numbers in 1925, and the Laysan Rail (according to Paul H. Baldwin, Audubon Magazine, November, 1945) 'has now suffered a fate from which there is no return.' "

In his Audubon Magazine article, Mr. Baldwin concludes: "Most islands of the Pacific are the homes of endemic birds, that once destroyed, will be lost forever. The United States, in the coming years, will have a great responsibility. Our record in the Hawaiian chain is none too good—will the birds in the other Pacific islands, that now come under our trusteeship and protection, fare better?"

Don't be above learning from the blind. They try the path with a stick before they tread on it.—Ezra.

When wealth is lost, nothing is lost; when health is lost, much is lost; when character is lost, all is lost.—Old German Proverb.

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IN MEMORY OF MRS. DAISY UELTSCHY PHILLIPS

Whereas, on the 17th day of April, 1946, God called hence our beloved sister, Mrs. Daisy Ueltschy Phillips; therefore be it

Resolved, by the Woman's Society of Christian Service of the Edwards Methodist Church,

That while reverently bowing to the will of Him who "doeth all things well", yet our hearts are surcharged with sorrow, and we sigh for the "sound of the voice that is hushed and the touch of the hand that is stilled".

That in the death of Mrs. Daisy Ueltschy Phillips our Church and this Society loses a faithful and valued member, this community one held in high esteem by all who know her, and her children a fond, faithful and devoted mother.

That to us and to all others to whom she was dear there is sweet solace in the knowledge that she "died in the faith", that the beyond ha dno terrors for her, and that the beyond had no terrors for her, and answer "I am ready".

That to her children we earnestly pray "The Comforter" will come, and that He who was foretold as "a man of sorrows and acquainted with grief" will so lighten their burdens of sorrow and grief that they may indeed feel that she is "not dead, but sleepeth".

That theso resolutions be spread upon the minutes of this society, a copy of them sent to the family of the deceased and one mailed to the New Orleans **Christian Advocate** for publication.

MRS. E. F. RAGAN,
MRS. S. S. CHAMPION,
MRS. G. W. LUSTER

MATT C. BLEDSOE

Matt C. Bledsoe, of 326 Wyche Street, Bossier City, La., was born January 26, 1872, at old Filmore, La. He passed to his eternal reward May 1, 1946, age 74 years, 3 months and 5 days.

In 1920 he with his family moved to Bossier City, where he resided until he passed away. At the age of 19 Brother Bledsoe united with the Methodist Church at Filmore. When he moved to Bossier City, he and his family placed their membership there. He was very active in church work. He was an active member of the board of stewards for many years, and at the time of his death was honorary member of the present board. For ten or twelve years he was superintendent of the church school. He always planned wisely and thoughtfully for the best interests of the school.

Brother Bledsoe was a Certificate Mason. He was a member of the Haughton Lodge. At one time he was Master of the Martin McClanihan Lodge in Bossier City. When the O. E. S. was chartered in Bossier City he was made Worthy Patron.

Brother Bledsoe was a rural letter carrier until he retired because of age. He, in his many public duties, made a host of friends and was much loved and respected by every one. On January 6, 1946, he and Mrs. Bledsoe celebrated their golden wedding anniversary. A great host of friends called and made the occasion most delightful, among whom was the writer.

He is survived by his widow, four sons, M. C. Bledsoe, Jr., and W. R. Bledsoe of Shreveport, R. H. Bledsoe of Memphis and L. M. Bledsoe, of Bossier City; a brother, B. B. Bledsoe of Shreveport, and six grandchildren, M. C. Bledsoe III, Mrs. W. F. Brint, and Mrs. D. C. Connell, all of Shreveport, and Mrs. Charles Bailey, Mrs. Dick Shaeffer and Emily Jane Bledsoe, all of Memphis.

He was laid to rest in the Filmore cemetery. The pallbearers were members of the Haughton Masonic Lodge; the honorary pallbearers were members of the Board of Stewards of the Bossier City Methodist Church. Funeral services were held by the writer and the Rev. A. D. St. Amant, pastor of the Bossier City church.

Brother Bledsoe was a devout Christian and an untiring church worker. When he became too disabled to attend his church, he was always patient and cheerful. His home was always the preacher's home. One found a hearty welcome there. His body rests beneath the clay, but his spirit lives with the God whom he served. We miss him here, but his influence leads us on toward the Celestial City.

"Servant of God, well done!
 Thy glorious warfare's past,
The battle's fought, the race is won,
 And thou art crowned at last."

L. W. SMART,
A former pastor.
217 Edwards St., Bossier City, La.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father, in His infinite wisdom has seen fit to take from our midst our loved one and friend, Annette Evans Calhoun, beloved wife of John C. Calhoun of Mt. Olive, Miss., and leaving her husband and two brothers and many friends to mourn her passing; therefore, be it

Resolved, That we, the member of the Woman's Society of Christian Service and the Ladies' Bible Class of the Mt. Olive Methodist Church extend our deep and heartfelt sympathy to her faithful husband.

She will long be remembered and always loved for the many kindnesses that she did for her friends. Kindness was her second nature and she always considered it a pleasure and privilege to do a favor for a friend or render service to any one who needed it. Her good deeds cannot be counted.

Her love of the beautiful reflected itself in every detail of her life. The artistic manner in which she often decorated our church was conducive to worship, and many times we have felt our hearts lifted toward God by the lovely flowers from her own flower garden. This act of service, only one of many, has made our church brighter and sweeter because she worked therein.

She was a woman whose price was far above rubies and her life was an inspiration to all who knew her and came under her influence during her useful life. The memory of her is a blessing and a tender benediction to her husband, her family and her friends.

Therefore, be it further resolved, That we bow in humble submission to the will of our Heavenly Father; that we pay tribute of love and respect to her whose memory we shall always hold most dear. Her loyalty to God, her family, her church and her friends, her quiet manner in serving all were foremost in her life.

Be it known that a copy of these resolutions be spread on the minutes of the Women's Society of Christian Service, the Ladies' Bible Class, one to her husband, John C. Calhoun, and one sent to the New Orleans **Christian Advocate.**

Respectfully submitted,
MRS. OSCAR K. PEARCE,
MRS. G. B. HALL,
MRS. T. R. GATLIN.

CONGRATULATES

(Continued from page 5)

the mayor of New Orleans in a proposed bill—reported in the press of this date—calling for the necessary Constitutional amendment.

The pros and cons of this subject were fought to a finish in the great anti-lottery fight of more than a half century ago. The state and nation then decided that gambling was wrong—morally and economically. It would be a great pity to put the state to the stress and strain of another such fight as that which was occasioned by the effort of the lottery to absolutely buy the integrity of the state under the spurious bribes of aid to education, levee protection, pensions for veterans, support of hospitals, etc.

The stand taken by the Hon. Carl Close of Rapides—which I hope will be supported by all this parish delegation—would put our present legislators in line with our great representatives of the past, the Hons. G. W. Bolton, S. F. Meeker, and Fred Seip.

As a young colt in politics, my first activity in public affairs was in helping to organizo with the late Judge L. L. Hooe, and many others who have gone on before, the first Young Men's Anti-lottery League in Louisiana. Now as an old war horse, battered and worn and only able to neigh and to say "nay" to the proposed infamy, I utter through your valuable column this protest against what Town Talk and its lamented editor, Mr. E. H. McCormick, opposed so vigorously and effectively many years ago.

P. S.—The above was written and mailed before the newspapers carried the affirmaitve vote of all the Rapides delegation against the gambling bills and proposed amendment to legalize them, and I take graet pleasure in complimenting every member of the Louisiana delegation in following in the footsteps of their distinguished predecessors in the ancient anti-lottery fight.

H. H. White,
in Town Talk.

ATTENTION ALL CHURCH OFFICIALS

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MISSISSIPPI W. S. C. S.

(Continued from page 12)

Mother of 1946

When we read that the Golden Rule Foundation had selected Emma Clarisa Clement as the "American Mother of 1946", we said, "Now we know why Dr. Rufus Clement is such a great person!"

Year after year from the presentation made by Dr. Clement at Lake Junaluska and other conferences, we have received our most practical, constructive help for race relations.

"Emma Clarisa Clement, 71-year-old widow (her husband was a Methodist Bishop) is the mother of seven children, all of whom have college degrees. She makes her home in Louisville, Ky.

Two of her children are Dr. Rufus E. Clement, president of Atlanta University, and Frederick A. Clement, Professor of Physics at West Virginia State College.

This honor to an American Negro mother is justly deserved.

Wesleyan Service Guild Corner

Registration fees for the Guild-Week-End Conference to be held in Biloxi are coming in every day to Mrs. Jesse H. Graham, 2100 29th avenue, Meridian, Miss. This Conference is open to all Guilders and to employed women who are interested in the organization of a Guild in their church.

Interesting plans are being developed and will be announced next week.

A LEGACY OF HOPE FOR THE DISCOURAGED

(Continued from page 5)

may hear the voice of God this morning saying, "I will give you another chance. Where sin abounded, grace did much more abound". Though your sins be as scarlet, they shall be as white as snow". Listening to me this morning I have no doubt there are some who have lost the consciousness of the presence of God in their lives, who have neglected vital habits and duties in Christian life and are sadly adrift; and some who have held out against every overture from Christ to yield themselves to Him. Today we call to you, to every needy life in the range of this radio service to come to Him. He has forgiveness and pardon for all who repent and believe. The only repentance worthwhile is the repentance that makes one sorry enough for his sins to quit—whatever the sins may be. God can make your life over again. Will you let Him?

"Have Thine own way, Lord! Have
Thine own way.
Thou art the Potter, I am the clay.
Mould me, and make me after Thy will,
While I am waiting, yielded and still."

JACKSON DISTRICT—THIRD ROUND

Benton, at Midway, May 12, 11 a. m. and 1:30 p. m.
Jackson, Grace, May 12, 7:30 p. m. Quarterly Conference later.
Jackson, Bessie Shands, May 19, 7:30 p. m. Q. C. later.
Pelahatchie-Shiloh, at Shiloh, May 26, 11 a. m. and 1:30 p. m.
Jackson, Capitol Street, May 26, 7:30 p. m. Q. C. later.
Harperville, at Harperville, June 2, 11 a. m. and 1:30 p. m.
Bolton and Raymond, at Bolton, June 2, 7:30 p. m.
Clinton, June 5, 7:30 p. m.
Ridgeland, at Richland, June 6, 7:30 p. m.
Madison and Pocahontas, at Madison, June 9, 11 a. m. and 1:30 p. m.
Canton, Northside, June 9, 3 p. m.
Canton, First Church, June 9, 7:30 p. m.
Homewood, at Carr Church(June 16, 11 a. m. and 1:30 p. m.
Forest, June 16, 3:30 p. m.
Jackson, Millsaps Memorial, June 16, 7:30 p. m.
Lake, at Lake, June 23, 11 a. m. and 1:30 p. m.
Florence, at Monterey, June 23, 7:30 p. m.
Carthage Circuit, at Freeny, June 30, 11 a. m. and 1:30 p. m.
Carthage Station, June 30, 7:30 p. m. and 3:30 p. m.
Brandon, at New Prospect, July 7, 11 a. m. and 1:30 p. m.
D'Lo and Braxton, at Bethany, July 7, 3:30 p. m.
Mendenhall, July 7, 7:45 p. m.
Lena, at Ulmer's Chapel, July 14, 11 a. m. and 1 p. m.
Raleigh, at Unity, July 18, 11 a. m. and 1 p. m.
Jackson, Galloway Memorial, July 14, 7:45 p. m. Q. C. later.
Camden, at Conway, July 16, 11 a. m. and 1 p. m.
Jackson, West Park, July 17, 7:45 p. m.
Walnut Grove, at Sebastopol, July 21, 11 a. m. and 1:30 p. m.
Sharon, at Lone Pine, July 21, 3 p. m.
Morton, at Morton, July 21, 7:45 p. m.
Jackson, Leavell Woods, July 28, 11 a. m. Q. C. later.
Terry, at Spring Ridge, July 28, 3:30 p. m.
Flora and Bentonia, at Flora, July 28, 7:45 p. m.
Jackson, Glendale, July 31, 7:45 p. m.
Fannin, at Holly Bush, August 4, 11 a. m. and 1 p. m.
Vaughan, at Union, August 6, 11 a. m. and 1:30 p. m.

The Jackson District Conference will be held at First Church, Canton, June 26, 9:30 a. m. Let pastors elect their delegates and send names to me, and also to Rev. J. L. Carter, pastor-host.

Church School officials, members Church Boards of Education, and the delegate to Annual Conference from each charge are to be elected at the Third Quarterly Conference.

OTTO PORTER,
District Superintendent.

ABERDEEN DISTRICT—THIRD ROUND

Tremont, at Mt. Olive, May 26, a. m.
Smithville, at New Bethel, June 2, a. m.
Pontotoc, June 9, night.
Vardaman, at Thorn, uJne 5, a m.
Toccopola, at Midway, June 9, a. m.
Verona, at Palmetto, June 16, a. m.
Amory, June 16, night.
Greenwood Springs, at Pleasant Grove, June18 , a. m.
Mooreville, at Allen's Chapel, June 19, a. m.
Salm and Friendship, at Liberty Hill, June 20, a. m.
Sherman, at Belden, June 23, a. m.
Wesley, June 23, night.
Nettleton, at Carolina, June 26, a. m.
Fulton, at Friendship, June 30, a. m.
Tupelo, June 30, night
Buena Vista, at Ebenezer, July 2, a. m.
Algoma, at Ebenezer, July 3, a. m.
Prairie, at Strong, July 7, a. m.
Okolona, July 7, night.
Derma, at Cross Roads, July 9, a. m.
Pittsboro and Bruce, at Tabernacle, July 10, a. m.
Houlka, at Concord, July 14, a. m.
Houston, July 14, night.
Shannon, at Pleasant Grove, July 21, a. m.
Aberdeen, July 21, night.
Woodland, at Prospect, July 28, a. m.
Calhoun City, July 28, night.
Becker, at Grady's Chapel, August 4, a. m.

W. B. BAKER,
District Superintendent.

Madame Schumann-Heinck said: "Listen, girls, I have something very important to tell you. It will do you far more good than another song. It's about cigarettes. I have never smoked and I never will. It's a crime to poison the body with tobacco.

"The girl or woman who goes about with a cigarette in her mouth thinks she is a smoker, but she is mistaken. It is not she that smokes; it is the thing in her mouth that smokes. She is only a sucker."

He opened my eyes...

THE new minister tackled me one day on the subject of our Sunday school literature. I told him where we bought it — from an outside publisher. He was quiet for a minute, then he said: "Ed, we all work hard — our church, our denomination, our Protestant faith — for the advancement of the Kingdom, don't we?"

I agreed, wondering what he had in mind.

"And we make progress by a united effort of Christian education and missionary work. At the center of our denominational group is our official publishing house with its specially prepared, properly interpreted, unifying materials for helping to teach God's Word."

Pointing to the wagon wheel, the Pastor went on: "There's your publishing house, Ed — the hub of the wheel. It's at the center of your church group and it turns on the axle of united Christian advance."

You know, I'd never thought of it that way. We were really weakening our denomination by shopping outside for lesson materials. But we soon remedied the mistake. Our next teachers' meeting voted unanimously to support our own publishing house.

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School Literature.

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THE LIVING CHURCH

Praise we the Lord:
Eternal strength and stay, bulwark
and tower,
Upholding all things by His word
of power
And ordering all, through every
changing hour,
In just accord.
—Thomas Alexander Lacey.

THE PRAYER-ROOM TODAY

Bring to me again, O Lord, bring to the hearts of men everywhere today, the message of the Saviour's Resurrection, turning our darkness into light and our despair into hope. Teach us to believe that behind the curtain of the visible Thou art at work in our human affairs. Give us to know that after the world's dark night of shame and sorrow Thy new day will come. Let us feel the promise of that dawn within our own hearts. Raise me, O Lord, out of the grave of my defeat and hopelessness into a new life of fellowship with Christ my living Lord. Amen.

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Stair of Despond

By Herbert Palmer

Lord of all strength in earth and air,
Of loveliness on land and sea,
Of light of truth in shade or glare,
I seek the core, the soul of Thee.

And yet, though kneeling on Thy stair,
I have small hope or trust in Thee,
But cry to Thee, O, cry to Thee!
For in brief moments I have seen,
With eyes set free from death and care,
The truly true, the finely fair,
The gap betwixt the great and mean;
And with strange rapture in my feet
Have trod the high celestial air,
Or saved my soul mid hell-night flare,
Clasping undoomed the ravening heat
Because Thy saving Power was there.

Faith, hope, and trust fell to my lot,
Though speaking now, I have them not.
But, Lord of all things true and fair,
At moments I have clearly seen
All that Thou wast ere men forgot,
All that Thou art and yet wilt be.
Therefore in Doubt I still can glow,
And in Despair can trust and know.

WALLET OF THE WEEK

KU KLUX KLAN RECRUITS among former GIs, according to a contributed article in **Congress Weekly,** are being enlisted by the thousands. It is claimed that Georgia alone has furnished more than twenty thousand GI recruits, and that activities are mounting in Michigan, California, and New York. It is stated that seventeen hundred and sixty-one have joined in Brooklyn since January 1, 1946. The particular object of attack by the resurgent Klan, says the report, is the labor union. Naturally it is easy to capitalize the tension of recent weeks due to nationwide strikes.

* * *

JAPANESE CHAPLAINS during the late war have been classed as "morale builders" by some reports, but it is now disclosed that Chaplains, as commissioned officers included Protestants, Roman Catholics, and Shinto priests. A pastor of First Baptist Church, Manila, gave the information that Japanese chaplains were very much in evidence during the Japanese occupation of the Philippines. It was a Baptist chaplain, Akira Chiba, who posted a notice on a Protestant church warning Japanese servicemen to respect and not to mutilate church property.

* * *

ARCHAEOLOGICAL DISCOVERIES in Southern Palestine include a Roman road, which ran by Lachish in a southwesterly direction, and is thought to have been one of the main routes by which Egypt was connected with northern Palestine. Lachish is about twenty miles due west of Hebron. A rock tomb, presumably a family tomb, was found. Its contents had been destroyed by fire, but partially burned articles indicated that the tomb had been the burying place of distinguished people of the middle of the fourteenth century B. C. and earlier.

* * *

AGRICULTURAL LOSSES in Poland, according to a tabulation in **Poland of Today,** include the destruction of more than four hundred thousand farms; more than twenty million head of livestock, horses, cattle, pigs, and sheep; and to make the situation much worse, one hundred and fifty-four million cubic yards of timber was carried off. The destruction of live stock was nearly three-fourths of the prewar number of livestock. These agricultural losses, added to more than six million civilians killed, give some idea of Poland's problem.

* * *

CIGARETTE PRODUCTION in the United States, according to the testimony of a witness before the Banking and Currency Committee of the House of Representatives on March 26, increased from ten billions in 1911 to three hundred and twelve billion in 1945. At 13 cents per pack these amounted to sixty-five million dollars in 1911, and to two billion one hundred and fifty-eight million dollars in 1945. This sum for 1945 is probably many times the total outlay of all American Protestant denominations for their missionary and benevolent enterprises.

THE WASHINGTON TIMES-HERALD is quoted by **The Presbyterian Tribune** as saying that our beer production during the next twelve months, despite the fact that thousands are starving in Europe, will be more than two billion gallons, or nearly twenty-one and one-half gallons for each American adult. It is that disgraceful policy whether the figures are correct or not, that makes difficult the task of feeding the starving millions of the world. If it is Christian to feed the starving, can it be Christian to permit that which makes the task impossible?

* * *

BRITISH FOOTBALL GAMBLING in prewar years took a toll of two hundred million dollars annually, and the British Church Council has warned that it may be expected to soar to the same figure as soon as paper restrictions are removed and postal facilities are restored. These statements are taken from the twelfth annual report of the Committee on Gambling, and in the face of these amazing facts there are those who seek to legalize gambling in New Orleans. No one need be deceived by this crusade for legalized gambling.

* * *

PRESIDENT CHIANG KAI-SHEK and his government are said to be doing their utmost to banish the growth and importation of opium from all the territories under Chinese control. During the Japanese occupation large portions of China were deliberately subjected to opium culture and the people were free to use the deadly drug. It was adopted as a Japanese weapon for the subjugation of China by a process of moral degeneration. It was a war upon both present and future generations.

* * *

A CARGO OF EGGS for hatching was shipped from Dayton, Ohio, by air transport for Warsaw, Poland, recently. The shipment consisted of fifty-five thousand eggs and is the gift of the Church of the Brethren of Ohio and Indiana to the people of Poland. Various organizations in co-operation with UNRRA made this unique service possible. The Church has also shipped many head of cattle to families in Poland, France, Belgium and Czechoslovakia which will help to solve the immediate food problems and also to restock the country with cattle.

* * *

A JESUIT PROFESSOR of the St. Louis University of Social Sciences, is reported as expressing the desire for the resignation of Secretary of State, James F. Byrnes. The address was made before the Knights of Columbus in St. Louis. He is said to have charged Mr. Byrnes with a "cringing policy of appeasement" and of 'sabotaging" the issues for which we fought. There are those who think that the Vatican was and is Facist in its sympathies, and others will remember that Mr. Byrnes is said to have left the Roman Catholic Church and united with the Episcopal Church.

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EDITORIAL

SEEING THE OTHER SIDE OF THE CLOUDS

Some time ago we took off in a plane one morning when cloud banks moved lazily across the sky. Soon we were cruising in and out of shoals of mist and then we rose to an altitude which gave the clouds the appearance of snow piled in confused heaps far below. The clouds were the same that we had seen against the blue of the sky. They now appeared against the earth to which distance gave a bluish tinge. Any difference was optical and not a matter of material reality.

And as we think of the gloom of people regarding the future of our country and of civilization, we wonder whether a similar change of angle and a wider view might not provide a measure of relief from the nightmare which fills them with hysteria bordering upon despair. To put it another way, we wonder whether the pessimistic view of our economic, social and political outlook is really justified by the facts. We read two books recently which reviewed the chaotic conditions of the days of Reconstruction—both of them by representatives or beneficiaries of the Union military victory, but both of them, except for a tinge of personal bitterness, apparently reasonable and accurate as to the facts. We were amazed to find the close parallel between the conditions of that era and the periods following other wars in which we have engaged.

Following the War Between the States, there was complete economic, social, and moral collapse. Conditions were such as to create the impression that our civilization was doomed to fall apart. Out of the reign of terror rose the Ku Klux Klan which assumed for itself an irresponsible dictatorship in the administration of justice. But despite the moral debacle and the threat of irremediable chaos, the panic-stricken population regained its equilibrium and took up the ordered march toward peace and progress.

Following World War I there was again the return of an era of social chaos, selfishness grew rampant in a scramble for power and pelf, strikes hung like a haunting shadow upon our industrial horizon, the Ku Klux Klan marched again, this time throughout the whole nation. We lived down the worst, including a great depression, and we soon reached a standard of living and a stage of prosperity never attained before in our amazing history. Faith in ourselves and in our future returned and with it the energy and the inspiration to take up the march anew. We found ourselves and in doing so we recovered the world that we had lost.

Today at the end of a greater war and in a greater world, we find ourselves gripped again by a fear complex bred of a confusion greater than we have ever known before. The Ku Klux Klan revives, industrial strife threatens to reduce law to anarchy, and the prospect for the future is drear indeed. If we may rise to a point where the cloud banks appear for what they are, perhaps we may get a better view of ourselves, and the sooner be on our way to national peace and the restoration of the ideals and the fortunes fused in the fury of our great war. It is no time for pessimism, nor is it a time for hiding in caves upon the borders of civilization. Ours is God's world and we are his agents for its administration. Let us be about our Master's business!

ON TOUR

(Editorial Correspondence)

Dr. J. G. Snelling and the editor left New Orleans late Monday afternoon with Bethlehem, a little country church about eight miles northeast of Winona, as our first scheduled stop. We spent Monday night at Brookhaven and we were on time for Bro. Lord's district conference, the Greenwood district. There was a good attendance and it was a good conference. All the interests of the occasion received appropriate emphasis, and the editor had the pleasure of meeting many lifelong friends. The program was built about the Crusade motto, "Victory unto Victory" and was climaxed by a detailed discussion of the "Mississippi Million Dollar Forward Movement."

The next day at Inverness we were greeting many friends and enjoying the review of work of the Greenville District Conference, where Rev. J. D. Wroten had things well in hand. The day at Bethlehem was marred somewhat by the physical incapacity of Rev. J. T. McCafferty, the pastor, but Bro. Tucker was fully himself, and at both places nothing was left undone for the comfort and the accommodation of the conference. Magnificent lunches were spread and the work went forward with clock-like precision. Reports more in detail will doubtless be sent to us.

Nightfall finds us in the goodly little city of Water Valley, where we will share for a brief time the fellowship of the Sardis-Grenada Conference.

After a delightful day at Water Valley where Rev. C. A. Parks had a fine conference, and where we had the pleasure of meeting many friends, we breezed along highway 51 and spent the night at Hammond, La. We were up at 4:50 CST, and before the hour for opening the District Conference we were at Raymond church near Eunice, La., where Dr. Guy M. Hicks had an excellent attendance and a conference which moved along without a hitch except for the absence of some who were on the program for the morning session. Raymond church, educational annex, and parsonage is one of the most lovely plants in a rural section of which we have any knowledge. The plant reflects great credit upon Rev. C. B. Krumnow, whose energy, foresight, and devoted leadership brought the unit into being in a locality which had been abandoned by the Methodists. At the noon hour, one of the most marvelous chicken dinners that we ever shared was served. Bro. Snelling and I left following the dinner, but the rain was already falling heavily and doubtless continued practically all the afternoon. We leave the details of all these conferences to be told by their own reporters. Dr. Snelling and I reached home on Friday evening in time for supper, having attended four district conferences and having driven more than eleven hundred miles since leaving home on Monday afternoon.

THE VESTED CHOIR VS. THE RURAL CHURCH PROGRAM(?)

H. N. Clayton (Guest Editorial)

The writer has been connected in various ways in the past thirteen years (less forty months in the Navy) with singing conventions in Northeast Mississippi. I feel I know just about all there is to know about them.

H. N. Clayton

Last Saturday I attended one by invitation and made the "address". One cannot help but be deeply impressed by the wholeheartedness of the singing, the natural and unaffected way the congregation sings its feelings and the simple (that is complimentary) and sincere expression of faith in God voiced in song.

A "singing" has a peculiar appeal to people. It will draw its crowd from great distances. Those who come will brave dust, heat, crowded quarters, and poor ventilation to participate and listen. In my humble opinion, voiced on several occasions to Methodist ministers, the desire for and love of Gospel singing should and can be used by the Methodist Church in its Rural Program.

Bishop Darlington, at the Corinth District Conference in New Albany on May 16, 1946, spoke on the subject, "The Church With No Program to Challenge will Die". He cited examples, one, of a sister denomination and the second, of a former branch of our own Church who were and are in the last throes because they had no program. With no vision, the Methodist Church, like mankind, can and will perish.

At the singing convention, there were no less than ten ministers of another Protestant Church. One was the Chaplain, one responded to the welcome, a third offered prayer and the fourth said grace for the "dinner on the ground". The crowd was made up of Methodists, Baptists and Presbyterians. There was not a Methodist minister present and it was a county-wide convention.

Is the Methodist ministry above such as this? Is a "singing" bad per se? Are we too high church because of the absence of vestments? Cannot a Methodist Church, alive to the opportunities of utilizing the simple device of letting people sing, adapt its program and ministry to make this a part of its Rural Church Program? Wesley dealt with such people. Warmth, heartfelt emotion and freedom of expression characterized the early Church when it was virile and growing.

May we not reach back, grasp these qualities and regain the fire and enthusiasm of former days. The vested choir and the ritualist service is not complained of unless it removes the spark and life of a religion whose basic urge is to be up and about the Master's Business.

NO MAN LIVES TO HIMSELF

A mother has just left my office in tears. Her son has been forbidden the privilege of re-entering college this summer. He wasted his time, absented himself from classes, got involved in several difficulties that brought him into disfavor with the student personnel officer and, as a result, "flunked out." The mother pleaded for another chance for him but the regulation concerning scholarship is reasonable and must be administered without discrimination. The young man seems little disturbed but the mother went away with a bleeding heart. This is a simple illustration of the fact that the innocent often have to suffer for the sins of the guilty.

B. P. Brooks

Recently, there was an account of an automobile accident when some young men who had been drinking charged head-on into an automobile occupied by a man, his wife and three children. Four of the occupants of this second car were killed instantly. The youngest child had both arms and both legs broken, had internal injuries, and is paralyzed so that, if he does not die, he will be a helpless cripple the rest of his life. This terrible accident happened through no fault of those who were injured. They had their lives blotted out because of the carelessness of others. Our daily newspapers are so full of accounts of such tragedies that they have become commonplace except, of course, when they touch someone near and dear to us.

The world is topsy-turvy today because men and nations are so obsessed with selfishness, greed, lust for power, and desire for wealth that very little consideration is given to the weaker brother and he is made to suffer for the shortcomings of the others. The individual, the community, the nation tells its standing, its advancement, its worth, its true wealth and glory in the eye of God by its consideration of others. The man or nation which lightly esteems the rights of others is low, groveling, and barbarous. Wherever others are made a secondary object, sensualism and crime prevail. He who thinks only of himself and his selfish desires is base and mean. He who enters upon any study, pursuit,

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THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT

District Conference sermon by H. A. Rickey

Matthew 16:13-18

When one speaks to a group of Methodist ministers and active laymen a sense of humility is most appropriate. Who am I to attempt to preach to you? What can I say that needs to be said? So I shall speak simply and frankly about the cause that brings us together—the Methodist Church.

We love the Methodist Church. Most of us have since childhood. The more we work for it, the more we love it. We respect other denominations and work with them, but our hearts are in the Methodist Church, the church of our fathers. We like its doctrine. It is broad enough to fit any case. We can talk to anyone about Christ. Doctrine is no stumbling block. We like its organization. It has its faults, but we like it. Some changes should be made in it, but it is an efficient organization. We like its firm moral positions. Other churches may compromise with evil and call it moderation. **We don't. Let** the Archbishop say he has no statement to make when gambling is to be legalized. We have, and we don't stutter in making it. We would not have the Methodist Church any other way.

We like its strength. It is the most powerful Protestant denomination in the world. We are beginning to use our tremendous influence. We like its emphasis upon personal religious experience. Our church did not arise from an argument over doctrines, or from a trifle like a mode of baptism. John Wesley grounded our movement in a personal experience of the saving power of Jesus Christ. He felt his heart strangely warmed. This heart-warming experience did not take place in the halls of a university, though Wesley was a trained scholar. It did not happen on the mission fields of Georgia, though he was an ardent missionary. It came when he sought diligently for a deeper spiritual life.

We are proud of our Church. We don't mind saying so. The Crusade for Christ is bringing Methodism back to life. The tides are coming in. You know what has been taking place as well as I. We helped get America into the United Nations, where it belongs. We have raised $26,000,000 in cash for relief and reconstruction. We are well on our way toward a million new members in twelve months, and we are working at the job of making good members of them. We can at last report an upsurge in the Church School. The increase is not large, but it is encouraging. Now, there are other tasks before us that absorb our attention: 100,000 Methodists must make themselves felt in our Legislature. We must not let our gambling laws be weakened. They need tightening. On June 2, 40,000 Methodist churches all over America will observe a day of prayer for the curtailment of the liquor traffic. It is the worse curse in America today. We have been silent on that subject too long.

Dr. Macartney tells about a dream of Luther. Martin Luther dreamed that the devil sat on his throne listening as his agents reported progress in opposing Christianity. One said, "A company of Christians was crossing the desert. I loosed the lions on them and strewed the sands with their corpses." "What of that?" asked Satan, "their souls are saved. I want their souls." Another said, "A company of Christian pilgrims was sailing on the sea. I sent a storm against their ship that drove it on the rocks Every Christian aboard was drowned." What of that?" said Satan, "that did not hurt their souls." A third reported, "For ten years I have been trying to cast a Christian into a deep sleep, and at last I have succeeded." With that the corridors of hell rang with shouts of triumph. This is no time for Methodism to be lulled to sleep. We've been asleep long enough. It's time to wake up and get busy for God.

Then the Board of Lay Activities is ready with the Crusade objectives on Stewardship. They sound good. Fifty per cent increase in church attendance; half a million trained workers; 50 per cent increase in contributors to the regular church budget; the enlistment of a million proportionate givers, half of them tithers; 5,000 recruits for the ministry; 5,000 other recruits for full-time service, and the continuation of our efforts in evangelism, the Church School and a Christian world order. These are worthy objectives for our Church. We are proud of them. We believe they can be reached with the help of God. Things are happening in Methodism, the like of which we have not seen in our generation. We have a right to be proud of our Church, and we are.

And yet, I am concerned for my Church, the Methodist Church. For one thing, I am concerned lest we ignore quality for quantity. There is a false security in numbers. This truth goes back to Bible days. Once upon a time God had a job to be done. Gideon came out with a mighty force of 32,000 men. They were proud of their strength and power, but God was not. He ordered Gideon to command those who were afraid to go home. To his amazement 22,000 turned back. Still God said, "The people are yet too many." You remember the story. They were separated at the drinking fountain. Those who lapped the water, keeping ready for anything at any time, were set apart. There were only 300 of them. The rest were sent home. Then God went ahead with his plans, using the 300 who meant business, less than one per cent of the original group.

History has many chapters that teach the same lesson. God can use large numbers, but He insists upon quality. I am concerned lest Methodiscm forget quality in the drive for quantity. There is absolutely no limit to what 9,000,000 sincere Christians could do for Christ in the Methodist Church. There are painful limits to what they can do if they are half-hearted. Albert E. Day, leader of the New Life Movement in our Church, has this concern for quality. He invites those who want to give themselves utterly to Christ to consider an inner group within the Methodist Church, the Order of the Living Christ. A few who mean business might become a saving leaven for the whole mass.

I am concerned lest our Gospel lose its urgency. Our circuit-riding ancestors felt a terrible urgency in their Gospel. They had a compulsion to save dying men from a burning hell. Sometimes we show no compelling urgency to save anybody from anything. Yet a small prophetic group today insists that the time is short. We may not have more than a decade or two, they say, to win our fellowmen to Christ. If we fail, the atomic bomb may cut our time short. A man once had a vision of standing in the midst of Satan's assembly. Satan was calling for volunteers to lead men on earth to ruin. "I will go," said one. "How will you persuade them?" asked Satan. "I will persuade them that there is no Heaven," was the answer. Satan said that would never do—mankind would not believe it. A second spoke up: "I will go." "How will you persuade them?" "I will persuade them that there is no hell." Satan said that would not do either, for conscience would witness against that." We must have something else that will appeal to all classes and ages and dispositions of men." A dark spirit glided forward. "I will go." "What will you tell them?" "I will tell them that there is no hurry." He was chosen and he is still abroad in the earth. I am concerned that Methodism recapture the sense of urgency that shall send us forth with a message for the lost

Then I am concerned about some of the occupational diseases of our Church. A painter may have lead poisoning, a tunnel worker may be subject to the bends, dust in certain industries may cause disease, likewise the church worker is subject to occupational diseases against which he must ever guard. One is the danger of self-righteousness and egotism. If you never miss church, you may be selfrighteous toward one who does. If so, you have little chance of winning him back. If you never drink you may be selfrighteous toward the alcoholic. If so, he will never come to you for counsel. Most of us ministers have to beware of ego inflation. The kind of people at the door who tells us every Sunday, "My what a wonderful sermon," really mean a kind "Good morning," nothing more. Some ministers expect compliments and sulk if they don't get them. That is an occupational disease. Treat it as a disease.

Another is the danger of being too busy about trivial matters. A preacher can get so busy with odds and ends that he may neglect that which is important. I refer to his prayer life or study time. If we are not careful, we will become superficial, shallow hustlers, always on the go, but seldom drinking from the fountain of life. Our system tends to make us hard-working promoters, not spiritual leaders. There is a danger of handing religion out to others while we starve in our own souls. If there is anybody who needs to organize his day, it is a Methodist pastor, else it will be gone before he knows it in trivial affairs. That is an occupational disease. Early diagnosis makes for quicker cure.

Then there is a danger of becoming worldly-minded. Every Annual Conference shows some examples of that, and 1945 was no exception. Every one of us needs to ask himself occasionally, What am I in this for? We should ask God every now and then to review our motives in the ministry. God forbid that we who exhort others to seek first the Kingdom of God should become as selfish or as money-mad as the world about us! Secular motives like the love of prestige, or power, or wealth must be placed under the control of a master motive, the love of Christ. I will not soon forget my ordination sermon in Dr. Duren's church in Atlanta by Bishop Candler. His text was "The love of Christ constraineth us." That is our motive in the ministry. Beware, lest there be any other!

(Continued on page 8)

Then there is the danger of losing our humility and awe. A certain priest, broadcasting morning devotions over WWL, exasperates me. I always turn him off as soon as I hear his voice. He talks to God in a bored tone as if it were something he just had to do. I have heard Protestant ministers address God as they would a

(Continued on page 15)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND........Editorial Secretary
BALLARD PRESS ....Printer

We have a change of address for Rev. E. W. Ulmer, from 240 Clairmont, Jackson, Miss., to Mount Olive, Miss.

Friends of Chaplain H. B. Varner will be glad to have his new address: Office of Post Chaplain, Mayo General Hospital, Galesburg, Ill.

Mrs. J. H. Lampton, formerly an active worker in the church at Magee, Miss., has moved to Columbia, Miss., where she asks that her Advocate be sent so that she may not miss a copy.

We are glad to report that Bro. A. L. Brothers, of Meridian, Miss., is able to be back at work after a time spent in Rush's Infirmary. Mrs. Brothers is the daughter of the late Rev. I. L. Peebles, and does not remember the time when the Advocate was not in their home.

Rev. Garland Dean, Jr., in requesting that his address be changed from Marksville to Jonesville, La., states that he is exchanging charges with Rev. J. A. Knight on account of the housing shortage. He adds that the work on the Marksville charge has been progressing splendidly.

Bishop Costen J. Harrell, resident bishop of the Birmingham area of the Methodist Church, will be the speaker over the independent network of 38 stations on "The Methodist Hour" Sunday morning, June 9. He will use as his sermon subject, "The Question Supreme." "The Methodist Hour" is on the air every week in June.

Rev. L. T. Nelson reports that Rev. N. J. Golding is doing some very fine preaching in the revival which is being held at Pachuta, Miss. Three Vacation Church Schools and a Training Class have been held on the charge and plans have been made for Vacation Church Schools in the other two churches on the charge the first and second weeks in June.

A clipping from the Alexandria Daily Town Talk gives an account of the honor conferred upon Judge H. H. White at the 40th annual convocation of the Baptist College in Pineville, La., on May 21.

Judge White was presented by Dr. L. A. Bass of the college faculty and was awarded an honorary degree in recognition of his constructive service to the State in both civic and political affairs. Judge White has held many positions of responsibility in the State since he began his law practice in Alexandria in 1887, and has received many honors in recognition of his legal ability and achievements.

REV. N. U. BOONE AVAILABLE FOR REVIVALS

Dear Dr. Duren: I am writing to request you to run in the columns of our Press a notice to the effect that Rev. N. U. Boone has been discharged from the chaplaincy and is now residing at Mehan, Miss. I have been informed that he is open for calls to help in revival services. I am sure those who call upon him will enjoy and appreciate his services, and I am also sure he would enjoy rendering the service.

M. H. WELLS.

NOTED SPEAKERS AT JUNALUSKA

The program of the Missionary Conference at Lake Junaluska, N. C., from July 30 to August 6, will be highlighted by a number of missionary leaders who have recently been in Europe and in Asia, visiting leaders and churches and planning for the future of Christian work in the war-torn lands. Among these leaders will be Bishop Ralph A. Ward of China, Bishop Arthur J. Moore, who is now in Korea, the Rev. Richard T. Baker, who has been in Japan and China, the Rev. Gaither P. Warfield of Poland, Dr. Y. C. Yang of China, and others. On this same program will be also Governor Bailey of Mississippi.

NORTH MISSISSIPPI CONFERENCE BENEVOLENCES

The Conference Treasurer has received the following funds up to May 29 of this Conference year

Benevolences	$ 44,777.78
Conference Claimants	21,836.69
District Superintendents	15,108.33
Conference Entertainment	1,258.58
Jurisdictional Conference	1,141.61
Administration Fund	524.36
Episcopal Fund	3,154.88
Fellowship of Suffering and Service	441.70
Golden Cross	729.20
Chaplain Sanatorium	354.20
Methodist Youth Fund	1,695.24
Crusade for Christ	16,936.98
Race Relations	454.94
Methodist Student	33.00
Church School Rally Day	929.26
Miscellaneous	273.47
Total	$109,649.22

E. A. TANNER, Treasurer.

BILLY HOLMES

Dead! Has that gracious spirit that animated and beautified his life dissolved and become nothingness? There is nothing in the range of my understanding that could make me believe it.

True, the physical powers of life have ceased their operation. That marvelous smile no longer greets his friends. It was a smile that mirrored a pure soul and that expressed an unquenchable faith in his fellowmen. His tongue is silenced. It was a tongue that communed with a Heavenly Father, that brought messages from a Higher Source to all who would listen and that dared the intrenched forces of evil. God took him. His soul has soared to realms of light eternal.

From the day we entered together the freshman class at Millsaps, I knew and loved him, and our friendship has been constant and indivisible. His ministry and his simple daily Christian living have left their impress upon Louisiana. Others may list his achievements. In my view his life was his achievement. When I think upon it my belief in immortality is enforced.

I lay this simple tribute upon his bier. He was my friend.

WYNN HOLLOMAN.

Alexandria, La., May 29, 1946.

NORTH BATON ROUGE AND MAGNOLIA REPORTING

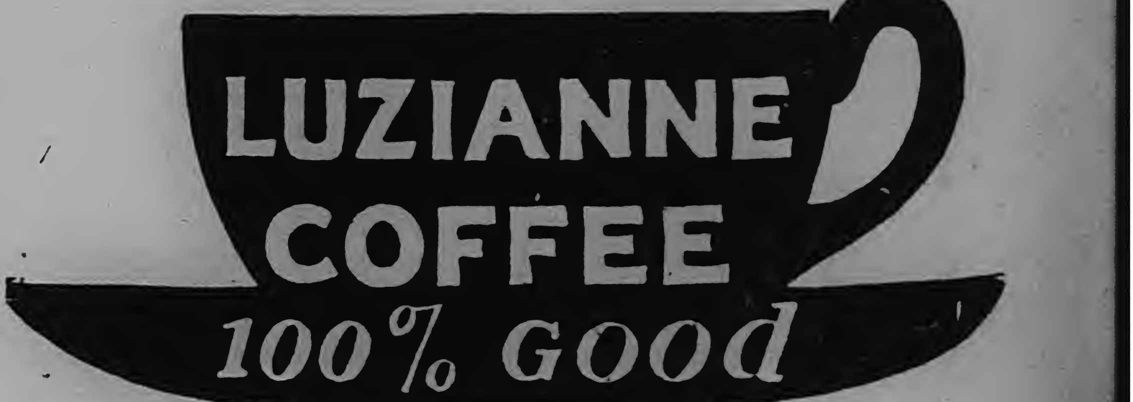
North Baton Rouge has reached its evangelism quota with 20 accessions on profession of faith and 66 transfers of letter on a quota of 20 professions of faith and 29 letters.

Rev. James T. Harris of Canal Church, in New Orleans, led a helpful revival. The congregation filled the church every night. Bro. Harris won the hearts of the people as well as stirring them.

The place of worship, due to capacity crowds the last two months, has been enlarged. Walls between the worship sanctuary and two classrooms have been knocked out. Curtains are hung to provide more adequate Sunday School space in this area of the building.

The Church School has grown, necessitating the organization of four new classes in the children's division. Mr. W. C. Hunter is Church School Superintendent.

The Choir, under the able leadership of Mrs. Fred Armstrong, has increased with the growth of the Church. Appreciation of



Mrs. Armstrong's leadership was expressed by a surprise party and the giving of a gift this past week.

The Building Campaign for a $25,000 Educational Building is progressing; $4000 has been raised to date.

The Young People are raising money to purchase 100 Methodist Hymnals. They, also, have started an organ fund and now have $250.

The Woman's Society of Christian Service, led by Mrs. E. S. Pfister, is supporting the Building Fund and helping the women who have just united with the Church to find immediate fellowship and opportunitys of service.

Magnolia has shown a marked growth this year, particularly in the Church School. Normal attendance is now above 40 each week, with 58 present on Easter Sunday. The evangelistic quota has been gained, with 2 accessions by profession of faith and 7 letters on a quota of 2 professions by faith and 3 letters.

Plans are underway to raise $200 to build two church school rooms, adding them to the present chapel. Rev. Robert B. Crichlow is the pastor.

GREENWOOD DISTRICT CONFERENCE

In historic Bethlehem Church, on the Winona Circuit, tucked away on a beautiful hillside grove in Montgomery County, and celebrating its centennial this year, the Greenwood district Conference was convened on May 28. It was a glorious day of superlatives: sunshine, fellowship, "dinner on the ground," reports, preaching, presiding, representations, visions, and inspirations. Dr. A. T. McIlwain, of St. Louis, executive secretary of the Board of Pensions and former presiding elder of the Greenwood district, in a reminiscent mood was so caught up in the superlatives of the day that in speaking of an occasion when he preached in a meeting at Bethlehem it rained so tremendously that the waters "covered every hill-top in that whole country."

Rev. R. G. Lord, district superintendent, presided over the conference and had outlined a well-planned program, carrying through the theme, "Victory Unto Victory." Rev. J. T. McCafferty, the beloved pastor of the Winona circuit, though extremely weak from a recent extended illness, had made every necessary plan for the day and was able to be present part of the day, extending to the conference a cordial and warmhearted welcome. The good people of Bethlehem church made excellent provisions for the conference and served an abundant dinner to the large crowd in the traditional Methodist way, spreading it out on long tables in the beautiful grove back of the church.

Rev. W. V. Stokes addressed the conference on "Visitation Evangelism," stating that the Greenwood district was leading the Conference in additions to the church thus far this year. The reports showed that the district has already attained its Crusade for Christ quota for increase in membership by transfer, with 526 received, and has received 286 on profession of faith. The net gain in membership since Annual Conference is 516. The financial reports also show splendid gains. Several charges have already paid the benevolences in full for the year. The district has already paid more in benevolences in the first six months than it paid the entire year four years ago.

Rev. A. C. Bishop spoke on the work of Christian Education, with special emphasis on Church School advancement. The gain in Church School enrollment in the district this year is 767 and there are 32 Methodist Youth Fellowships, while four years ago there were only ten in the district.

Hon. Tyler Holmes read a most interesting history of the Bethlehem church as a part of the centennial celebration. He pointed out that most of the officials of the church today are direct descendants of the thirteen charter members of the church; that practically all the land in the territory the church serves is owned by direct descendants of people who joined the church before 1850. The church has made notable contributions to the welfare of the community, the county and the North Mississippi Conference, and it bids fair to continue as a strong country church where Methodism continues as a vital force for righteousness and abundant living in the homes of the people of that community.

At the preaching hour Rev. G. H. Boyles, pastor at Belzoni, delivered an inspiring sermon on the Church. In a comprehensive way he sketched the history of the church in various critical days of the world's history, showing how the church has received her strength and used it for the glory of God, and pointing out how it may keep its strength today and use it mightily for the building of God's kingdom in this important day.

In the afternoon, after dispatching the items of minute business, the Conference reached a high moment when two fine young men, William A. McMahon of Rome and Claude W. Johnson, Jr., of Kilmichael, were granted licenses to preach. As these two young men stood at the chancel the Conference stood with them and sang "Blest Be the Tie That Binds."

The Golden Cross and the Hospital interest in general was ably represented by Rev. T. B. Thrower of Kosciusko, Conference Director. He reported that our Memphis Hospital did more than $115,000 worth of free service last year.

Dr. J. G. Snelling of New Orleans was present to tell the Conference of Methodism's work of love and mercy at the Memorial Mercy Home in New Orleans, and he asked for the continued support of the churches in the Greenwood District in this redemptive work.

Mrs. Nelson Taylor of Greenwood, District Secretary of the Woman's Society of Christian Service, spoke of the women's work in the district, pointing out that there are 43 societies and 1273 members, a gain of 141 members this year. Other gains and attainments of the woman's work in the district are significant and characteristic of this fine organization.

Judge M. F. Pierce, District lay leader of Greenwood, presided during the Laymen's hour and presented Mr. Hendrix Mitchell of Greenwood, who spoke of the Laymen in the Crusade for Christ and announced some of the plans for the Stewardship emphasis next year.

Dr. Walter Russell, President of Wood Junior College, represented the college and told of the splendid training the college offers the young people of our territory.

Dr. W. L. Duren, editor of the New Orleans **Christian Advocate**, gave an excellent report of the condition of the paper and spoke of "money in the bank" rather than deficits. Greenwood District reaches its quota in **Advocate** subscriptions each year and there is every indication that it will do that and more this year.

As a climax to the afternoon program the District Superintendent had arranged that Methodism's Million Dollar Forward Movement in Mississippi should be lifted up in the thinking of the representatives of the district by short addresses by various representatives of causes participating in the movement: Rev. J. H. Morrow, Superintendent, represented the Orphanage; Dr. Bond Fleming, Millsaps College; Rev. A. Y. Brown, the Conference Camp at Oxford, and Dr. A. T. McIlwain the Retired Ministers' Pension Fund. These brief presentations were summed up in a challenging statement by the District Superintendent. The enthusiasm and the way these presentations were received by the conference indicate success for the Mississippi Methodist Million Dollar Forward Movement in the Greenwood District.

The District Conference accepted the urgent invitation of the church at Cruger to meet there next year. The conference adjourned about 4 o'clock with everyone feeling that it was good to have been there. There was inspiration for all to return home and make further gains for Christ and His Church.

A. Y. BROWN,
Reporter.

INTERIOR BRAZIL "WIDE OPEN" TO EVANGELICALS

"The more I see of the interior of this vast Republic of Brazil, the more convinced I become that it is wide open to evangelical missions," says Rev. Ernest O'Neal of Saucier, Miss., newly-appointed Methodist missionary to Vitoria, Espirito Santo, Brazil.

"In the coastal cities the Roman Catholic Church is well established and although we now have some strong urban churches of which we can be proud, still, as a rule, our work in these centers makes progress slow and difficult. But in the broad rural reaches of the hinterland we face an almost overwhelming opportunity.

"This conviction has been cumulative and has been formed by first-hand observation of our work in the interior. It has been greatly strengthened by the following recent experiences: The sight of 2,000 people standing in the public square in Governador Valadares listening intently while Charles Clay preached the Gospel over a loud-speaker system that carried his voice to almost every part of this fast-growing frontier town; a host of hands reaching hungrily for copies of the Gospels long after we have given out the last one; splendid rural young people in increasing numbers who are saying, 'Here we are! Take us and train us and send us out into the endless white fields to work and to serve the church of Christ'; scores of rural people who will walk 25 miles in a single day to attend one of our meetings with hearts hungering to hear the Gospel preached; congregations that continue their spirited hymn singing until midnight and at times until daybreak. These are a few of the things I have seen and heard in recent weeks that lead me to believe that the evangelical movement has a future in this land and perhaps a glorious future.. . . .

"We were happy over our appointment to Colatina in the northern part of the State of Espirito Santo, to start a new work and to establish a rural institute for training Brazilian youth and lay-workers for rural church leadership. It is just this sort of thing that we were hoping to be able

(Continued on page 10)

PERSONAL NOTES AND INCIDENTS

What America owes to Methodism will be the subject of the "Quiet Hour" program over WELO, Tupelo, at 1:45 Sunday afternoon, June 9. WELO is 1490 on your dial.

Mrs. E. A. McArthur of Weir, Miss., places us in her debt by her enthusiastic word regarding The Advocate and what it means to her.

First Church, Columbus, Miss., of-which Rev. Shed Hill Caffey is pastor, will do some renovating this summer. Among other things, the church auditorium is to be redecorated.

Dr. W. P. Buhrman, for a number of years a member of the North Mississippi Conference, sends us a change of address from Miami, Fla., to 954 Callahan Court, Lakeland, Fla. This change will be of interest to his friends in Mississippi.

Millsaps College, Jackson, Miss., conferred four honorary degrees at the recent commencement. The recipients were Governor Thomas L. Bailey, Rev. J. E. Stephens, Tupelo; Rev. N. J. Golding, Jackson, and Rabbi Julian B. Feibelman, New Orleans.

A note from Dr. B. L. Sutherland, District Superintendent, says that Antioch church, where the Hattiesburg district conference will be held, is about six miles out of Laurel. The conference will be for one day and will convene at 9 o'clock, June 11.

Rev. H. H. Wallace, pastor at First Church, Water Valley, is doing a magnificent work. Due to his energetic leadership, he has a parsonage home which is of such excellence that he fears to advertise it lest there be those who might desecrate it with covetous glances. We have asked for an account of this new home.

Mrs. J. W. Raper, widow of Rev. J. W. Raper, long a member of the North Mississippi Conference, died at her home in Water Valley, on Wednesday, May 29. She had been ill for quite a while. The funeral was held on Thursday afternoon and her body was laid to rest beside that of her husband in Water Valley.

Friends of Rev. George York, pastor at Ferriday, La., will regret to learn that he is not up to par in some respects and has gone to the Mayo Clinic for an examination. This step is taken as a precautionary measure and not because he has had a break in his health. We saw him at the Greenville district conference and we saw no marks of ill health.

Rev. J. Earle Gray of the Mississippi Conference and Mrs. Ruby C. Hagood of Centreville, Miss., were married at the Methodist Church in Crystal Springs on May 4, Rev. H. B. Hilbun officiating. Bro. Gray and his wife are making their home at Centreville, Miss. The Advocate joins with other friends in congratulations and good wishes.

Rev. J. B. Cain, in reply to an inquiry which we made, says that- Dr. William Winans is buried in the family burying ground about a half mile north of Centerville, Miss. Mark Moore, who was appointed as missionary to New Orleans at the "John Ford Conference", is buried at Midway and the little cemetery is now inside the gate at Camp Van Dorn. The cemetery is protected by a fence. Midway was the family church of the Winans.

A MESSAGE FROM DR. PARKER

A personal letter to the editor makes acknowledgment of his appreciation of the issue of The Advocate in his honor and of the words and friendship of his friends in Louisiana and Mississippi. Most of the letter is wholly personal, but we dare to print two paragraphs which refer equally to others:

"I feel unworthy of all these kind words from you and other friends. I cannot estimate the value of the opportunities for service which have come to me through my friends and the providence of God. I am grateful for a life begun in a Christian home, nurtured in the Church of God and sustained by the unfailing love and support of honored and dear friends.

"It seems strange to me to have lived to celebrate the 79th birthday. I never concerned myself much with the flight of time, but in my youth seventy-nine years had the appearance of a long, long road. But it all seems so short now. 'But with the Lord a thousand years is as one day.' What a wonderful thing is this brotherhood of the Methodist ministry! How I long to see a great revival of the old-time Gospel preaching among us. For more than sixty years the light which came into my heart when I first felt the power of God's forgiveness of my sins in Christ has never lost its gracious witness. Not that I have lived up to that holy hour all the time."

ATTENTION, CHILDREN'S WORKERS, MISSISSIPPI CONFERENCE

Have you never had a vacation school in your church? There are several workers available for work in such areas. Dates that remain open yet are the weeks of June 16 and 30, July 7, 14, 21, and any week in August. These young women are giving their time for the conference. I shall be disappointed that one of them shall not have work for the weeks she has offered herself.

We are anixous to go into areas where there have never been schools, but should you have one, and yet feel the need of help, we will provide the worker—provided all dates are not filled before you ask.

Reports have been coming in since last of April. Two efforts of which we are especially proud were the schools at Talowah and in the Church Hill Community. A Church School was organized as a result of the one at Talowah. The one at Church Hill was conducted in connection with a Preaching Mission. Class for the older children was for instruction in church membership. Eleven from this class were received as charter members of the Methodist Church of that community.

Reports that have reached the office (N indicates those who did not report to office last year):

Hattiesburg—Richton (N).

Jackson—Lena (N), Florence, Carthage.

Meridian—Clark's Chapel, Shubuta (N), McGowan (N), Salem (N), Pachuta, Hickory (N).

Seashore—Carriere (N), Talowah (N), Lucedale, Leakesville, Purvis (N).

Vicksburg—Church Hill Community (N).

It would be well if you report your school upon its close. Sometimes we forget!

JENNIE YOUNGBLOOD,
Box 2355, West Jackson, Miss.

LAKE JUNALUSKA WEEK OF EVANGELISM

Under the supervision of the Board of Evangelism of the Southeastern Jurisdictiontion the Camp Meeting and Week of Evangelism will be held at Lake Junaluska, June 30 to July 5, 1946.

The program prepared promises us an opportunity of great significance and potential power. Dr. Leonard Cockran, pastor of First Methodist Church, Valdosta, Ga., will preach each morning and Dr. John Branscomb, pastor of First Methodist Church, Orlando, Fla., will preach each evening. Dr. W. A. Shelton will conduct a Bible hour each morning on "Evangelism in the New Testament". The General Board of Evangelism will conduct a hour each morning for District Secretaries of Evangelism, Members of conference boards of evangelism and any others interested in the carrying on of the program of evangelism begun in the Crusade for Christ.

All pastors and laymen interested in this work are urged to attend. You will need to make your reservations soon.

R. G. LORD, Secretary,
Southeastern Jurisdiction.

TELEGRAM

Dear Editor:

Please publish in this week's paper this part of this bill by Representative C. H. Downs. It is House Bill No. 716. Ask the subscribers to write their legislators this week to support this bill. We are on the offensive now against gambling:

Section 1. Be it enacted by the Legislature of Louisiana, that from and after the passage of this act it shall be unlawful for any person or persons, firm or corporation whatsoever to distribute, disseminate, make known, advise, or spread, or otherwise, by means of telephone, telegraph, radio, or in any other manner make known to pool rooms, barrooms, saloons, restaurants, gambling houses, or any other place outside the enclosure of a licensed race track, any information of whatever kind, pertaining to any race, race track, race horse, betting, or betting odds, form, charts, or any information relative or incidental thereto.

Section 3. Whoever shall violate any of the provisions hereof shall be deemed guilty of -a misdemeanor, and upon conviction thereof shall be subject to a fine of not less than one thousand ($1,000) dollars, nor more than three thousand ($3,000) dollars, or be imprisoned for not less than one year or more than three (3) years, or both, at the discretion of the court.

A. C. LAWTON.

NO MAN LIVES TO HIMSELF

Continued from page 4)

amusement, pleasure, habit, or course of life, without consideration for the effect of these desires on others, is not a trusty or an honest man. He whose mode of thought, states of feeling, every-day acts, common language, and whole outward life, are not directed by a wise consideration of their influence upon his fellowman is a man always to be watched. If the Golden Rule is a man's guide to every-day living and his genuine purpose in life, then, and then only, does he measure to the full stature of real manhood.

B. P. B.

FITLER CHURCH DEDICATED

On August 20, 1945, the ground was broken for a new church building at Fitler. On March 31, 1945, the church was dedicated to the Lord. Rev. O. S. Lewis, district superintendent of the Vicksburg district and former pastor, officiated and preached the sermon for the dedication service. He brought a great message on "The Meaning of the Church." The entire service was carried out in a very impressive manner, and as Bro. Lewis said, according to the customs of our late beloved Bishop Lloyd Decell. Bishop Decell had planned to dedicate the Fitler church and due respect was paid to him during the service. The following officials were called to the altar to take part in the service: Mrs. John W. Heath, chairman of the Building Committee; Mrs. Ben F. White, chairman of Board of Trustees; Mrs. T. W. Stewart, chairman of Board of Stewards; Miss Addie Lou White, Church School superintendent; Mrs. R. D. Rodgers, president of W. S. C. S.; I. B. Ostroffsky, W. C. Anderson, Jim Heath, members of the Building Committee. Bro. Lewis was assisted by the pastor, Rev. Earl Presley.

FITLER—OLD CHURCH BUILDING

The building was constructed at a cost of approximately $7,000, with a finished value of over $8,000. Mrs. John W. Heath gave the altar and pulpit furnishings in honor and memory of the Heath family, the late John W. Heath, Mr. and Mrs. T. W. Stewart, who are the oldest living couple of the Fitler church, and the pastor. The entire Fitler community, the members of the church, and friends are to be commended for making possible the erection of this fine little building. The building was well constructed under the work of Mr. A. L. Parker, the builder. The entire building has hardwood floor, with three large rooms at the back for Church School. These rooms are divided with swinging doors which enables it to be thrown into a large room. The auditorium is lighted with florescent lights. A fund has been started to purchase new pews. We wish to thank every person that had a part in making this new building possible.

FITLER—NEW CHURCH BUILDING

DR. CARTWRIGHT FINDS CHINA CHURCHES EXIST AND CARRY ON

"While it is true that many of our church buildings in China have been destroyed or are in disrepair, that many congregations are diminished in numbers, and that there has been a great loss in the number of pastors and Christian leaders, let us not be discouraged or pessimistic; because there is one other fact of supreme importance: **the church as an organized fellowship of Christian believers still exists.**"

This is the conclusion reached by Dr. Frank T. Cartwright, associate secretary of the Board of Missions and Church Extension of the Methodist Church, after a six-months study of interdenominational church conditions in China. He has just returned from that visit and is reporting his study of all Protestant churches to the China Committee of the Foreign Missions Conference of North America. During the six-months period he traveled in both "free" and "occupied" China, visited fifteen major cities, held 160 group conferences, and had 1,389 personal interviews with leaders in all walks of life.

Portraying the damage done to Christian churches of all denominations by military struggle or occupation, Dr. Cartwright says:

"In the west, the war damage wreaked during the early bombings has been largely repaired, at least with temporary structures. Some destroyed buildings have not been replaced. The most serious effect of the war in the west and southwest has been upon the minds and hearts of the people, partly war strain due to the frequent raids of airplanes and the threats of invasion even as far as Szechwan, and partly resentments aroused by the presence of large numbers of refugees from coastal, central and northern China. Inflationary prices seem worse in west China than elsewhere, Kunming and Chunking having the highest price indexes of all China during this past winter.

"In the Wuhan (non-Methodist) area immense damage was done to property, secular and church. Wuchang itself will be remembered as 'the Pittsburgh of China," consequently was a natural target. It is estimated that more than half of the church membership in this general section moved to other, safer places. In Ichang only one-tenth of the church population remained. The enforced church unity will probably persist, because the churches have discovered the value of working together.

"In the cities of northern China little physical damage was done. There had been only minor fighting in that area and evidently the Japanese expected to hold that section; therefore, upon surrender small destruction had been wrought. But all church and school and hospital buildings were dangerously neglected as to repairs, and from most of these the Japanese or other looters took much, if not all, equipment. The churches were able to exist during the war and large sums of money were contributed by wealthy laymen to help support the ordained ministers. Outside the urban centers, however, the story was radically different. From many large market towns and hsien cities come reports of much damage, most of it by Japanese but some by bands reputedly from the 8th Route Army.

"The cities of the lower Yangtze valley suffered in varying degree. In some, such as Kiukiang, immense damage was done Others, like Nanking, Soochow, and Shanghai, report less destruction but almost universal deterioration due to neglect of repairs. Looting, both in the cities such as Kiukiang and in the less battered ones, was widespread. Some congregations evaporated; others persisted, and a few even report net gains. Where there was well-trained and consecrated pastoral leadership, the best results were achieved, and self-support was relatively easy.

"From Fukien Province, where the proportion of Christians is relatively high, come reports both inspiring and discouraging. Actual property damage was not great, save in Foochow and Amoy. Even in these cities it was much less than in Central China. The Japanese occupied Foochow twice for short periods of time, held Amoy through most of the war period. At present there are forty missionaries in the province as compared with more than 300 when the war began.

"In the far south, the Hong Kong and Canton area, much physical damage was done, and there are many towns and cities in rural areas which have been completely destroyed. The problem of leadership of the Christian churches and institutions is the most difficult now facing the church, because a large percentage of the ministers went into business during the Japanese occupation in order to exist and most of these are remaining in secular work.

"A general general statement for the entire country would consist of the following elements: physical damage is incalculably high yet is lower than had been earlier feared; self-support has been set back for years by war damage and inflation; splendid leadership has been given to congregations in isolated instances, but on the whole there has been a lamentable loss of

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FITLER—ALTAR NEW CHURCH

FITLER—DISTRICT SUPERINTENDENT AND PASTOR ON STEPS OF NEW CHURCH

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The Assembly

By Mrs. Glenn Laskey

Columbus, Ohio, April 30, May 1, 2, 3.

A stark white cross, silhouetted against the back-drop of a life-sized figure of Christ dominated the greenery-decorated platform throughout the meeting of the Assembly. It's message was interwoven into the program, having for its theme "He is Our Peace," and could be subtly felt speaking through the lives of missionaries, and other speakers appearing on the program.

A kaleidoscopic picture of the woman's work throughout the world was presented to the two thousand delegates and hundreds of visitors through the Department of Foreign Work, Department of Home Work Department of Christian Social Relations, World Federation of Methodist Women, and Wesleyan Service Guild. A feeling of world citizenship pervaded the meeting as one listened to messages and reports given by the Bishop of Liberia, Bishops of India and China, an American Indian, a Filipino, a Brazilian, a Negro, a Chinese, a Japanese, a Malayan, a Korean, and many Americans.

Rubbing shoulders, touching hands, smiling, and sharing experiences with women from the deep South, from New England, Rocky Mountain areas, Great Lakes, West Texas, Pacific Northwest, swamp-land, farm, plains and deserts was a thrilling experience, opening new vistas, and doors of understanding and comradeship.

The "great" of the Methodist Woman's Division, executive secretaries of all departments were presented and had parts on the program. Throughout it all, one somehow felt that it was the inimitable Mrs. Bragg, with her tireless zeal, boundless enthusiasm, and statesman-like ability who was the guiding spirit of the Assembly.

Each mornings session was opened with a carefully-prepared, directed worship service. It was a time of great Christian fellowship and communion with God, for hundreds of copies of the Meditations had gone out over the country, even to Alaska, previous to the meeting, and women in their homes and churches throughout America were uniting at 9 a.m. each morning in this worship service, along with several thousand at the Assembly.

Music, beautifully interpreted, added greatly to the worship service, and to the program. Scarritt College singers, demurely clad in black vestments with soft white scarfs, sang most beautifully, and the Bennett College Quartet and soloists, wearing maroon vestments, sang most feelingly. Outstanding was the glorious voice of Mrs. Perry Saito, a Japanese-American, who sang as one inspired, and tore at one's heartstrings.

Outstanding addresses were made during the three-day session by Dr. Marshall Steele, pastor of Highland Park Methodist Church, Dallas; Mr. Rodger Baldwin, director of American Civil Liberties Union; Dr. Albert Day, director of the New Life Movement; Dr. Helen Kim, president of Ewha College, Seoul, Korea; Dr. Margaret Forsythe, secretary Foreign Division Y. W. C. A.; Bishop Ralph A. Ward, Nanking Area, China; Dr. Prem Nath Doss, former college president, India; Dr. Ralph Bunche, State Department, Washington, D. C.; Bishop Shot K. Mondol, Hyderabad area, India. These speakers, representing many fields of work, and from the Home and Foreign Mission fields, were unanimous in their appeal that the only way to peace, permanent peace, is to spiritualize and revitalize all of life, cutting across old racial lines and barriers, thereby making brotherhood a reality. It means putting the principles of Jesus into practice, thus making religion a vital, active, working experience, and the churches a living force in communities and the world.

As one listened to the presentation of the splendid program, giving a cross-section of the work of the world, by deaconesses, missionaries and workers, one thrilled to note the progress made despite war, imprisonment, privation and hardship. It was a magnificent saga of loving service and tireless work for peace across international lines, and with all peoples, of all races, against almost overwhelming odds. One's heart was cast down when one listened to them express grateful thanks for the help given, when one knew they had suffered much privation, while we had so much luxury, comfort, and had sacrificed so little.

Several thrilling moments occurred during the session. It was a moving sight, on the first evening, to see almost two hundred deaconesses and missionaries come to the platform, step to the microphone, introduce themselves, and give the number of years of service. They ranged from a woman bent and stooped with years, who had given fifty-two years to the work, to a lovely young girl who had just begun, and had given nine months' service. The aggregate number of years of the workers totaled 3,682 years of service.

Another meaningful moment occurred when the Conference rose, one by one, in their respective jurisdictions, representing every State in the Union, making their pledge of over three and a half million dollars. As the great gathering of women stood in silence, a prayer was offered, and one's heart swelled with joy to be part of this great organization.

Awareness of the desperate conditions of the world, and the starving, homeless, hopeless peoples of the world was never long from one's thoughts. Messages were heard from Poland, China, India, and Korea, and delegates and visitors were given an opportunity to share with these unfortunate people. At the closing service, robed ushers collected the sacrificial offering, and kneeling, placed it at the foot of the cross.

The desperate need for workers was told again and again as reports were made telling of unstaffed schools, hospitals, medical units, and overworked missionaries, deaconesses, nurses, and teachers. It was stated that there are five hundred vacancies with only sixty persons in training to fill them. A plea was made for the women in the local churches to take it upon themselves to interest and acquaint youth with the work of the church, and urge them, even their own daughters, to give their lives for full-time Christian service.

The Assembly closed with the Holy Communion administered to several thousand persons, under the supervision of Bishop Lester Smith, bishop of the Ohio area. He was assisted by several bishops and ministers of the gospel. As each person came to the altar, a lovely carved wooden cross, made by students in a number of Methodist schools, was given them as a memento of the occasion.

The great Assembly closed with this benediction:

"The Lord will give strength unto his people;
The Lord will bless his people with peace.
The Lord lift up his countenance upon thee, and give thee peace."

INTERIOR BRAZIL "WIDE OPEN" TO EVANGELICALS

(Continued from page 7)

to do. I have made two trips to Colatina and spent several days there making contacts, hunting for a house and meeting hall, and looking for a suitable location for the institute. It appears that there are great possibilities for our work there. The Baptists already have a sizeable congregation and are showing a fine friendly spirit, co-operating in a number of ways in helping us to get established.

"Colatina is a thriving, growing town of about 5,000, the gateway to the valley of the Rio Doce, and the commercial center for the surrounding rural region of 75 miles to the north, east, and south . It has a beautiful bridge spanning the river which is almost a mile wide at this point which opens up a great rural region to the north. Needless to say, I am enamoured with Colatina. The Methodist Church of Brazil, it appears to me, has made no mistake in selecting it as the seat for an expanding rural work."

In Chunking, China, a few weeks ago, there came from the press a book which was a striking evidence of international Christian cooperation. It was a Korean New Testament set up and printed by the Korean Colony of Refugees in China and printed with the aid of the British and American Bible Societies. The edition was one thousand copies. The work was done in Chunking because, at that time, it was quite impossible on account of the blockade to ship any Scriptures in Korean into China.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Spiritual Life

Dear Spiritual Life Secretary:

We are now in the middle of our year of Evangelism. Much has been done and much is being done, yet there remains a great task for us if we are to win a million new souls for Christ, organize five hundred new Methodist churches, and have daily devotion in every Methodist home.

We ask you as Spiritual Life Secretary in your church to continue to co-operate with your pastor by giving particular attention to the growth of the members of the society and of the church by seeking to deepen the prayer life and increase the sense of responsibility for personal service.

Our June program is on Evangelism in the Woman's Society of Christian Service. Read program suggestions in the May **Methodist Woman** and "A Day Apart" in the February **Methodist Woman.** Be sure to use "Personal Growth in Christian Living" and "Quiet Time" folders from Literature Headquarters in this June program.

Invaluable aids for worship in the home are "Thoughts of God for Boys and Girls" (8-11 years of age), "Finding God" (12-16 years of age), and "The Church in Thy House", from the Methodist Publishing House. The four months with Jesus Plan in "How to Conduct Family Worship", by Dr. Guy Black, will help any family become better acquainted with the life and teachings of Jesus.

Don't forget to send your report to me the last of June. I want to hear from every Secretary of Spiritual Life this quarter. Be sure to tell if you have an active Spiritual Life committee. State whether your secretary serves on the program committee. Study and Action Committee, and the Committee on Evangelism in the local church.

I would like to know what worship material you use, also about your prayer groups and Fellowship of Intercession. Tell me if you have co-operated in the Evangelistic program, presented Christian Stewardship (Read Christian Stewardship by Mrs. Alexander in the May **Methodist Woman**), and what literature you are using. These are a few of the highlights to include that we may be able to make a worthy report to our jurisdiction this quarter, remembering always that our supreme business is "To Know Him and Make Him Known".

MRS. W. P. BAILEY,
Secretary of Spiritual Life.

Corinth District

The Woman's Society of Christian Service of Corinth District has a membership of 1081, an increase of 216 over the last report of last year.

Our district is divided into four zones. We have met each quarter with well-prepared and well-presented programs. The attendance has been 100 per cent at most meetings.

Our goal is to have at least one society on every charge in the district, and at least three-fourths of the ladies of the congregation members of the society.

One hundred ladies attended the district meeting at Ripley on April 3. At that meeting an offering of $41.23 was taken to be applied on a drinking fountain for Miller Hall, Wood Junior College.

It is most gratifying to note the increase in interest and in contributions to the work that the youth of our district is making.

Our student Secretaries are cooperating in promoting the student fund which is to be applied where needed on the Wesley Foundation work at our state colleges.

It is our aim that our children and youth be given more intense training in missionary education, for it is to them that the church must look for leadership in carrying out the great commission of "Go Ye" on the tomorrow.

We have two girls from Corinth District who are using the W. S. C. S. scholarship grant at Scarritt College. These girls are Elizabeth Nowlin of Corinth, and Carolyn Grisham of Ripley. They will be ordained for all-time Christian service in June. We take special pride in the record these girls have made. They are listed in the "Who's Who" of American colleges and universities.

As we of the W. S. C. S. of Corinth District move forward, we place ourselves as "instruments" in the hands of the Master to be used in helping others to find the "Paths of Peace".

Prayerfully submitted,
MRS. J. HARRY BOYD,
District Secretary.

A New Wesleyan Service Guild

Recently a new Wesleyan Service Guild was organized at Oakland, Miss. Twelve members make up this group.

On May 7th the Conference Secretary of the Wesleyan Service Guild. Miss Susie Parker, together with Mrs. R. E. Wasson and Miss Heuitema from Wood Junior College, attended one of the meetings and gave an excellent talk on the opportunities for Guild members. In addition, she shared her experiences at the Assembly Meeting of the Woman's Society of Christian Service, which was held in Columbus, Ohio, and answered many questions concerning the local organization.

The Guild has begun its study of the "Divine Fatherhood," by Dr. Henry Bullock, and every member manifests great interest in the study.

MRS. CARSON HUGHES, JR.,
Corresponding Secretary.

The Methodist Hour

Do you listen to The Methodist Hour? If not, you are missing something fine. Tune in on WREC at 8:30 a. m., June 9, 16, 23, 30.

Workers for Vacation Church Schools

Summer days are here with the close of school, and our thoughts are turning to vacation plans. A Vacation Church School should head the list in every locality. Of course, secretaries of Children's work are vitally interested in this, for it is their duty to co-operate in any effort that has to do with the enrichment of the child-life of the church, especially when Missionary education is involved.

The information to follow is passed on to those officers in the W. S. C. S. It comes from the Conference Board of Education. "Three fine workers have agreed to spend some time in helping Vacation Schools. Their names, addresses, and possible open dates are:

Miss Doris Harpole, Maben, Miss., from June 16 through August.

Miss Nora Looney, Collierville, Tenn., from June 9 through July and possibly August.

Miss Evelyn Parker, Booneville, Miss., from July 14 through August.

Miss Harriet Scarborough will work in the Aberdeen District.

"THE ROCK IS PULVERIZED"

By F. Olin Stockwell, China

Less than one hundred and fifty years ago Robert Morrison, first Protestant missionary to China, sat in Hongkong translating the Bible into Chinese for the first time. He had worked for ten years to secure his first convert. One afternoon in a moment of discouragement, he looked across the bay to the mainland of China, and cried out, "O God, when wilt Thou break that Rock?" For there China stood like a great rock impregnable, unchanging.

Today that rock is not broken—it is pulverized. For the war, with all its toll of suffering and tragedy, has, in the providence of God, been like a giant plowshare, plowing that rich soil of the social cultures of the Far East, laying it open to receive the good seed of the Gospel of Christ. Men have seen old foundations swept away and are looking for new ones upon which to build their individual, social and national lives. We believe that that new foundation is to be found in Christ.

A CODE OF LIFE AND CONDUCT

My code of life and conduct is simply this: work hard, play to allowable limit, disregard equally the good and bad opinions of others; never grow indignant over anything; live the moment to the utmost of its possibilities; and be satisfied with life always, but never with oneself.

—George Jean Nathan.

The man who lets promotion or fortune cut him off from his kinsmen and friends of his youth is lacking in principle. But what about a man who lets a deeper religious experience alienate his sympathy and break his fellowship and affiliation with the rank and file of the people of God?

The man who strikes first admits that his ideas have given out.—Chinese Proverb.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Our President Writes

Rolling Fork, Miss., May 25, 1946.

Dear Friends:

In last week's Advocate I asked you to refrain from serving refreshments at your meetings, because of the critical need for food in so many places around the world. This week, I am asking still more of you, and knowing you as I do, I know you will grant both my wishes.

Some days ago Mrs. Virgil Howie, president of the Woman's Society of Christian Service of Galloway Memorial Church, Jackson, while reading the May issue of the **Methodist Woman**, was attracted by the article by Bishop Welch, on page 15, and wrote to the Methodist Committee for Overseas Relief for a list of names of individuals and of families to whom she might send food.

Immediately she received a list of over a hundred names of people living within our own Methodist Conference in Europe who need food now. She has had families adopted from her list by many individuals, by church groups and by other organizations in Jackson as well as in nearby towns, but she still has fifty yet to be taken, and she has asked my help.

I am appealing to you, through the columns of this paper. If you are interested, write me at once, and I will send you the name of a family or an individual with the address, a list of what to send and directions for packing and mailing; of course, you are to pay the postage on the package.

The need is great, as you know. You have made a splendid start by doing without refreshments, but you now have an opportunity to go further and reach a helping hand across the sea where many are starving daily. Now is the time to act. Bishop Welch uses this sentence: "He gives twice who gives quickly."

You know, of course, that this is an "over and above" act. It is not to be reported or sponsored by any one officer of your society; in fact, it may be done by you as an individual or by your society, Guild, Youth Fellowship, Church School Class, or any way you may wish. It is purely an act of love. You might make it more meaningful, perhaps, if you add a note to your box, send your address, and ask for an answer. Perhaps a word of interest and encouragement from you will be far more helpful than the food, as badly as it is needed.

Let me hear from you as soon as possible, then if you feel you just must report, write to me when you have sent your box or when you hear from your family. I am interested and want to share this joy with you.

Thank you for your willingness to cooperate. My prayers and best wishes are with you always.

(Mrs. E. V. Perry).

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* * *

Important Notice

After June 1, 1946, the address of our secretary of Youth Work, Mrs. Eugene W. Ulmer, will be changed. She writes:

"After June 1, my address will be Mount Olive, Miss. Please see that your corresponding secretary sends your report for the second quarter there. I am sorry to cause you so much inconvenience, but due to the present housing conditions, this change is necessary."

* * *

Pastors' School

Mrs. E. E. Deen, our Conference secretary of Missionary Education and Service, has been diligently endeavoring to locate rooms for the women who are planning to attend Pastors' School in Biloxi, June 17-21.

There are still rooms available at the White House, at the Rivieri, and the Avalez. There are also rooms at the Biloxi Hotel ($2.25 to $2.50 per person, with three in the room), but if reservation is made there, a $5 deposit must accompany it. This may be redeemed when the room is occupied, or will be returned if the room is not used.

Remember, rooms must be reserved by the 10th of June.

In planning for the expense of your delegate, include transportation, room at $2.50 per day, meals at $2 per day, registration fee $1.50.

For those planning to study India, the May 27th issue of **Life** magazine has splendid pictures of the present leaders in India. This issue also has excellent material for use with the study of Alcohol, which is to be used in all societies during the 3rd quarter of 1947.

* * *

Missionary Personnel

At a recent meeting, the Standing Committee on Missionary Personnel set the dates for its two yearly meetings—March and July.

If you know of some young person who is interested in full-time Christian service, write to Mrs. R. R. Priddy, 1121 Monroe, Jackson, Miss., before the July meeting.

* * *

The Lambuths

While looking through back numbers of the **World Outlook**, we found a most interesting article about the Lambuths, in which we read:

"Near Canton, Mississippi, at the Pearl River Church, stands a marble shaft commemorating the going of these two young people to China from this church of which they were members. Hard by is the plantation home of the Lambuths, and in the adjacent cemetery are the graves of the family."

If your society has not sent its offering for the Walter Russell Lambuth Hospital to Mrs. C. E. Mullins, Brookhaven, Miss., send it in with the regular funds at the close of this quarter.

Wesleyan Service Guild Corner

Dear Guilders:

Our week-end conference is not far off. The registrations are coming in well, but have you made yours and also your hotel reservation? The time is going to be full, but very informative, with spiritual emphasis along with good fellowship.

How do you think the Guild is working in your church? Are there changes you feel should be made? You will have an opportunity at the week-end conference to discuss these questions and, perhaps, to help some other Guild with its problems.

There are three things we must consider at our conference:

1. We must recommend someone for Conference Secretary of Wesleyan Service Guilds. This office is to be filled in 1947 and we must recommend someone to the Conference Research Committee so our work will go forward. Please give this matter consideration in your local unit. Perhaps you have the material for this office in your Guild or Woman's Society. Qualifications: Background in work of W. S. C. S. and in the Guild; be free to meet with executive committee of the conference, with Jurisdiction committees, and other groups to promote the work.

2. Our pledge to Conference for 1947. This year at the annual meeting of the W. S. C. S. the Guilds pledged $2,500 for missions as our part of the Conference pledge for 1946. Now, this did not change the pledge which you had already made to the Conference treasurer, Mrs. C. E. Mullins, for what you had pledged applies on the $2-500, but we felt we wanted to have a definite share in the Conference pledge, because we are promoting missions and we wanted our sisters to realize that we, the working women, are feeling the Crusade for Christ in the mission fields. In 1945 the Guilds paid for missions $2,666.94. Do you think our pledge to the Conference for 1947 should be increased? If so, how much?

3. Read our recommendations adopted in Jackson and see what should be changed and what should be added in goals for another year. These recommendations will be taken to the Week-end Guild Conference, of the Southeastern Jurisdiction, in Lake Junaluska, N. C., and added to those sent to the New York office.

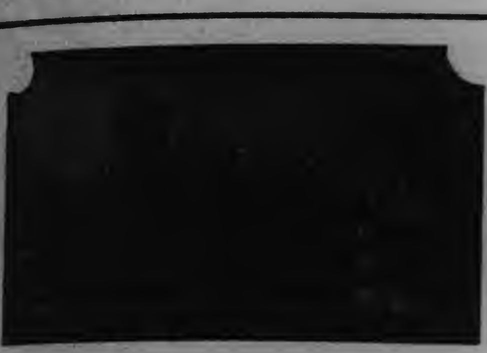
Please consider these three items in your local unit and instruct your representative as to your wishes. There will be many other things to discuss, but these three must be decided by vote.

Hope to see you June 15-16.

Sincerely yours,
BETSY F. GRAHAM,
(Mrs. Jesse H. Graham).

"I'm sorry I can't go with you to Grandmother's," Carol's father said apologetically. "I have to stay home and work on my invoice."

Carol drew her own conclusions. "Daddy couldn't come," she told her grandmother. "He's having some trouble with his conscience."



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 9, 1946

By W. C. Newman

WORKING WITH CHRIST

Lesson Text: Mark 6:7-13; Luke 10:1-20; 14:25-27.

Golden Text: "He that doth not take his cross and follow after me, is not worthy of me." Matthew 10:38.

W. C. Newman

We live in a time in which there are so many interesting things to do, such exciting places to go, that many people miss one of life's greatest satisfactions because they do not know the truth—that creative work is a more lasting pleasure than most of the things that we do for pleasure.

Do not misunderstand me; I do not mean drudgery. Drudgery is a curse. Many a human soul has been forever crushed by it.

Yet I repeat that creative work is one of man's most satisfying experiences, and I want to establish that fact as the premise upon which this entire lesson is based.

Kin to God

When Jesus said "My father worketh hitherto, and I work," He was giving expression to a central truth about our highest relationship to God. Jesus says that God is at work. Jesus himself is at work. And we can never reach a closer kinship to them than when we work at something honest and useful and creative. Indeed, when we work like that, no matter what our job, we are working with Christ.

Once I knew a man who had great pride in the digging of graves in the little country cemetery in the community in which he lived. He did this gruesome task so lovingly and so precisely that to him it was not just making a hole in the ground, but it was taking away something of the horror of death by making the grave as lovely as possible. In that little country church there were no ready-made floral wreaths to adorn the casket and altar, only such flowers as friendly neighbors could find in their yards and in the woods. There was no hired mortician, and all the needful unhappy tasks of burial must be done by neighbors' hands. This man was poor and unlearned, but he gave to the digging of graves for his neighbors such tender creativeness that it seemed to me as I watched him that he felt he performed a consecrated work for God.

He was spiritually kin to the man who had a sign over his workbench saying "Being a Christian is my business, I make shoes for a living."

Partners in the Universe

The performance of creative work also gives a man the sense of ownership in his world and his universe.

Once upon a time I built a church. Not a very big church, to be sure, for the people were poor, it was in the midst of the depression, and there was no money for expensive materials or labor. But there were trees, and saws, and axes—and men. With our own hands we cut timber and exchanged it for dressed and seasoned lumber. With our own hands we laid the bricks and drove the nails. I have been pastor of many larger and much more beautiful churches, but no other church will ever hold the same loveliness for me. I had helped to build it.

Much this same thing happens to every man and woman who is performing any of the creative work that increases the beauty of our world or the happiness and the well-being of the people in it. It may be the painting of a picture, composing a song, or the erection of a magnificent building, or it may be digging a ditch or cooking a dinner. It does not really matter what it is. so long as it adds to the beauty and goodness and happiness of the world. It gives a man that pride of ownership that makes him feel as if he were a partner with God in the very universe in which he lives. God created the Heavens and the earth, but He has given to us the privilege of sharing the work of creation with Him. We too can build.

Working With or For?

It goes without saying that the highest incentive to work is to have someone you love very dearly to work for. How tedious and hateful work can be when it is just work. Life grows drear under such circumstances. But when one is working for those he loves, that is different.

To this joy of working for someone you love dearly there can be added one higher joy—the joy of working both for and with that someone.

Once I lived in a parsonage that was poorly planned, inconvenient, ugly, and in great need of repair. Our family conceived the idea of working together to repair and redecorate that sorry house. I shall never forget the joy of those hours and the swiftness with which they passed. The work was hard, and must be done in the afternoon and evening when we were already tired from a full day's work. Yet the work itself seemed to rest us. It did so because we were motivated by the thought that we were working for and with each other.

I find church people to whom church work is arduous and distasteful. The church must often beg men and women to take jobs that are necessary to the life of the church. I cannot help but wonder if the reason for this does not lie in the fact that their love for God and Christ is not the strongest motive in their lives. If only they had this sense of working with and for Jesus, we should not have to beg them to work.

When Not to Work Is a Sin

How erroneous are our ideas about work. Some of us have felt that manual labor is less dignified and more hateful than other kinds of labor. But Jesus was a carpenter and a carpenter's son. Others have felt that there are degrees in the importance of work which justify great differences in the wages paid for work. But who is to say what work deserves the highest wages? The man who hauls garbage from my home every day is contributing to the health and sanitation and beauty of our town as much or more than some men who work at professions. And many of us have the foolish idea that the ideal life, the life most to be desired, is one without any work at all.

The fact of the matter is that no person can live in our world without work. If he does not work himself, someone else must do his work for him and thus carry a double load. The idle person therefore is a parasite, a drone, who is living at the expense of other people. This is a sin, a sin of selfishness, and a sin of wrong toward his fellowman.

Quite the contrary, to work at something honest and useful and good is to have the daily fellowship of the same Christ who said, "My father worketh . . . and I work."

Too many of us have considered that only such men as are called to preach or to be missionaries are Christian workers. One of the most profound Christian sermons ever preached was called, "Every Man's Life a Plan of God." The theme of the sermon was that God not only calls preachers but calls all men into various kinds of work. Therefore, it is the sense of consecration that makes a man a worker with Christ rather than the job or profession he enters. The Christian church can do no greater service to God and to the world today than to call men to work with Christ by consecrating their job, if it be an honest one, and by willingly and consciously giving themselves to Christ's fellowship in work.

Too much care may be as bad as downright negligence.

Some people borrow trouble and then set about to lend it to others.

I will try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversion, diligence in appointed service, fidelity to every trust, and a childlike faith in God.—Bishop Vincent.

THE CHRISTIAN FIRESIDE

EILEEN'S GARDEN

By Emma Florence Bush

Eileen was working in her garden. All summer long she had watered and weeded and tended it, and now it was so lovely that all her friends came to admire it.

As she pulled the last weed from a bed of pansies, she turned to see a little girl gazing at her wistfully.

"I was wondering if you would give me a few of those pansies," said the little girl. "My little sister is sick and cannot go out. She would love a few pansies to look at." She stopped and looked anxiously at Eileen.

"Give you some of my pansies?" gasped Eileen in amazement. "After the time I have spent to make them grow! And besides if I cut them off people would not stop to admire them."

"I'm sorry," stammered the little girl, moving away. "I thought perhaps you would like to share them. They are too nice to keep all to yourself." Eileen's face was flushed and angry as she gazed after the stranger. As if she would give any of her beloved flowers to someone she had never seen before, even if she did have a sick sister!

"What a wonderful garden you have, Eileen!" exclaimed a sweet voice a little while later.

"Oh, Miss Howard," she cried. "Won't you come in and look at it closer?" and she ran to the gate and opened it.

"What lovely flowers!" said Miss Howard, as she walked with Eileen in the garden paths. "I am almost tempted to ask you to spare some for a little sick girl I know, but I suppose you have so many places to send them that I ought not to ask."

"Oh, Miss Howard," exclaimed Eileen, with tears in her eyes. "I have been so horrid," and she poured into her teacher's sympathetic ears the story of the little girl.

"If I only knew where she lived," she said, as she finished, "I would take her some today. And you shall have all you want for your sick girl, too."

Eileen ran to get Mother's garden shears and was soon busy cutting the flowers to take with her.

"They are so beautiful that I'm sure you'll be glad to share them with someone who needs them," said Miss Howard. "That's why you grew them, Eileen, only perhaps you did not realize it until now."

And as they started toward the house, Eileen, with a happier feeling in her heart than she had ever known, answered Miss Howard, "Growing them is only half the fun," she said; "sharing them is lots better. Please help me to find places where I can share them."

Miss Howard gave a happy little laugh. "You are going to find out a garden secret, too," she said. "I will tell it to you now, but you will see it work out. The more you cut your flowers, the more blossoms will come."

"Then," said Eileen, "my garden will be filled with blossoms all summer long."

—Sunday School Times.

WHY SO MANY MOVIES ARE BAD

Everyone who is interested in the building of good character in our nation is interested in the major factors that enter into character development of the people of our country.

It is not surprising that there is a continual, continuous protest against the numerous moving pictures shown that hinder rather than help in character development. The blame is usually placed on the producers of the pictures.

Without question the moving picture industry deserves to be criticized for any bad picture it produces regardless of the reasons or motives that may prompt it to produce such a picture. The fact remains, however, that the moving picture industry is in the business for profit and they produce the character of pictures, so far as public sentiment and the law will allow, that will bring in the largest box-office return.

The public has a very definite responsibility for the kind of movies that are produced. So long as questionable, suggestive pictures produce the largest net returns, under the present set-up, we may expect the continued production, in numbers, of such pictures. If shoddy clothing produced the larger profit to clothing manufacturers and the public preferred such clothing, it would be quite difficult to buy a good suit. Where profit is the motivating principle of the producer or manufacturer we may expect them to produce what the public wants, if it is most profitable.

While the public is to blame for any demand for unwholesome pictures, this does not justify the moving picture industry in supplying that demand. Any agency that is as powerful in moulding life and character, in America, as the moving picture industry should assume some responsibility, in its own right, regarding the effect its product has on American life. It should not be motivated altogether by financial considerations. It should take its place and assume its proper responsibility, as a great character forming agency, in helping to build good character.

The public generally can help them to come to that position by a proper attitude toward cheap, trashy, suggestive pictures.

Ark. Methodist

TIDWELL TIDBITS AND TRUTHS

W. LeROY FOWLER

"The most critical shortage of the day is the lack of worship."

"A Christian should be a helper to the helpless."

"God certainly puts no premium on ignorance."

"When in doubt about interpretation, consult Jesus and his interpretation, because it is much more reliable than the opinion of one of the brethren."

"Let us not be hasty in our preparation for service. Jesus prepared 30 years for a three-year ministry."

"Jesus Christ is the unique personality of all humanity. His birth was a miracle, having no human father. Before his birth, he was God, and performed the works of God. In his birth he became man and had the experience of man. Since his birth he has been and will ever be both God and man."

"The Gospel is so infinite and glorious that only the divine heart could have dictated it, and only a divine hand could have written it."

"Not to believe in miracles is to deny that there is a living God of action."

"The Kingdom of Lies has its wonders as well as the Kingdom of God."

"If a sermon is good enough to preach once, preach it again."

"A preacher comes with authority because he speaks not his own word, but the word of God."

"The weakness in the pulpit today is due, more than all causes combined, to the substitution of something else for the Word of God in preaching from week to week."

"Abraham trusted his interests wholly to the wisdom and providence of God. That is good enough safety for anyone."

"One little boy asked of another, 'Say, Bubba, why are we to ask "Give us this day our daily bread," Why not ask for a week's supply at one time?' The other answered "Cause we want it fresh'."

"Men learn to love giving by the practice of it."

"Let it be said that no one else but Jesus can build a church. Christ alone built it. Men have founded empires, and their empires have blessed the race. But they have no right to afflict the people with a church. Jesus, while on earth, set up his own church."

Baptist Standard

SAYS THERE ARE TOO MANY COCKTAIL DRINKERS AMONG CHURCH OFFICIALS

Harrisonburg, Pa. (RNS)—Bishop Ralph Cushman, of the Minnesota Area of The Methodist Church, and president of the Anti-Saloon League of America, declared here that "there are too many cocktail drinkers on church official boards."

Speaking at a Temperance Rally in the Forum of the State Education Building the bishop told an audience of 1,500 that "these people cannot operate a church and set examples for the young people."

"Unless the churches of America awaken and wholeheartedly fight the liquor traffic the welfare and Godliness of this country will be defeated within the next generation," he added. "It is a vital religion which we need now. We need new moral sensitiveness in the officials of churches if we are to have power to lick the liquor traffice."—Virginia Methodist.

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MRS. W. A. HAYS

Mrs. W. A. Hays heard the call of her beloved Christ on Thursday afternoon, May 16. With the same obedience that had marked her life in walking with Jesus, she drew the drapes of the approaching night about her and went away with Him. In that home of fadeless day she was met by the numberless, young and old, who were directed to the Cross and from the Cross to the Crown of her Christian life. On the Boulevard of Parsonages she was met by her minister husband, who had preceded her by thirteen years. Her husband had served faithfully as pastor and superintendent in the Mississippi Conference.

Mrs. Hays held a life membership in the Woman's Society of Christian Service and had served as president and zone chairman while her husband was pastor in Waynesboro.

At the time of her passing, Mrs. Hays was survived by a son, Adjutant General Ralph Hays, of Jackson; a daughter, Mrs. C. A. Massey, of Waynesboro; two grandchildren, Ralph Hays, Jr., a student at the University of Alabama, and Mary Ann Hays, of Hattiesburg; two brothers, J. D. Campbell, of Collins, Miss., and F. L. Campbell, of Grove Hill, Alabama, and a sister, Mrs. J. J. Haney, of Hattiesburg.

The funeral services were held from the Waynesboro Methodist Church, with the pastor, Rev. B. B. Rogers in charge, assisted by Dr. B. L. Sutherland, superintendent of the Hattiesburg district; Dr. B. M. Hunt, pastor of the Main Street Methodist church, Hattiesburg; Rev. J. H. Jolly, pastor of the Newton Methodist church; and Rev. T. A. King, pastor of the Waynesboro Methodist church.

From the church the procession made its way to the family plot in the Waynesboro cemetery, where the body was tenderly laid to rest beside her husband.

"I cannot and I wlil not say that she is dead.
She is just away, with a cheery smile and
a wave of the hand,
She has wandered into an unknown land
and bids me think how very fair
It needs must be since she is there."

B. B. ROGERS, Pastor.

TRIBUTE TO MRS. T. I. McCRARY

Woman's Society of Christian Service,
Methodist Church, Senatobia, Miss.

It seems fitting that we should pause and pay tribute to one of our beloved and faithful members. In the passing of Mrs. Tommie Ingram McCrary, we have lost a true Christian coworker. Faithful throughout the years and until failing health, she served her Lord in many ways. Her work among the young people in Epworth League and training of the Junior Choir, it is here her influence will be felt. Her service in song, as we remember her sweet, rich alto, ready to comfort those in sorrow. It is in one of her beautiful songs she has left a sermon. In a voice so appealing, "Is there anyone here who is not prepared to enter the golden gate?" In her ministries to the sick and shut-ins her flowers were given while they could be enjoyed. A good neighbor, a true friend and a loyal Christian.

In Proverbs we find her worth:

"She riseth while it is yet night and giveth meat to her household."

"She considereth the soil and the fruits of her hands are abundant."

"She stretched out her hands to the poor and needy."

"Strength and honor were her clothing."

"Her children rise up and call her blessed, and her husband praiseth her."

"And when she lies down she is not afraid for her sleep shall be sweet."

With her song in our hearts let us remember:

"There's a land beyond the river
That we call the sweet forever.
And we only reach that shore by faith's
decree,
One by one will gain the portals;
There to dwell with the immortals,
When they ring the golden bells for you
and me.

"When our days shall know their number,
And in death we sweetly slumber,
When the King commands the spirit to
be free;
Never more with anguish laden,
We shall reach that lovely haven,
When they ring the golden bells for you
and me."

Her message to us today would come in the immortal words of Tennyson:

"Twilight and evening star
And one clear call for me!!
And may there be no moaning of the bar
When I put out to sea."

Tho' from out our bourne of time and
place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

MATTIE W. BAILEY.

May 20, 1946.

THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT

(Continued from page 5)

congregation, even maintaining a ministerial tone of voice before God Almighty. I prefer to hear one pray to God in utmost humility. Our New Orleans **Christian Advocate** honored Dr. Frank Parker last week, one of the most saintly men I know. I love to hear him pray. He prays as humbly as the penitent publican and often uses the very words, "God be merciful to me, a sinner."

I am concerned for a constant stream of fresh lay leadership in the church. I don't blame laymen for asking for a change in the pulpit every few years. Yet some of those same laymen want to keep their own jobs for life. If it is sauce for the pulpit, it is sauce for the pew. My own church is working toward a goal of one job for every person and only one job to a person. That is as it should be. Now they are beginning to agree that even that one job should be changed occasionally. The Board of Stewards has taken the lead, agreeing to the plan of rotation, three years on the board and at least three years off. That will do at least two things. It will keep a little clique from getting a stranglehold on the Church and it will train many more for leadership. I will be glad when the Church School adopts the same principle.

While I am concerned for my Church, I am also hopeful for it, as our Lord promised the gates of hell shall not prevail against it. When Julian the Apostate was trying to destroy Christianity in the year 363, a soldier said to a Christian in torture, "Where is your carpenter now?" The reply came back, quick as a flash, "He is making a coffin for your emperor." A few months afterward Julian was mortally wounded in battle. Realizing that death was near, Julian dipped his hand in the blood from his wound and threw it toward Heaven, exclaiming as he did so, "Thou hast conquered, O Galilean." Kings and kingdoms may come and go, but the Kingdom of God goes on forever.

"O where are kings and empires now of
old that went and came,
But Lord, Thy Chruch is praying yet, a
thousand years the same;
For not like kingdoms of the world, Thy
Holy Church, O God
The earthquake shocks are threatening
her and tempests are abroad.
Unshaken as eternal hills, immovable she
stands,
A mountain that shall fill the earth, a
house not made with hands."

The Methodist Church is a worthy part of that Church. We love it, we are proud of it, at times we are concerned for it, but we believe that it will increasingly be a worthy part of Christ's Church. If that is to be true, we must do our very best for God through the Church, for us, the Methodist Church.

ON A WIDE CIRCUIT

by W. W. Reid

"THE TRUTH SHALL MAKE YOU FREE"

The Hon. William Benton is an assistant to Secretary of State Byrnes, in charge of worldwide educational, scientific, and cultural understanding among the nations and under the UN organization. And Mr. Benton conceives of his newly-created post as a continuation and broadening of his lifelong interest in Christian missions. His grandfather was the first Congregational missionary sent by that church to Syria; his father was taken there at the age of nine; since he earned his first dollar, a portion of his income has gone into missionary work.

I think the relationship between foreign missions and the informational and cultural exchange program of the United States Government can best be illustrated by the interesting history of the use of that immortal saying of Jesus, 'Ye shall know the truth, and the truth shall set you free,'" said Secretary Benton recently.

"You will recall that when Jesus uttered this sentence, He explained that by **truth** He meant the fact of His divinity and power of salvation, and that by **free** He meant freedom from sin. It is in the spirit of this meaning that the great stream of missionaries has gone out to the ends of the earth from our country during the past century and a half, to bring the gospel of salvation and freedom from sin to people everywhere.

"But during the ages since Jesus spoke the words, they have acquired a new and additional meaning. It does not detract from nor affect the original meaning, but is supplementary to it. In this new meaning, **truth** signifies knowledge—knowledge of the world and of the people in it; of the actions and opinions of men, wise and foolish; of the arts and sciences of medicine, agriculture, engineering, economics, and so on; of the ways in which human beings live together in communities and nations, and their hopes and dreams and fears and needs.

"And in this new meaning, free refers to the liberation of men from tyranny, political shackles, social suppressions, economic slavery, and all institutions which limit their beliefs, dim their aspirations, or curb their love for their fellow human beings.

"So today, when we read or hear, 'Ye shall know the truth and the truth shall make you free,' we give to it both meanings.

"The history of the American missionary movement is that of the growth of the second meaning in the work done by our men and women in the foreign field, so that gradually they have become not only missionaries for Christ, but unofficial centers of information about the United States and its democratic processes. . . . And this bears fruit every day."

DR. CARTWRIGHT FINDS CHINA CHURCHES EXIST AND CARRY ON

(Continued from page 9)

ministers and Christian institutions to government and business; during the war years few new Christian leaders have been developed and as a consequence the meetings of educators, pastors, women evangelists and other such workers are made up almost entirely of middle-aged or elder people."

Despite all this damage, Dr. Cartwright points out that congregations have with very few exceptions, carried on, even without (in some places) the opportunity for corporate worship.

"In Shanghai," he says, "congregations split into small groups and continued to worship, to study the Bible and to hold prayer meetings. Two churches in that city which did this have actually grown in numbers in their scattered places of meeting and are now proposing to continue as separate congregations. Evangelistic work has carried forward in a few instances. Among the schools which remained in occupied territory as well as among those which went into exile, there are fine examples of genuely Christian education. Church hospitals for the most part were able to retain what distinctive character had been developed through the years.

"There are here and there notable example of deepened religious life. Some through imprisonment and torture, some through physical weakness and near-starvation, some through the loss of those near and dear, some because heavy and unusual burdens were thrust upon them: the fact remains that a goodly number of Christians have found God very real. His presence an actual power available to them. You actually feel a vibrant spiritual life when in their presence."

Many new factors, growing out of war and Japanese occupation, face the Christian churches of China and of the "sending countries" as they plan the work of the post-war years, Dr. Cartwright believes. Among the many he enumerates: the death of leaders and church members; the enormous financial losses and the fact of inflation (1980 Chinese dollars equal one American dollar!); the growth and spread of liberalism, nationalism, communism, secularism, and the "cross-fertilization of ideas" due to migration; the new freedom of women; changes in family life; and the changes within the churches themselves, physical and intellectual.

The effect of the war on the broad evangelistic effort of the churches was "decidedly spotted," Dr. Cartwright declares. "There are areas where the church barely existed. In fact some churches died or were killed. But in other areas, seemingly faced with just as serious difficulty, the Christians were active and the church was an organism, not merely an organization. 'Detached evangelists' have had a considerable vogue during the war years, men who would move from place to place and conduct meetings of a highly emotional nature but meetings that evidently supplied a need of many people. These meetings were reportedly well attended and the audiences contribtud large sums of money to the support of the evangelists. Some pastors of individual churches in occupied as well as in free China were likewise able to draw into their churches quite large numbers of new people. Generalizations on this subject are unwise because conditions varied, but on the whole testimony confirms the statement that 'the pastors who succeeded best during the war years were those who were most highly trained.'

"Viewing the situation in the schools as a whole, it must be confessed that evangelism was not heavily stressed. Of course, this was not due alone to the war; there had been a trend in this direction in pre-war years. Faculty members were so hard-pressed by circumstances that it was easy for them to excuse a lack of emphasis on the winning of students to Christian loyalty. The administrators had to fight for the actual existence of their schools. We found in a considerable number of scohols, high and low, that there was little, if any, evangelistic fervor. Yet there were some notable exceptions. One in Free China was able to report that practically all of the graduating class were church members and a good proportion of the underclassmen were in classes preparing for church membership. In a school in territory that had been under Japanese control there is a graduate engineer, now teaching science, who is director of religious work. More than ninety boys became professed Christians during the year preceding our visit and at a meeting of members of the Student Dedication Movement forty or more were present. In the churches' universities the Christian Fellowship seems less vigorous than before the war, but in government universities there seems to be a more virile religious life, perhaps because the relatively small number of Christians in the student bodies helps to develop inner strength.

PARSONAGE AT MANY, LA.—A $10,000 STRUCTURE, REV. SAM NADER, PASTOR

"I believe it is fair to say that there is a greater hunger for an effective evangelism than was evident in earlier years. Person after person made such statements, especially among those who had remained in the regions overrun by the Japanese. As one commented, 'We underwent such great suffering and we had to overcome so much difficulty that, when liberation came and did not bring the anticipated blessings, we realized that only a living God working in us would satisfy our need.'

"In general the war did not awaken any special zeal among the lay membership, any more than it did among the clergy. But again, as in the case of pastors, there were exceptions. From Hong Kong the pastors reported that they had not suffered 'because the laymen took over. Many old members moved to Free China, but new, keen ones came into the churches.' In Tientsin and Peiping there were some well-to-do laymen who practically supported the preachers and other full-time workers, some of them by extremely large gifts; and they are continuing their organization in order to do unitedly some needed tasks. Shanghai had a group of laymen, interdenominational, who met frequently and who several months before our arrival in that city had begun a study of post-war needs and plans, the only example to my knowledge of independent planning of this sort. In Kunming a thriving church was organized and conducted by down-river laymen. A similar group almost exclusively from down-river carried forward striking interdenominational activities in Chungking. As in prewar years the laymen of the Amoy-speaking area in Fukien carried heavy responsibilities.

"Church attendance dwindled in most areas. Some regions report that guerilla activity and troop movements practically stopped all movement from outlying villages to the churches at the town or hsien. The seizure of church buildings by the Japanese in a large number of instances naturally prevented all meetings at the normal gathering places. A few congregations surmounted this difficulty, but in the majority of cases church services were few—or were dropped entirely.

"Where church attendance was steady or increasing, it seems evident that either through preaching or through a conduct of truly worshipful services the church was meeting a felt need. One astute Chinese observer analyzed this as follows, 'People in the city are more aware of spiritual hunger, and especially among the better educated members they desire sermons that meet such hunger, worship hours that lift them toward God. In the rural areas, the people want practical help; they flock to the church in the degree to which it helps them to live better and to fit into their environment. Their struggle to exist forces them to be more pragmatic in their attitude toward religion.' "

An Arabian chemist, Albucasis, discovered the art of distilling, and he made the first glass of whiskey. This was in the 12th century. Before that time the only intoxicants men had were wine and beer. In Bible times there was no whiskey on earth. Nor any big liquor traffic. But the alcohol in wine and beer is exactly the same as that in whiskey. Only difference is the amount. Whether in beer or hard liquor it's the alcohol that gives the kick, steals the brains, drugs the conscience and wrecks the home! To drink beer is to imbibe some of this poison and to contribute to the support of a traffic which defies your church.—Four Square Notes.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade for Christ

THE LIVING CHURCH

"His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him."
—A. L. Waring.

THE PRAYER-ROOM TODAY

My Father, I pray Thee for a deeper work of grace within my soul. For what Thou has already wrought I thank Thee, and for what Thou now art doing, and for all that Thou hast in Thy heart to do within me. I would but put myself more fully into Thy hands. Thou who by Thy grace hast made me, out of what I was, what now I am, let Thy continued grace make me all that Thou willest I should be. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, JUNE, 13, 1946

I Will Believe

By Bessie Patten Gilmore

I will believe, though all around my way
Dark shadows fall, and wintry winds be chill;
I know that after night shall come the day—
My Father cares, and naught can work me ill.

I will believe, though all my days be spent
In ceaseless toil from morn until the night;
My Father knows, and I can rest content—
His trusting child is precious in His sight.

I will believe—though faith be sorely tried,
God's promises forever shall endure;
All needful things will surely be supplied—
I will not doubt, but rest in Him secure.

I will believe—when life's last task is done,
I know that I shall see the Christ I love;
And fellowship so sweet on earth begun
Shall evermore endure with Him above.

"Moody Monthly."

WALLET OF THE WEEK

ENGLISH PRESBYTERIANS, in their recent assembly, spoke out against Protestantism's reliance upon talk (sermons) which are too often propaganda intended "to put over something on the congregation," but without creating a ripple of response upon the ocean-deep pool of the hearts of men. There was a plea for preaching which should be central and basic and above all authenticated by a living experience of power in the lives of those who today strain too much for something novel to say for the entertainment of the congregation.

* * *

THE EVANGELICAL METHODIST CHURCH, according to **Pathfinder,** was composed a year ago of thirty-six ex-Methodist congregations across the country. Membership in more than one hundred congregations is now placed at seven thousand and it is expected that other small bodies of Methodists will cast in their lot with the new Communion. The total membership anticipated is estimated at half a million. In theology it will be Wesleyan, with a distinct emphasis upon fundamentals. It seems that it will not be episcopal in its government.

* * *

CANNING OF RED SALMON in Alaska is one of the great industries of that far northern land. Seven million cases of forty-eight one-pound cans is the annual output. The salmon are caught, on their way to the spawning grounds, in nets nine hundred feet long and fifteen feet deep, and so woven as to catch only those weighing seven pounds or more. A thousand or fifteen hundred are often taken in one haul of the net. At the height of the season the fish are so thick in the river that only an hour or so is necessary to fill the net to its capacity.

* * *

BEER SALES FOR MARCH, 1946, reported by the Bureau of Internal Revenue, Treasury Department, were eight hundred thousand barrels below the sales total for March, 1945. But let no one take this to be a sign of the dawn of the Millennium. The March, 1946, sales total was five million five hundred fifty-two thousand four hundred and eight barrels. This drop of a little more than twelve and one-half per cent is attributed to grain curtailments at a time when millions of people around the world are literally starving to death.

* * *

RELIGIOUS MEMBERSHIP STATISTICS, reported by **Christian Herald,** leave much to be desired. The figures for 1946 show a net gain, for the fifty-five bodies with fifty thousand or more members, of 1,076,158. The net Protestant gain is 507,167, and the net gain of Roman Catholics, 543,970. The Evangelical Lutheran Augustana Synod of North America heads the list of Protestant churches with a gain of 114,103. The Free Will Baptists almost doubled their membership with a gain of 109,772. The Protestant Episcopal Church topped the list of losers with 65,813, with the Evangelical Lutheran Joint Synod of Wisconsin a close second with a loss of 65,395. Methodist figures show a gain of 40,698.

ODL CENTENARY COLLEGE, located at Cleveland, Tennessee, and now known as Bob Jones College, has been sold to the Church of God for the sum of $1,500,000, and the sale has been authorized by the school's trustees, according to press dispatches. Although the college has added a building each year for the past twelve years, it has found it impossible to expand its physical properties to meet the needs, and that is the reason assigned for the sale. This is a lovely college property, and the college has an honored history.

* * *

BRITISH METHODIST MEMBERSHIP takes another dip. According to the reports made to the May Synods, there was a loss in every membership bracket. Full memberships show a loss of 4,623; on Trial, 964; and Juniors, 2,182. Only six of the forty-five districts showed gains for a total of 279 members; there were nearly twelve thousand deaths, and more than fourteen thousand "ceased to be members." It would seem that there was a net loss to other denominations of nearly three thousand members. One does not have to be pessimistic to see that this continued loss is ominous.

* * *

ALASKAN GOLDFIELDS, which have paid large dividends on the purchase price of the territory, now seem to be about to be supplemented by new resources. The discovery of "black gold" on Naval Petroleum Reserve No. 4, near Point Barrow and Uniat, promises to be a source of desperately needed oil for the Alaskan poeple. The Reserve comprises about thirty-five thousand miles and the experimental well, now at a depth of fourteen hundred feet, has passed through three layers of oil-bearing sands. There are many difficulties to be overcome, but it is certain that the problems will be solved.

* * *

STUDENTS FROM FOREIGN COUNTRIES are said to number ten thousand four hundred and forty-five, according to a survey credited to the Committee on Friendly Relations Among Foreign Students. These students come from ninety-nine foreign countries and are enrolled in seven hundred and thirty-eight colleges and universities in the United States. Canada is first with sixteen hundred and thirteen students and China is second with twelve hundred and ninety-eight. We should soon become internationally known and understood through this body of American trained foreign leaders.

* * *

SCHOOL BUS TRANSPORTATION of children, according to a study made by the Automobile Manufacturers' Association, increased nine per cent during the war notwithstanding a ten per cent decrease in the number of buses operated. At the beginning of the war, four and one-half million school children were being carried daily. During the war each bus added nearly one-third to its passenger load and approximately six miles to its average route. These figures include both rural and city buses.

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EDITORIAL

IMMORTALITY

Immortality is an instinct of the human heart and its intimations appear in all ages, among all peoples, and in the literature of all lands. The idea was present in the philosophy of ancient Greece, but in an inconsequential and negative form. It was a teaching with a positive and a negative dimension—the idea of duration buttressed by a denial of death. At best, Greek thought had only a hazy and a somewhat impersonal idea, the orbit of which was confined to temporal factors and human desires.

It remained for Jesus to relate the haze of pagan thinking to life and to give it the sweep of the Christian doctrine of immortality. When Paul undertook to define its implications he used the Greek language, but he made little use of the terms which the Greek had employed. He chose for his purpose the flexible word, "analusis," which he made luminous by an interweaving of human relations and emotions. In that way he gave the idea the body and the philosophic reality which it has in Christian theology.

In classic Greek "analusis" has varied uses: a ship loosing its moorings for a voyage; a tired horse being loosed from the plow; the nomad striking his tent and taking up his march to a new home; and the philosopher finding the solution of his problem. St. Paul used the variations of this word as the spokes of a wheel whose central fact is life. Through it he found an answer to the cravings, the complexities, and the myteries of life, with "departure" or death, as its focus in thought.

He did not speak directly of death, nor did he speculate regarding immortality. In facing the inevitable, the attachments of life become real, indissoluble. In an ecstatic moment he declared to the Philippians that he was in a strait betwixt life and service and the "desire to depart, and to be with Christ; which is far better." Death for him was but an episode by which he should make the transition from the imperfect and the restricted to the Elysian liberation of the exhausted toiler, set out for a voyage with his truest friend, enter upon the quest for a new home, or into the experience of mysteries resolved —a stage of life glorified by delimitation.

Under the consciousness that his life was approaching its end, he wrote to Timothy: "The time of my departure (analusis) is at hand . . . Henceforth there is laid up for me a crown of righteousness." He was about to be off on a voyage at the end of which he would receive a throne, enter into the state in which life's inequities would be finally and forever resolved, its mysteries become known, and its exhausting labors would be ended. He was about to enter into immortality. He envisioned the immensities of the soul which had been charted in the experience of redemption. With Christian confidence he grasped, not a formula, but the indestructible within himself.

STEWARD—AN OFFICE AND A RESPONSIBILITY

The emphases of our daily thinking are naturally reflected in church relations. Such is true of both the individual and of the group as a whole. The steward is no exception to this rule and for that reason the average Board of Stewards meeting often has the marks of a gathering of business directives with few of the evidences of a spirit-filled and deeply Christian enterprise. We choose our words carefully and we do not mean more than we say.

The office of steward cannot be divorced from its scriptural background without defeating its primray aim of feeding the flock of Christ. It is true that the New Testament use of stewardship involves the idea of administering and directing the interests of the family, but always for religious ends. Accordingly, stewards are ranked by their religious devotion no less than for their administrative wisdom. They are builders of faith no less than builders of fortune, and teachers of righteousness as well as representatives of authority. For the purposes of the church, the office is preeminently that of spiritual leadership. That is the force of such passages as: faithful "stewards of the mysteries of God;" the "godly edifying which is of faith;" and "good stewards of the manifold grace of God."

It may be said that such passages are designed to enjoin a definite Christian experience, and so they are, but for what purpose? Any position of administrative leadership in the church presupposes and requires an understanding of the aims and the techniques of the church as well as the ability to administer its temporal affairs, and an experience of redemption is a "must" for a constructive administration of the redemptive enterprise.

There are something like five hundred stewards and other officers in each of the nineteen districts in Louisiana and Mississippi and the tragedy is that more than half of them, to be conservative, are trying to administer the affairs of the Church without the literature which is the accredited interpreter of its program and aim. This means that the Church is more or less hamstrung by administrative duffers. Stewards are often conscripted into service and they are not always blameworthy for the lack of training for their task. However, the steward who continues without sincere effort to adjust his thinking to the total purpose and program of his Church thereby accepts responsibility for the defects of his guardianship.

This situation has a further implication in that the organ of church publicity suffers because of the neglect and the indifference of those who have both a personal and an official need for its message. The church paper, consistently supported by the official members, would have its financial success guaranteed and its ecclesiastical effectiveness assured. The steward should understand his office and its obligations, and his church paper is the best and safest charting of his course.

METHODISM ON THE MARCH

(Condensed form of address made at Greenville, Miss., District Conference, May 29, 1946)

In the recent Evangelistic phase of the Crusade Methodism has marched forward almost to the million mark in new members; about 750,000 to be more exact. Truly, **Methodism** is on the march. In Mississippi we go into a campaign for a million dollars this autumn to carry forward all phases of Methodism in the State, including Millsaps College, the Methodist Orphans Home, churches for Negro Methodists, and other causes. **Mississippi** Methodism is on the march. And it is high time.

Dr. A. P. Hamilton

We have just finished the most terrible war in man's history on this planet. Geographically, it had no boundaries. The United States alone had armed forces in fifty different global areas. Three-fifths of the world's population was involved; or nearly a billion men and women were engaged in the war effort, with all their energies.

Of the Russians alone, something over four million were killed. Sixty million in Russia and a like number in China were made homeless, to say nothing of the rest of the world. The amount of oil, essential metals, and irreplaceable raw materials consumed defies computation. The national debt in this country alone has mounted to almost three hundred billion dollars. The appalling thing in it all was not alone the physical vastness of the struggle, but in the waste of wealth, raw materials, cities, priceless objects of art and historical buildings, and the mass extermination of life.

What concerns us most is not the war itself, terrifying as it was, but its roots and its meaning for us and for the future just ahead. It came of our own sowing in spite of Church and Christian teaching. Furthermore, it took place in what we had thought to be the high noon of modern enlightenment. How could such a horrible thing happen? And in a boasted Christian civilization? These haunting questions demand our attention as professing Christians, and they must be answered in the light of our future. These words are from L. J. Shafer, "The Christian Mission in Our Day."

John Knox, in "Religion and the Present Crisis," says: "Our life has lost its integrity, its meaning, and an impelling and sustaining incentive. Our hope lies in discovering those forces that are capable of integrating life again in relation to a moral universe." The great challenge of this day is that the Church and Christian education shall lead out to a recovery of a dynamic faith. If there ever was a time when Christian education was justified in its existence it is now. And the next several years will tell whether there is any further reason for our existence as institutions of the Church. And if your institutions do not survive, here is a very serious question as to whether we as a church will long survive.

We are now at the crossroads in Methodism in Mississippi. There are millions of dollars on deposit today in the banks of Mississippi. A hundred years from now where will all that money be? Only that that is given today for churches, colleges, and endowments will remain. What does abide? Is there anything lasting in these transitory scenes of life on earth today? What can we build that will stand the corroding tooth of time? Anything? Yes, there are values that outlast time and go into eternity.

It is by centering our interest on the immaterial, the spiritual realities that we gain immortality for our material gifts. It is the age-old paradox, "He that loseth his life shall save it." Likewise, the only money we save after all is the money we put into churches and colleges. the stocks and bonds that can be transformed into the building of character in the youth of tomorrow.

Millsaps College and Mississippi Methodism offer you now all these opportunities for building a better world tomorrow in the youth of today. A divine imperative rests upon us. We must help lead civilization out of this slough of despond. To it we must dedicate our "lives, our fortunes, and our sacred honor."

Methodism is on the march. A. P. H.

Land distribution in Hungary at the end of 1936, according to Leopold Mannaberg, was as follows: State and Community owned, one million and fifty thousand acres; Vatican owned, one million five hundred and forty thousand acres; Large Landlords (1200), five million four hundred and sivty thousand acres; Small Landlords (1,200,000), fourteen million five hundred and seventy-seven thousand six hundred acres; and there were five hundred thousand landless peasants. A social system which results in such inequities as to partnership in the landed areas should review its course.

Justice Harlan, of the Supreme Court, says: "The due observance of the Sabbath is vital to the purity and integrity of the social organism. While the State may not deal with this question in its purely religious aspect, it may deal with it as involved in the right to have one day in seven set apart, under the sanction of law, as a day on which unnecessary labor shall cease upon the part of all, thereby securing for each person an opportunity for that rest of body and mind which the public health and the public safety demand."—Ex.

BOOKS

"Seargent S. Prentiss, Whig Orator of the Old South," by Dallas C. Dickey. Louisiana State University Press, Baton Rouge, pp: 412 and index. Price, $4.

The Louisiana State University Press has rendered a great service to the South and to the whole country by publishing Dr. Dickey's biography of Seargent S. Prentiss. Although Dr. Dickey is an Indianian by birth, he has been a teacher of speech at Louisiana State University for the past ten years. Both as a teacher of speech and as one interested in history, he finds in Mississippi's famous orator of a century ago a rich and rewarding field of study.

Two biographies of Prentiss were published prior to the appearance of this one by Dr. Dickey. The first was a Memoir edited by George L. Prentiss, brother of the orator. It was in two volumes and came out in 1855. It consisted of a mass of undigested material—biographical items, letters, and speeches, but it was scarcely an interpretation of the character and life of the man who within less than two decades became one of the ablest lawyers and the most famous orator of his day. The other biography was by Joseph D. Shields, published in 1883, and it has the merit and the virtue of enshrining a great friendship, but otherwise it is not impressive. The effort to interpret Prentiss' character and life was weakened by excessive eulogy and hero worship. As a faithful study of a great man, it left much to be desired.

By his discriminating evaluation of the literary remains of Prentiss contained in the earlier biography and the incidents and traits recorded by Shields, Dr. Dickey has given biography lovers a marvelous picture of the man. These sources are enriched by other material retrieved by laborious research, with the result that he has made the great lawyer and orator live again. He paints the man as he was, the good and the bad, the glorious and the tragic—a biography in the best sense. The book is well documented as to sources, and will certainly be the standard interpretation of Prentiss. It will be recognized no less as a masterpiece of Southern biography.

How to Live, by Ralph W. Sockman. Abingdon-Cokesbury Press, New York, Nashville; pp. 214; price $2.

Twenty-five radio sermons compose the latest published contribution of Dr. Sockman to the Christian thinking and interpretation of our time. They are arranged as radio addresses rather than conventional sermons, but they cover in a remarkable way the field of the Gospel in its application to life, and each address has the stamp of the author's gripping style and vigor of thought. The reader will find many such statements as these: "Our whole program of education must be revitalized in order that our youth may be fired with a sense of purpose as well as equipped with skills." "Without God we shall merely make the world a desolation and call it peace." "We have every fear except the fear of God." "How many of us take any church paper which tells how God's way is going in the world?" "We stress everything about Christ-ian except the giving of glory to God." These and many other observations lend brilliance to its pages.

The Devil and God, by William Robinson. Abingdon-Cokesbury Press, New York, Nashville; pp. 124; price $1.

This book is written in the style of C. S. Lewis, and, as stated, for those without technical training—fireside chats. Like Lewis, the author is an Englishman, a teacher of Christian doctrine and the philosophy of religion in an English college. The subjects assigned to the four chapters which compose the book are suggestive and interesting, but we doubt whether the author has succeeded in either simplification or analysis to such extent as to add much to the store of popular understanding of the Devil and his work. The chapter on the Reality of Evil seems to us to be a philosophy of evil and of views of evil which leaves the reader much where he was at the beginning, for the variations offer a confusing medley which does little to clarify the thinking of even an educated man.

A Squirrel Called Rufus, by Richard Church. The John C. Winston Company, Philadelphia; pp. 196; price $2.

This book is a drama of woodland life by Richard Church and illustrated by John Skeaping. It delineates the exploits of Rufus, one of the English red squirrels, in the fight of the gray squirrel invasion. It is a story of the English woodlands written for early teen-agers, and the contest of the squirrels is interspersed with minor appearances of other animals and birds, and the whole is cast in a military atmosphere and carried through to the defeat of the gray squirrels by Rufus and his red squirrel legions. The youngsters will find both the text and the illustrations entertaining.

Together, by twelve different men. Abingdon-Cokesbury Press, New York, Nashville; pp. 125; price $1.

This volume is an effort on the part of twelve men to bridge the period of transition from war to peace by lifting up the essentials of Christianity and in that way to raise the minds and hearts of men to a plane of universal consecration which seems to be necessary for our times. As heralds of the experience of redemption they "together" seek to bring about a resurgence of spiritual life which shall bring the peoples of earth into a real brotherhood in Christ. The book appears to us to make no pretense to profound religious thinking, but instead to emphasize the invincible simplicities of Christian faith and experience. The authors include Rufus M. Jones, Frank Laubach, Stanley Jones, Walter Judd and others. It is a plea for a closer unity of action among Protestants on the theory that "The Church and the faith are not something that believers have created but are the gifts of God." The chapter contributed by Frank Laubach is especially stimulating.

To Whom Much Is Given, The Stewardship Question of Jesus, by G. Ernest Thomas. Abingdon-Cokesbury Press, New York, Nashville; pp. 154; paper, n. p.

The author of this volume, a leader in his own church at Haddonfield, N. P., writes out of an exhaustive study of the whole subject of stewardship in its larger aspects. He has studied the whole matter as it is presented in the Scriptures and in the field of stewardship literature. The book is not narrow in its approach. It will be used as a source book in the forthcoming period of Stewardship Emphasis of the Crusade for Christ, and pastors, lay leaders and others interested will find in its pages a veritable mine of information and inspiration for promoting this important phase of the program for the year 1946.

Stewardship in the New Testament Church, by Holmes Rolston. John Knox Press, Richmond, Va.; pp. 158; paper, n. p.

Dr. Rolston, the author, is pastor of the West Avenue Presbyterian Church, Charlotte, N. C. Although Paul is recognized as the central figure of this study of Christian stewardship, the emphasis of Jesus and the whole teaching on the subject in both the Old and New Testaments are correlated and thoroughly digested. This is another of the source books which will be an invaluable aid in making the year of Stewardship Emphasis effective. This study will focus emphasis particularly upon the Christian's obligations in connection with his wealth.

The World's Need of Christ, by Charles A. Ellwood. Abingdon-Cokesbury Press, New York, Nashville; pp. 213; paper.

This "special" edition of Dr. Ellwood's book is being distributed by Tidings, Department of Evangelism of the Methodist Church, and is not offered for sale nor is it to be resold. Dr. Ellwood's book was first published in 1911, and a revision was published recently (1946). The book is a study of the pre-eminence of Christ in all departments of civilization, and its clarion call lays special emphasis upon the widespread and almost universal neglect of Christ, in science, philosophy, business, industry, politics, and even in the Church. Upon the background of our world confusion, the author presents Christ as the No. 1 need for the reconstruction of our civilization.

JESUS CHRIST, MY SHEPHERD

"I am the good shepherd: the good shepherd giveth his life for the sheep. John 10:11."

If we would take a trip to the country where Jesus Christ, the Good Shepherd, lived, I suspect we would more fully appreciate the Good Shepherd and His great task. The care of his sheep is his paramount task. He does not let anything come in between him and his task.

The first fact is that he leads them out in the morning to the green pastures. He guards them well through the dangers and pitfalls of the day. Then he leads them to the cool, sparkling springs of water in the hot afternoon. Behold he leads them back to the fold at night where they are safe from all danger.

The second fact is if any of the sheep gets hurt or bruised, the good shepherd tenderly cares for them. He pours oil into the wound. The good shepherd lives for his sheep. Their welfare is his chief concern and he is not content to rest his head on the pillow until the last sheep is safely back in the fold. The Old Testament abounds in fascinating and inspiring stories of how the Good Shepherd cared for Israel, his flock, again and again when they were in trouble.

Then the third fact is that Jesus Christ wants to be just that for every man. We see that David found Him to be a Shepherd that cared for His very own. So he claimed him for his very own Shepherd. He said, "The Lord is my shepherd." The New Testament abounds in beautiful stories picturing Jesus Christ as the Good Shepherd supplying the needs of His children, individually and collectively. Paul said, "My God shall supply all your needs."

Then lastly that is possession. That is ownership. That is close acquaintanceship. That speaks of friendship. That means

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN.........Church School Lesson Writer
MRS. E. L. DIAMOND.............Editorial Secretary
BALLARD PRESS ....Printer

Rev. C. W. Baley, in requesting the change of his paper from Horn Lake to Como, Miss., notes that his wife's school is out and they are back at Route 1, Como, for the summer.

Mrs. W. G. Calhoun, who has been sojourning in California, is returning to Meridian, according to notice asking change of address for her paper. She says that The **Advocate** meant much to her when she was so far away.

Rev. S. M. Butts adds to a business note a report that he is having a good year in his evangelistic work. He is presently engaged in a meeting with Rev. J. H. Holder at Iuka, Miss. His home address is 1114 State street, Corinth, Miss.

Mrs. L. M. Wilson, Bienville, La., writes that she cannot afford to be without The **Advocate**, and that she would miss it more at eighty-one than at twenty-five. We are glad that it has a message and a meaning for those who are its long-time friends.

Rev. Huntley C. Lewis, pastor at Schlater, writes that his people are in the midst of a building program. In addition to securing a building on the lot adjoining the church lot they are building a brick veneer church in place of the old church building which stood on the same lot.

Dr. E. Nash Broyles, formerly of the North Mississippi Conference, is now located at Carrollton, Ga., and his official board recently authorized the raising of $7,500 for erecting a new parsonage, a like amount for a new pipe organ, and $2,500 for making repairs on the church building.

The editor and his wife acknowledge receipt of an invitation to the marriage of Frances Catherine, daughter of Rev. and Mrs. William Henry Wallace, to Mr. William Edgar Everidge, Jr. The marriage will take place at St. Luke's Methodist Church, Oklahoma City, on Friday evening, June 21.

Rev. J. Noel Hinson, pastor at Pickens, Miss., announced in his church calendar for June 2., that the goal of $7,000 for the building fund had been reached and the money invested in bonds. Evidently the pastor and his people are now waiting for the "green light" for their building to become a reality.

The Advocate acknowledges receipt of an invitation to attend graduating exercises of the Southwestern Louisiana Institute of Lafayette, on June 22, at which time Miss Jewel Lea, daughter of Rev. and Mrs. A. R. Hoffpauir, of Gilbert, La., is to be one of the graduates. We join the friends of Miss Hoffpauir and her family in wishing for her a happy and prosperous career.

MISSISSIPPI CONFERENCE BOARD OF EVANGELISM

A special meeting of the Mississippi Conference Board of Evangelism has been called for 2 o'clock on Thursday afternoon, June 20, in the Tabernacle of Seashore Camp Ground at Biloxi, Miss. All of the members are urged to be present for this important meeting.

ANDREW F. GALLMAN,
Chairman.

THE PASTOR REPORTS FOR PICKENS CHARGE

Dear Dr. Duren:

We closed our revival here last week. Dr. A. T. McIlwain, St. Louis, Mo., did the preaching. We had a most successful revival. The town was greatly revived and drawn closer to God. The success was manifested by overflow crowds that caused us to put chairs in the aisles and open the Sunday School rooms.

We had three additions to the Methodist Church which brings our total for this church to 34 since Caonference; fifty-seven for the circuit.

We have painted the parsonage and church, both inside and out, are spending about $2000 on improvements on the Goodman church, and have $7000 in cash in a building fund for Pickens.

There isn't a better two-point charge in Methodism!

J. NOEL HINSON.

NONAGENARIAN CELEBRATES

Mrs. Miranda Whittington Cain, widow of the late Thomas Wistar Cain, celebrated her ninetieth birthday at her home in Stone county, some twenty miles east of Wiggins, on Sunday, May 5, with a large gathering of friends and relatives to honor the occasion, All of her living children were present except one, who works in Florida. Mrs. Cain is a life-long Methodist and a member of Alexander Memorial church from the time of its organization and before that time of Mount Zion church. Her father, the late Edward Whittington, was a brother of Rev. B. B. Whittington of the Mississippi Conference, while numerous Methodist ministers have been in her family connection. The late Rev. Samuel E. Flurry was a brother-in-law. Mrs. Cain was born on May 4, 1856, in Louisiana, but has lived most of her life in Mississippi.

CRUSADE FOR CHRIST—CHURCH SCHOOL ENROLLMENT

From the reports received by the Crusade headquarters office, the following tabulations have been made:

Churches showing enrollment gains	18,399
Increases in church school enrollment	288,827

Increases by Jurisdiction

Northeastern	48,823
Southeastern	96,390
North Central	56,535
South Central	58,121
Western	16,648
Central	12,310

Evangelism

The reports which were received from 515 of the 562 district superintendents also revealed that a total of 435 new churches have been established.

Jurisdictional figures for new members and the opening of new and formerly abandoned churches are as follows:

Jurisdiction	Received by Confession of faith	Received by Transfer	New Churches Oganized
Northeastern	78,067	44,964	47
North Central	88,225	58,063	48
Southeastern	55,421	62,933	142
South Central	60,176	65,235	138
Western	19,400	21,003	29
Central	12,170	3,223	31

CHAPLAIN ROGER E. JOLLY IN KOREA

Lt. Roger E. Jolly, 33, of Meridian, Miss., now on duty with Military Government in Korea, is assigned as chaplain of the 770th Railway Operations Battalion.

Formerly the minister of a Methodist Church in Leaf River, Ill., Chaplain Jolly entered the army in February, 1945, and attended Chaplain's School at Fort Devens, Mass. Before leaving the States for overseas duty he served a short time at Camp Roberts, Cal.

Upon his graduation in 1943 from Mill-

LUZIANNE
COFFEE
100% Good

saps College with a BA degree, Chaplain Jolly then attended the Garrett Biblical Institute at Northwestern University for 16 months. He was active in college dramatics and debating.

His mother, Mrs. J. E. Jolly, lives at 1119 17th avenue, Meridian.

METHODIST HOUR

Confusion has existed in our territory regarding the time of the Methodist Hour program. Rev. J. W. Sells writes that the Methodist Hour is carried by WSLI, Jackson, Miss.; WSM, Nashville; KWKH, Shreveport, and WJBO, Baton Rouge, at 7:30 a.m., CST., and by WREC, Memphis, at 8:30, CST. The same program is carried as a rebroadcast the following Sunday at 7:30 p.m., CDST, by WDSU, New Orleans. This means that Bishop Arthur J. Moore, who was heard over other stations on Sunday, June 2, will be heard over WDSU on Sunday, June 9, at 7:30 a.m., CDST.

Governor Thomas L. Bailey, of Mississippi, who will be introduced by Governor Ellis Arnall, of Georgia, will be the radio speaker on June 16, at the times listed for the stations above and over WDSU, New Orleans, on June 23. By keeping these variations in mind, our people will be able to hear the Methodist Hour broadcasts.

COON-STUNTZ MARRIAGE

Dr. and Mrs. Clyde Bronson Stuntz have issued invitations to the marriage of their daughter, Margaret Estelle, to Mr. Fred Albert Coon, Jr., the marriage to be solemnized at Rayne Memorial Church on Wednesday, June 19, at 8 o'clock in the evening.

The bride is a daughter of missionary parents who have given many years of service in India. She was born in India, educated in America and is a graduate of Tulane University in medicine. At present she is the Head Resident of the Woman's Dispensary in New Orleans.

The groom is the son of Mr. and Mrs. Fred Coon of Monroe, La. Mr. Coon, the father, long a representative of the New York Life Insurance Company, is now retired. The young man is a lawyer of Monroe, La., has a splendid background, and is a man worthy in his own right. Both families are staunch Methodists and many Methodist friends across the world join in wishing for the young couple a long life of useful service and great happiness. They will live in Monroe.

NORTH MISSISSIPPI—REPORT ON EVANGELISM

Dear Dr. Duren:

I would like to make a report through The Advocate of the work of evangelism. The report by districts is as follows:

District	On Profession	By Certificate
Aberdeen	86	301
Columbus	225	390
Corinth	137	290
Greenville	324	435
Greenwood	286	526
Sardis	126	193
Totals	1,181	2,135

If these figures are not correct, I will be glad to make any corrections that are necessary. At least eighty per cent of these have been won through Visitation Evangelism, and in some districts the percentage ran higher.

Dear brethren of the North Mississippi Conference, one-half of the conference year is gone. The work that we have done has brought splendid results, but there is much yet that I pray will be done before conference.

Visitation Evangelism has worked for some in our conference. It will work for all who will give it a trial, and I pray all will try it this conference year.

Please send your reports to me as soon as you finish your work.

W. V. STOKES,
Director of Evangelism,
North Mississippi Conference.

June 5, 1946.

CHURCH EXTENSION NOTICE

The Section of Church Extension, Board of Missions and Church Extension, North Mississippi Conference, will meet on June 24, 1946, 3:30 p.m., at Oakland, Miss. Anyone concerned take due notice thereof and be governed accordingly by having the application in proper order and before the Board June 24. Applications may be filed with the chairman, Rev. J. O. Dowdle, Charleston, Miss., or the secretary.

E. L. JERNIGAN, Secretary.

RAYMOND METHODIST CHURCH

This lovely rural plant is situated in an area of great rice fields near Elton, La.

Rev. C. B. Krumnow is pastor. The picture was on a place card used at the recent district conference lunch, May 31.

METHODIST FAMILY NIGHT

Family Night at the Methodist Church, West Point, Miss., last evening was quite a success. Every one expressed themselves as being delighted.

The crowd assembled first in the auditorium of the church. Elinor Millsaps played Liebenstraum's "Dream of Love" on the piano. The pastor, Rev. J. A. George, opened the meeting with song, prayer, and reading the section of the Discipline pertaining to the obligations of marriage and parenthood. He introduced Mrs. Frank Campbell, president of the Woman's Society of Christian Service, because this society had arranged the meeting. Mrs. Campbell introduced Mrs. B. M. Howorth, superintendent of Christian Social Relations, who had charge of the program. M. I. Miller led in the singing of "Home, Sweet -Home," with Mrs. M. M. Hegwood at the piano. Mr. B. D. McCallister spoke on "Needed—Christian Families." Being Memorial Day, he first paid tribute to the veterans of all our wars, then to those of World War II, as having saved our homes for us, saying that it is now up to us to make them Christian homes. He spoke of the necessity of having Christian homes from the standpoint of patriotism, of citizenship, of preserving our democracy, as well as from the religious standpoint. He said most of us should invest more money in making our homes comfortable and happy instead of so much in luxuries and pleasures, "gad-abouting" outside the home. He spoke of the need for religious training in the home as being fundamental, and that the responsibility for it could not be shifted to church and school.

Mr. Bernard Weems delighted all with two songs, "Danny Boy" and "Irish Eyes Are Smilin' ", with Grace Evans Justice at the piano.

Mrs. Elwood Bennett then gave a searching talk on "Woman's Place in Making a Christian Home". She gave a program of ideas for the help of mothers in doing this, First—Live the true Christian Life. 2nd—Make the church your second home and that of your family. Place it and its work before outside diversions. Third—Have things about the home as pictures and music and books and magazines show something of religion, and the Christian Way of Life.

Third—Have Family Devotion, not only "the blessing" at the table but Bible reading and prayer together. What would be the result if all church members did these things?

With Mrs. George at the organ and Mac Miller at the piano, John Howard Millsaps and Greer George played a number on flutes.

Mrs. Howorth then asked for the families having most members present to stand. The R. L. Vickers and the J. D. Davidson families tied for first place as to the immediate family. The Howard family, being son, daughters, granddaughters and grandchildren of the late Mr. Lee Howard, had by far the most when all these were considered. Flowers were presented to each. All of the George family and a relative were present.

The committee on recreation being Mrs. B. D. McCallister, Mrs. Alvin Adams, Misses Grace Campbell and Suzanne Miller, conducted a number of games and contests, giving token prizes to winners.

Refreshments of sandwiches, cookies and punch were served. All went away saying, "Let's do it again."

MRS. B. M. HOWORTH.

TWO PICTURES BY LOCAL ARTISTS APPEAR IN ART EXHIBIT IN BATON ROUGE

The Rev. A. T. Law, local Methodist pastor, has two oil paintings exhibited in the fifth annual exhibit of the Louisiana Artists at the Old Capitol Building in Baton Rouge. All paintings submitted for this exhibition had to be passed on by a jury of professional artists.

The two paintings exhibited by him are entitled "Old Man," which was painted in Paris, France, some years ago, and the other, "The Young Musicians," is of the artist's daughter, Mary, which was painted at Amite.

Before entering the ministry, Rev. Mr. Law was educated to be an artist, and practiced that profession. He received his art education at the Corcoran School of Art, Washington, D. C., where he received second honors after two years' training. He then studied at Pennsylvania Academy of

Fine Arts at Philadelphia, where he led the portrait class. He later studied at the A. E. F. Art Center, Bellevue, a suburb of Paris, France, where he again led the portrait class. He received a personal letter from Major General Haan, commander-in-chief of the American Army in Germany, following the first World War, permitting him to leave his company and attend this art center, which was financed by the United States government after the armistice, and where some of the world's most famous artists taught.

Before entering the ministry the Rev. Mr. Law had a studio in New York and later in Chicago. He further stated, after this discussion of his artistic career that his present plans are to retire from the ministry at the age of 65 years, which is about 14 years from now, and to devote most of his time to his early profession of painting.—The Amite Progress.

PERSONAL NOTES AND INCIDENTS

Dr. J. W. Lipscomb, First Church, Columbus, Miss., writes that he is up and out again after a three-week illness. We trust that he may soon be entirely restored to his accustomed health.

The Methodist Commission on Ministerial Training received word from Bishop Paul N. Garber this week that summer pastors' school will be held in the Belgian, Czechoslovak, Polish and North African conferences. The four schools will be financed by funds provided by the commission.

Anyone in the Mississippi Conference interested in going to the Special School for Rural Ministers at Emory University, July 1-18, and interested in grouping in a car to make the trip, please contact either Rev. Roy C. Clark, Wesson, or J. H. Cameron, Auburn, at once.

Rev. Luman E. Douglas, pastor at Sulphur, La., has already received 161 new members, 73 of them by profession of faith. This makes a 49 per cent increase in the active membership of his church. About half of the new members came as the result of a visitation campaign and the others came at the regular services or as the result of pastoral visitation.

REV. ROSS A. PICKETT IMPROVED

Friends of Rev. Ross A. Pickett, pastor at Golden Meadow, La., will be rejoiced to know that he is greatly improved following his operation for appendicitis on Monday of last week. He was up on Sunday and was expecting to be able to leave the hospital in the next day or two.

A CORRECTION

On May 8, Mrs. Ruby C. Hagood of Centreville, Miss., and Rev. J. E. Gray were married in the Methodist Church at Crystal Springs by the pastor, Rev. H. B. Hilbun. Present were some of the groom's near relatives and a few close friends.

The notice which appeared in **The Advocate** of last week stated that the marriage took place on May 4, which was an error. We cheerfully make the correction, with due apologies to all concerned.

PASTOR OF RINGGOLD, LA., CHARGE IN FAVOR

Rev. H. E. Pfost, pastor at Ringgold, La., is evidently in great favor with the people of that charge and community. He had the honor of being selected as the baccalaureate preacher for the Ringgold High school, and the parsonage kitchen has been made over into a thing of beauty and a gem of convenience—redecorated, new built-in cabinets and new inlaid linoleum on the floor. The amount expended for the work was $415, and this brings the total cost of improvements on the parsonage during his pastorate to about $900. Bro. Pfost is **Advocate** director for the Ruston District, and Mrs. Etoyle Conly is the representative for his charge.

BISHOP MARTIN'S APPEAL

To the Methodists of the
Arkansas-Louisiana Area:

I am sure that you share in my concern for the suffering people of the world. Many appeals have been made to you in recent months, and you have responded in a fine way to all of them. Because men and women and children will starve to death in the next few months unless something is done for them, I want to commend to you the many established agencies through which donations may be made for these suffering brothers and sisters of ours. Particularly do I want to pay tribute to the wonderful work that has been done by our Methodist Committee on Overseas Relief. Donations may be sent to this great agency through the pastor of your church.

The point I would make is that we must be mindful of our responsibility to suffering humanity just now. The Christian men and women of our fortunate land must not fail the world.

CENTRAL COLLEGE FOR WOMEN

By Mrs. Ivy Shelton McClure
(Mrs. John McClure of
Marshall, Mo.)

When Central College for Women was closed, and her assets moved to Central College in Fayette, Mo., we didn't like it, nor did we hesitate to express our disapproval. As the years have passed we have continued to do the most futile things in the world, for instead of adjusting ourselves to conditions as they were and which we could not change, we have dissipated our loyalties by a feeling of resentment toward Central College, doing that great institution harm, and surely doing ourselves no good. Frankly, this is a plea for a change of attitude.

Nothing can erase from our hearts the memory of Central, nor her ideals, which are a part of each of us, nor the friendships that have gone with us through the years, but Central College for Women is no more. Her moveable physical assets were taken to Fayette. A tour today through the buildings would reveal many familiar things. There are the great gilt framed mirror which hung in the front hall, the chapel clock, the auditorium seats, the pipe organ, lacking only D. F. Conrad at the keyboard, the massive console and mirror from which from the east wall of the Rose Parlor and the what-not which was Mrs. Williams' pride and joy. All of these things were moved and are a part of Central College. It takes more than physical things to make a school quit. It takes ideals, spirit, tradition, and loyalty If in any measure those intangible things were not moved it is because we, the only power in the world which could transfer those things, have been unwilling to give of ourselves that it might be true. Let's forget it. From now on let's pledge our loyalty to the Greater Central of which ours most surely is a part. Instead of living on memories shall we not better give ourselves in active service to a living, growing Central, which is our Alma Mater—but only if we make it so.—Central College Bulletin.

SCIENCE AWARD FOR LOCAL BOY

Sidney A. Seegers, senior in Columbia, La., High school, has been selected to receive the Bausch & Lomb Honorary Science Award Medal for achieving the highest scholastic record in science courses during high school.

Established in 1932, this award has been recognized by educators as a national honor in scientific studies. Award winners are eligible to compete for the five annual Bausch & Lomb Science Scholarships at the University of Rochester. These scholarships have a value of $1500 each, payable $500 a year for the first three undergraduate years. The university will provide loan funds, if necessary, for holders of these scholarships for the fourth year of college study.

In commenting upon the scholarships, M. Herbert Eisenhart, president of Bausch & Lomb Optical Co., said: "In these postwar years, America's progress is related in no small degree to its progress in science and technology. It is our hope that the science awards and scholarships will prove to be a stimulus and contribution to national progress."—Caldwell Progress.

LOUISVILLE, MISS., VISITATION EVANGELISM

The Visitation Evangelism in the First Methodist Church of Louisville not only proved a great success within itself, but did more to deepen the spiritual lives of the visitors and served as a marvelous revelation of the effectiveness of the personal touch of laymen with laymen.

Careful preparation was made by the pastor for two months prior to the actual visits. The visitors were hand-picked. Fourteen men were used and six women. These met in the social hall of the church each evening for four consecutive evenings, where dinner was served by the women of the church. The suggested plan was followed which includes first supper, and then forty minutes of instruction by the pastor on the work and the laymen went out in twos to visit the prospects which were furnished from the survey made by all denominations in the city.

There were one hundred and sixty-four calls made during the four nights, the members secured during this week numbered ninety-eight. Sixty-three were on Profession of Faith, and thirty-five by transfer of certificate. Since that time a number have been received into the church, making a total for the year of one hundred and thirty-nine.

The beautiful part of the week's work was that every visitor except one was present every night for the visitation. Several frankly confessed to the pastor that they were on the very verge of "backing out" before they went out the first night. They went very reluctantly to their first calls, but after the first night they stated that you could not have kept them away.

A minister was heard to remark recently that he did not believe the plan was much good but that it was merely going out and getting papers signed without any permanent results. This idea has been exploded in so far as the effectiveness of it here is concerned. The majority of the new members won are present at Sunday School, the preaching services and some of them come to mid-week Prayer Meeting. Our Sunday School attendance has more than doubled since last year and much of it is attributed to the new members won in this campaign. THAD H. FERRELL.

MISSISSIPPI METHODISM'S CONFERENCE ON EVANGELISM

In Memory of Bishop J. Lloyd Decell
to be held at
MILLSAPS COLLEGE

July 1—Monday

Afternoon—3:00-5:00 p. m.—Registration. 5:30-6:30—Supper.

Evening—Rev. Andrew Gallman, presiding. 7:00-7:30, Vesper Service, Dr. Bond Fleming. 7:30-7:45, Welcome and Introductions; Response. 7:45-8:15, Evangelistic Song Service (Musical). 8:15-9:00, Sermon, Bishop U. V. W. Darlington. 9:00-10:00, Upper Room, Dormitories. 10:00, Silence.

July 2—Tuesday

Morning—7:30-8:00, Breakfast. Rev. Andrew Gallman, presiding. 9:00-9:30, Devotional, Bishop U. V. W. Darlington. 9:30-10:00, Address, Dr. V. L. Wharton. 10:00-10:10, Intermission. 10:10-10:20, Song Service. 10:20-0:50, Methods, Rev. Sam E. Ashmore. 10:50-11:10, Mrs. E. V. Perry. 11:10-11:20, Hymn. 11:20-12:00, Sermon, Bishop C. C. Selecman. 12:15-1:15, Lunch. 1:30-2:30, Rest.

Afternoon—Rev. Sam E. Ashmore, presiding. 2:30-3:00, Devotional, Bishop U. V. W. Darlington. 3:00-3:45, Song and Testimony. 3:45-4:30, Mrs. W. H. Ratliff. 5:30-6:30, Supper. 7:00-7:30, Vesper, Dr. Bond Fleming.

Evening—Rev. E. W. Ulmer, presiding. 7:30-8:00, Song Service. 8:00-9:00, Sermon, Bishop C. C. Selecman. 9:00-10:00—Upper Room, Dormitories. 10:00, Silence.

July 3—Wednesday

Morning—7:30-8:00, Breakfast. Rev. S. E. Ashmore, presiding. 9:00-9:30, Devotion, Bishop U. V. W. Darlington. 9:30-10:00, Crusade for Christ, Rev. Gregory. 10:00-10:30, "The Layman and The Program of Evangelism," Mr. J. G. Houston. 10:30-10:45, Intermission. 10:45-11:15, Song Service, Music. 11:15-12:00, Sermon, Bishop C. C. Selecman. 12:15-1:15, Lunch. 1:30-2:30, Rest.

Afternoon—Rev. S. E. Gregory, presiding. 2:30-3:00, Devotion, Bishop U. V. W. Darlington. 3:00-3:30, Methods, Rev. E. W. Ulmer. 3:30-3:45, Hymns. 3:45-4:30, Mrs. W. H. Ratliff. 5:30-6:30, Supper. 7:00-7:30, Vesper, Dr. Bond Fleming.

THE VOICE OF EXPERIENCE

Edward Laird Mills

The article by Doctor John Q. Schisler on "Experience: to what End?" prompts some traditional reflections. The Doctor is too gentle in dealing with a small but noisy minority which from the beginning has insisted that unification called for a revolution and a brand new church, rather than for a reorganization of the basic elements in three existing churches. In deciding upon the latter, the great Methodist majority showed a wisdom that has been vindicated by events.

In that reorganization, the Jurisdictional Conferences followed the pattern set by the Methodist Episcopal Church, which had some twenty Negro annual conferences in successful operation. In attending at least five general conferences of the "M. E." church, I do not recall any instances where the propriety of the set-up was questioned. It did not always exist. For some turbulent years following the war between the States, the condition obtained to which the vocal minority would have the church return. After experience, the Methodists concerned, both white and Negro, chose the present pattern; segregation on the congregational and annual conference level and unity above them. There is nothing to indicate that the leaders of seventy-five years ago were inferior in either piety or wisdom to those whom we honor today. Facts are stubborn things, but they mean little to people who are in bondage to particular ideologies.

Doctor Schisler refers incidentally to one fact which invites further attention, viz., conferences in New England, New York and California are exempt from the pattern which prevails in the rest of the church. Now the annual conference is the preacher's lodge, labor union, and agency for collective bargaining. It is the "hiring hall" through which local congregations must secure their pastoral leadership. As Negro ministers belong to some of the conferences mentioned, they may be appointed to white churches, and white preachers may be appointed to Negro churches.

Quite a number of us are waiting with some eagerness to hear that a Negro has been appointed co-pastor of Christ Church, New York City, or First Church, Pasadena, Cal. There is justifiable wonder as to when Copley church, located in Zion's Herald's own home town, will become interracial. Neither the Plan of Union nor the Discipline forbid any of these things. Unless and until action is taken where it is permissible, there will be understandable skepticism about the anguished demands to do something elsewhere. The cowboys have a word for it, "Put up or shut up." Let us have the facts. So far as these have recently been developed in the great war defense housing projects, they go to show that religious work is distinctly more successful when leadership is racial than when it is mixed.

Alameda, Cal.

THE LITERATURE OF TODAY

It is a sad commentary on American literature that much of it at the present time is so sorry and trashy (to put it mildly). Indeed many of the novelists and playwrights of today have hit "pay dirt". The "pulp" magazines offer better and more entertaining reading than many of the novels and plays that have been produced during the last few years.

"Tobacco Road" and "Forever Amber" are not the only literary works that are very trashy. It has always puzzled the writer why "Tobacco Road" has had such an appeal to the thousands of theatergoers. The play is neither artistic nor entertaining in the real sense of the word. And to think that the play was written by the son of a minister!

It seems to me that a Legion of Decency should be organized by the church people of this country to see to it that the public gets much better literature. It is certain that the motion pictures in this country are much better than they were in the 1920s. The Legion of Decency gets most of the credit for this.

America at the present time needs some of the moral strictness of the Congregational Church in New England in the early part of the last century. Literature has a vast influence for either good or bad, just as the moving picture shows have. A board of censors should be established to keep cheap and filthy plays and novels from reaching the reading public. We need more stories of the type that are published in the **Saturday evening Post** and the **American Magazine.** For many years these publications have maintained high standards in literature and have done much to give to the American public both entertainment and culture. It seems that one of the best types of literature today is the detective story. Such stories by Mary Roberts Rinehart and the late S. S. Van Dine are very interesting. Again, most of the books based on travel are well worth reading. They are both educational and broadening.

It is to be hoped that the literary output in this country will be greatly improved in the future. Some of the responsibility for the poor quality of a great deal of our literature in recent years is undoubtedly due to the literary critics, who praise some novels and plays that are really not good from any point of view. It seems that they have a perverted sense of values. This is a moral issue that should not be disregarded. The stakes are too high.

HERBERT M. GOING.
Sue Bennett College, London, Ky.

SIX QUIT RATHER THAN DRY SPUDS FOR LIQUOR

Caldwell, Ida.—For six employees of the J. R. Simplot dehydrating plant, the world's largest, it's all right to dry spuds for eating but not for drinking. Simplot discloses that the six resigned their positions when they learned the potatoes they were helping to dehydrate were to go to a national distiller for conversion into alcohol. Simplot signed a contract with the distiller recently.—The National oVice.

If wrinkles must be written upon your brow, let them not be written upon the heart. The spirit should not grow old.—James A. Garfield.

AMNESIA IN THE CLASSROOM

"Jones," said the professor, "can you tell us who built the Sphinx?"

"—I did know, sir," stammered the student, "but I've forgotten."

"What a calamity," exclaimed the professor. "The only living man who knows, and he has forgotten!"

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. J. B. Pollard

China Letter

This letter, from Dr. and Mrs. Sid Anderson, of Shanghai, China, was received by Mrs. J. B. Pollard, who wishes to share it with the women of this Conference. Many will remember them as the guests of the Woman's Conference held in Crowley in 1944.

Moore Memorial Church,
316 Thibet Rd., Shanghai,
Feb. 28, 1946.

To Our Larger Family in America:

When we sent our first letter on October 15th, we were starting on the long road home, as were thousands of our friends and fellow-workers, from many parts of the world. Thousands are still on their way, some coming down the Yangtse rapids in junks, some through the Panama Canal by cargo boat, some flying over land and sea, all eager for the sight of home and loved ones. We are among the happy few who have arrived, and have experienced the joy of being welcomed, and of finding most of the old friends safe and well, and bravely at the task of rebuilding, forgetting their weariness and impaired strength in the joy of restored freedom and tremendous opportunity for service. We wish that all of you could have shared with us the rich experiences of these four months, for we have learned, with Paul, "Now abideth faith, hope and love, these three; but the greatest of these is love."

At first it had to be largely faith and hope. We arrived in California with no passage for China, and our first interviews with the War Shipping Administration did not hold out much encouragement, especially for Olive. But we made all our final preparations, assuring them that we could sail on a moment's notice, and between times had lovely visits with the Andersons, the Waters, the Marches, the Prices, and other friends, and drives around the Bay cities, with wonderful views of the new bridges, and of the lights of San Francisco from Twin Peaks. Suddenly Sid was given a place on an army freighter, and we decided that he must go on. So, with the help of Harbart and Cecile and Bob March, he got his baggage and powdered milk and prunes and soap (to go with the vitamins already in the trunks), out to the Kaiser shipyard at Richmond, where his little ship was loading. Only four passengers arrived, though there were accommodations for twelve, and that made it still harder for Olive to see him start out without her, but later we were very happy that he sailed when he did, for the very next day a letter from Yui Hsiu Li came, saying, "Please hurry back. If you don't come soon I may have a breakdown."

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The story of the next two months will have to be "antiphonal" to give the proper effect, but in spite of seeming discords and notes of near-tragedy, there was an underlying harmony that gave comfort and strength to us both.

For Sid there were three weeks of smooth sailing, long days of sunshine, and pleasant association with the three Chinese passengers and the American crew. Five days of Okinawa, waiting for "orders," gave a glimpse of the great fleet anchored there, and the reconstruction going on.

For Olive, three weeks of uncertainty, days of high hopes of a sailing, followed by baffling changes of plans. Friends gave encouragement, and helped collect 20 large cartons of knitting wool and used clothing, and files of current magazines, to warm the thin bodies and feed the starved minds of our student group at the church. Finally success! A British cargo ship, carrying wheat for UNRRA, sailed from Portland on November 26, and with the help of the friends in Oakland, and Bishop and Mrs. Baxter in Portland, Olive caught it with all the boxes she could take that far.

And on November 28th, while Olive waited at the mouth of the Columbia River for engine repairs, Sid was arriving in Shanghai—unexpected, though a radiogram had given his sailing date. Can you share his thrill of walking into Moore Memorial Church and finding Pastor Zia and Miss Yui, and the little group who had carried on through the long, hard years, busy restoring order to the church and reopening the church. The building was not damaged, except from years of neglect and abuse of floors and walls and windows, and more furniture is left than we had expected, though broken and scarred. The worst loss is the pews from the church auditorium and the folding seats from the gallery. The plywood backs and carved ends of the pews are piled in corners, but the heavy lumber of the seats has been sold, and there is no lumber in Shanghai wide enough to repair them at present. However, the church is crowded every Sunday, and seats are provided by gathering every chair.

December was a full month for Sid—Annual Conference met in Soochow, December 5th to 10th—the first one since 1941. Bishop Ward, back from imprisonment near Peiping, and just getting his strength again, after weeks of recuperation in hospital there, presided. Most of the preachers and women workers were there, and the spirit of rebuilding and advance was in the air, warm as the December sunshine which flooded the reviving city of Soochow.

After the Conference, Sid began to take over from Miss Yui some of the burden she had carried so long, and spent long days at the church, seeing and greeting old friends, with hours of consultation and planning in between. In his "odd moments" he found Ling Hai (our former cook, just returned from the country) and located enough furniture to begin life in an apartment at the Blackstone, which he was trying to have ready when Olive arrived, "about the 15th."

She still hadn't arrived when Christmas came, with the happy party for the workers (at which he was Santa Claus), the Christmas service where 12 babies were baptized, and the beautiful annual candle lighting carol service, to which we had looked forward as the high moment of our return. There were Christmas dinners with old friends, and a beautiful organ concert, to help raise money to restore the church pews. The last word was that Olive would arrive on the 27th.

All through these happy days, Olive was the only woman, with one other passenger and a ship's crew of 65, on the "Prometheus," fighting its way against two violent storms and 19 days of mountainous sea across a limitless ocean. In spite of the weather, she was well and happy the whole time, and enjoyed getting to know the fine British crew who had been on this or some other ship all the six years of the war, and who were bringing a Christmas gift of wheat to hungry China.

At last they passed Iwo Jima, and came to more favorable seas, and could hope for the "desired haven" soon after the Christmas party. That party was a strange experience for Olive, so far from all that usually makes Christmas meaningful. But she tried to express to the men who were working so bravely to bring the "Prometheus" and its cargo safely in, her gratitude for their Christmas gift to China, and there was deep joy in her own heart as she took part in spirit in the celebrations and joyful carols at Moore Memorial.

Then the coast of China came in sight, and they passed Pootoo (the Buddhist Island where the first Young People's Conferences of our Church were held), and the water was yellow with silt brought down by the old Yangtse. Just a few more hours and they would cross the bar, and be ready to go up to Shanghai on the morning tide. And then—a mine! and in five minutes the ship was down at the head, a huge hole under the forward hold and the water lapping over the foredeck, the boats were swung out, and all were preparing to abandon ship. The radio man was sending SOS to Shanghai—which was only 60 miles away—and soon they had word that British and American destroyers and salvage tugs were on the way to their help. The ship steadied, the bulkhead into the 2nd hold held firm, and the ship began to creep on under its own power toward the bar. For two nights and a day everyone kept on their clothes and life belts, until coolies brought from Shanghai moved the wheat so that the lightened ship could cross the bar. The second morning, December 29th, Olive and the other passenger were transferred to a British destroyer and taken up to Shanghai, and she had the thrill of walking in unannounced, and finding Sid and the staff still trying to get word of the condition of her ship. (Their first message had said, "Four decks awash!").

(Continued next week)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Leadership School at Holly Springs

Every year the Program of Work for June calls for each society to plan to send a Negro woman to the Leadership School at Mississippi Industrial College, at Holly Springs, Miss. This is June, and we must not neglect this all-important matter. There is money in the treasury, and there is a suitable Negro woman waiting to be sent. Knowing that a trained leadership is necessary in each church and society, the white Woman's Society of Christian Service should aid the Negro women in their efforts to improve themselves and enrich their lives.

The school dates are July 22-26. Registration begins at 8:00 a. m. July 22nd. The first class session begins at 2:00 p. m. of the same day. Expenses for the week will be $7.75.

Delegates should bring two sheets, pillowcase, towels, notebook, pencil, and a Bible for personal use during the meeting. The text to be studied may be purchased after arrival.

Instructors in the school will be Mrs. R. P. Neblett, who will teach the course on "Christian Worship"; Miss Cora Lee Glenn, who will direct the "Vacation Church School Workers' Workshop"; Dr. H. G. Williamson of Wood Junior College, who will teach young Negroes how to reach Christian goals in their living. Some of the extra curricular activities will include handcraft, forums, and health and food conservation.

It is urged that young Negro women be selected by the societies. Care should be taken that they be those who can bring back information and inspiriation to their groups and churches.

On their return from the Leadership School let these delegates report to you about their work and experience. You will find that your money was well spent. Encourage them in their efforts to put into practice in their communities the things they learned.

In the Congressional Record

The Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service is attracting nationwide attention. Not long ago the Honorable Clare Boothe Luce of Connecticut in a speech on "A Social Creed for All Americans" gave her appraisal of the C. S. R. program in the House of Representatives. The following extract was taken from the Congressional Record:

"MRS. LUCE: Mr. Speaker, on December 1, 1945, at Buck Hill Falls Inn, Cresco, Pa., the Department of Christian Social Relations and Local Church Activities reported to the Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church on the many problems facing us today.

Mr. Speaker, in my opinion, the report made by these women displays such height and depth of feeling and comprehension and has such wide social scope and appeal that it could well be a challenging program for any major political party.

To those of my colleagues on either side of the aisle who wish to know where the conscientious American stands on many a controversial issue today, I recommend a close scrutiny of the social creed of these Methodist women. Here is the conscience of America at work. Neither Communism with its regimentation, and its godlessness, nor reaction, with its laissez faire, and mere lip service to Christianity can take any comfort from this document. This is as comprehensive and as Christian a program as any member of this House is likely to come upon in this session of Congress. These are the things in which American women of good will are interested and wish to see accomplished in order that peace should come to America and to the world."

Mrs. Luce considered the report important enough to present it in its complete form. It is printed in the Congressional Record.

Problems and Needs of the Negro People of Mississippi

A survey was made by the Negro women of one of the counties in Mississippi who felt the need of improving the conditions of their people. Because the problems they found are typical of those existing throughout the state, we print the survey facts. Do you find a challenge here?

Problems

I. Health Hazards—

1. Garbage accumulation. 2. No public toilets. 3. Standing water in streets, etc. 4. Poor housing conditions, overcrowding. 5. Malnutrition.

II. Lack of Sunday Observance—

1. Playing juke boxes. 2. Selling beer. 3. Loudness on streets during church hours.

III. Juvenile Delinquency and Lack of Child Care—

1. Frequenting beer joints. 2. Petty crimes. 3. Late hours on streets. 4. Small children left alone and neglected.

IV. Night Spots or Roadhouses—

1. Gambling. 2. Drinking. 3. Illicit relationships. 4. Dances on Sunday.

Needs or Possible Solutions of Problems

I. Health—

1. Closer supervision of sanitary measures.
2. Negro workers on garbage trucks.
3. Provision for proper drainage of water around homes and on streets.
4. Public toilets built at strategic points.
5. Required standards for rental property.
6. Increased income—better food.
7. Negro health educator and Negro nurse with health department.
8. Hospital.

II. Sunday Observance—Enforcement of laws regulating Sunday observance.

III. Juvenile Delinquency—

1. Recreational center for youth.
2. Day nursery and kindergarten for small children.
3. Curfew hours for children under 16.

IV. Night Spots or Roadhouses—Discontinuance or padlocked on Sundays.

V. Other Needs—

1. Senior high schools.
2. Better school system in county.
3. Teachers who are community workers rather than overseers of textbooks, etc.
4. Improved living facilities for rural people.
5. A more sympathetic understanding between the races.

Nations Unite at Scarritt College

Nationals and missionaries from fourteen countries attended the Scarritt College Short Term School for Rural Workers. Class sessions at the Rural Center in Crossville, Tenn., ended May 1, and a two-week travel seminar through three Southern states is now under way. The students made up a miniature group of United Nations where it was possible to pool and exchange ideas and experiences with other Christian missionary candidates. The forty-two students included thirteen who will go to India, seven to China, five to the Philippines, two to Liberia, and one each to Japan, Mexico, Angola, Cuba, Portuguese East Africa, Iraq, Southern Rhodesia, African Congo, Burma, and Siam.

The group was interdenominational as well as international; Methodist, Baptist, Disciples of Christ, United Church of Canada, Congregationalist, Reformed, and Lutheran were the churches represented.

Some of these students will become ambassadors of good will in war devastated areas of the world. This will bring to rural areas the advantages of training and resources in agriculture, economics, business, education, social and community planning. Work in some areas will involve the feeding of starving people, the replanting of crops and relocation of refugees. With this in mind the theme for this year's study was "Significant Areas in Post-War Rural Service."

The school, designed primarily for the guidance of persons planning to work in foreign countries, has proved a valuable source of information and inspiration for the promotion of international understanding and good will as well as the specific technical skills. The value of such spiritual cement for international relationships, leading to the establishment of "one world," has been vividly recognized during the recent war. The public and private roles played by missionaries and their predecessors have been of tremendous value in maintaining good will. It is encouraging that this is being stimulated through such intensive study opportunites as are afforded in the annual Short Term School for Rural Workers conducted by Scarritt College in its rural center at Crossville.

Written by
FRANCES ESHELMAN.

Need for Christian Workers

From the president of Scarritt Cillege,

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Can You Vote?

Early in the year the Conference Secretary of Christian Social Relations and Local Church Activties urged each society in the conference to get the women of her society to qualify as electors. A request was made that the membership be checked and a report sent to Mrs. Stanley Wilson. Few societies made this report, so another request has been sent—this time to the president.

It is still possible for some of the women to qualify to vote, as follows:

1. If her poll tax has been paid for two years but she has not registered, she can register now (even up until five days before the July 2nd election) and vote
2. If she will reach her 21st birthday before the general election (November 5th) she may register now and by presenting her certificate from the circuit clerk vote without poll tax receipts.
3. If she is 60 years of age, or over, she may register and by presenting her certificate vote without poll tax receipts.
4. Any person who is disabled (or deaf or dumb) may vote by registering and presenting certificate. No poll tax.
5. Members of the armed forces who present a certificate stating that they were in the service in 1944-45, may vote without poll tax receipts.

Below we give the list of the societies which have reported. Another list will be printed when we hear from other societies:

	Mem.	Q.E.
Brookhaven District		
Bude	14	9
Magnolia	32	25
Nebo	16	13
Summit	28	12
Wesson	22	19
Hattiesburg District		
Ellisville	35	29
Hattiesburg, Broad	85	32
Laurel, Kingston	29	14
Moselle	20	18
New Augusta	42	27
*Williamsburg	15	15
Jackson District		
Bolton	23	22
Brandon	20	18
*Byram	24	24
Ellison	15	10
Holly Bush	16	9
Jackson, Capitol St.	146	126
Guild	32	28
Jackson, Galloway Mem.	332	206
Guild	37	18
Jackson, Glendale	29	15
Jackson, Grace	49	36
Jackson, Millsaps	40	25
Jackson, West Park	21	9
*Madison	25	25
Monterey	15	10
Pelahatchie	40	27
*Raleigh	17	17
Ridgeland	17	15
Spring Ridge	17	5
*Vaughan	32	32
Walnut Grove	16	10
Meridian District		
*Clark's Chapel	12	12
*Decatur	20	20
DeSoto	14	12
Hickory	15	11
Lauderdale	22	20
Meridian, Central	209	136
Newton	54	51
Philadelphia	74	63
Quitman	51	45
Seashore District		
Caswell Springs	21	19
Biloxi, Main	130	58
*Brooklyn	12	12
Gulfport, First	108	85
Kreole	37	20
Pascagoula, E. Lawn	17	2
Pass Christian	10	8
Picayune	43	25
Pine Grove	20	17
Saucier	23	18
Vicksburg District		
Edwards	25	15
*Fayette	32	32
* Guild	20	20
Gloster	29	12
Mt. Olivet	23	16
*Oak Ridge	15	15
Vicksburg, Crawford St.	126	67
Washington	17	15

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Mother's Duty Beyond Home

You are a mother and you are worried. You found out the full meaning of that word if you had sons in the armed forces. If your children are still in their teens, you worry, doubtless, about their social environment, their education, and about the question of compulsory military training. If your sons and daughters are in the toddling stage, you may often ponder the possibilities of the world in which they will grow to adulthood. What can you do to make a better world?

You feel, and rightly so, that much of your responsibility lies in making a pleasant home life. And you work hard at your job. It is a difficult one, charged with grave responsibilities. But no matter how successful you are, no matter how spotless you keep your home, how well you plan your schedules, your meals, your marketing—your home cannot by itself weather the storms of inflation, depression and war.

Nor can your children exist only there. For yours is not a Swiss Family Robinson. And your home is not an island. It is part of the community. Every time your front door closes behind members of your family, they are going out into an environment over which you have no control—not if you fail to take an active part in community life.

It is inevitable that a mother's range of work must go beyond her own door. You must know what is happening outside. Is local education below the accepted standard? If so, your children are affected. Are there adequate parks and playgrounds? Can you supervise alone all your children's chance acquaintances? Is your local government efficiently and economically run? Expensive services, or lack of services, affect the family's budget.

Don't let your household chores hinder you in the full discharge of your duties as a mother. Revise your schedule. Include in that revision the time for a short trip to the county courthouse to become a registered voter. Then set aside the time to inform yourself about affairs in your community. Read your local newspapers carefully. Join a civic organization which is working for better government. There are a number of them, and membership is open to all who are interested. Form your own opinions about the efficiency, or inefficiency, and the needs of your local, state, and national governments.

Then express those opinions at the ballot box.

—Georgia League of Women Voters.

Pastors' School

This is the last call for Pastors' School, June 17-21, Biloxi, Miss.

It is very important that every society be represented, because two of the most important studies of the year are to be taught.

India is a country of many difficult situations—more so than any country which we study—so we need help in planning our course.

Stewardship, the topic for the first quarter of 1947, will be studied from a very broadening angle.

Mrs. E. E. Deen, Mrs. P. E. Cunningham, and Mrs. J. W. Clark, the Conference Committee on Study and Action, have been making plans for months, so go to the school and get the help which has been provided.

Wesleyan Service Guild Corner

Reservations have been coming in to Mrs. Jesse H. Graham each day and she is very much elated over the prospects for the Wesleyan Service Guild Week-end Conference, to be held at the Buena Vista Hotel and at the Main Street Church in Biloxi, June 15-16.

A very beautiful service will be the one which closes the week-end, Sunday afternoon at 2:30 at the Main Street Methodist church. Guild members living near Biloxi who cannot attend all the sessions, can drive in for this closing service.

Striking while the iron is hot is all right, but too many men strike while the head is hot.—Earl Riney.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JUNE 16, 1946

By W. C. Newman

SHARING JESUS' PURPOSE

Lesson Text: Luke 9:18-27, 46-48, 57-62; 11:1-4; 12:1-12; 17:20-21.

Golden Text: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

—Matthew 6:10.

Much of our discussion about moral and religious matters, it seems to me, has been pitched on the wrong basis. We talk a great deal about what is right and what is wrong, and we argue at length over social issues, but we never quite get down to the point at which, for a Christian, every question hangs—what would Jesus do under similar circumstances?

W. C. Newman

Would Jesus drink? Would He gamble? Would He hate Negroes? Would He be a party to corrupt political intrigue? The very asking of these questions furnishes their answer. Try as hard as we will, we cannot think of Jesus doing these things.

It goes without saying, then, that we, His followers, need to check ourselves up shortly on the whole business of our Christian living to see whether or not we are really Christians—that is to say, whether or not we are really following Jesus.

Motivation

Modern detectives do not go about hunting murderers in the mystery story style at all. Indeed, they do not hunt murderers; they hunt motives. Their first concern is to discover what people had a motive for committing the particular murder they are trying to solve. Having found the motive, they can piece together the details of a crime.

For modern psychology has discovered what religious people knew as far back as Old Testament times—that motives, purposes, are about the strongest force in all the world.

But if it is true that a crime can be solved by the discovery of a person who had some motive for committing that crime, it is also true that the secret of great living, great Christian living, lies at exactly this point—great purposes, great motives. So true is this that we should not do any violence to the truth if we made the familiar quotation read, "Let this purpose be in you which was also in Christ Jesus." Our first task as Christians is to discover the things that Jesus lived for, and to set those things up in our own lives as the motivating purposes for all our living.

Projection

One of the means by which this may be done involves another psychological term, the term "projection." Projection is that familiar practice whereby human beings, through imagination, identify themselves with some other person.

A little boy who goes to see a gangster motion picture quite unconsciously identifies himself with the hero of the story, and for the next few days may be found acting out the part in his own backyard. This may prove to be perfectly harmless play, soon to be forgotten with a child's carelessness, or it may be carried to such extremes that the child actually becomes the part that he played. "As a man thinketh in his heart so is he," is an expression of this psychological truth which comes out of the Old Testament, and out of the experience of man himself.

Once again, however, this truth has both a good and a bad application. If it be true that a person may project himself into a bad character, it is equally true that he may project himself into a good character. The Bible is not without illustrations.

Here is a man who is hungry, broke, a long way from home, working at a humiliating job of feeding hogs for a stranger. He has sunk so low that he is actually eating some of the feed which he is commissioned to give to the swine. Suddenly this homesick boy sees a vivid picture of his father's house where there is plenty of clean, tasty, and wholesome bread for everyone. Immediately he sees himself in that home of plenty, and with admirable humility and determination, he gets up from the hog pen and starts on that journey home.

But the more beautiful application of this truth lies in the fact that no man need descend to the hog lot. By keeping his eyes fixed on Jesus and so identifying his purposes with the purposes of Jesus he may steadily and surely grow in character and in likeness of Jesus himself.

Sublimation

To go on with this use of modern terminology, the sharing of the purposes of Jesus requires that our own desires shall be sublimated. Very often in the history of religion men have conceived the erroneous idea that to be truly religious meant that all desires had to be utterly destroyed. "Oh, to be nothing, nothing!" was the way an old song put it.

But I do not see anything in the teachings of Jesus that would indicate that He wanted His followers to become nothing. Quite on the contrary, He wanted His followers to become the greatest thing in all creation. Our desires, ambitions, hopes, and dreams are not to be crushed out and destroyed, but to be lifted to that high level of the purposes and desires, and ambitions, and hopes, and dreams of Jesus.

Centralization

All of which is to say that the psychologists are right when they diagnose the trouble of so many people of our day as being the disintegration of personality through a multitude of conflicting drives within them. If a man wishes to be poised, happy, effective, one thing he must do. He must integrate his personality, center it around some dominating purpose to which he gives himself fully. The trouble about most of us is that our purposes are too many and too small to challenge our highest endeavor and our sincere respect.

The truly great Christians are those who have so centered their lives in Jesus that He becomes this all-consuming purpose of living. This is what Paul meant when he said, "For me, to live is Christ." All of life's meaning for Paul was centered in Jesus.

What was Jesus' purpose? I know no better way to state it than in His own words: "My meat is to do the will of Him that sent me." So may it be with us.

LAY OPINIONS

So far as I can remember the only two religious buildings at the Empire Exhibition at Glasgow a year or two before the war were the Church of Scotland and the Roman Catholic Church. There was nothing to indicate the influence of Methodism in the British Empire.

Why this was the case I do not pretend to know; but it was quite probably due to the fact that, in the complex machinery of our church, publicity is nobodys' special concern, and it has thus come to be overlooked. If this is so, it points to an organizational defect which ought to be remedied.—Demos in Methodist Record.

JESUS CHRIST, MY SHEPHERD

(Continued from page 5)

help in every time of trouble and need. That insures against hunger or thirst. That gives assurance that we will be led in the paths of righteousness. That promises comfort and cheer in the dark hour of death.

LASTIE N. HOFFPAUIR.

If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of children.—Dr. Paul Calvin Payne.

The old time religion will keep people out of new time devilments.

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THE CHRISTIAN FIRESIDE

THE PIG AND HIS ANCESTORS

By F. J. Worrall

Except for the knowledge that there are wild pigs from which our domestic stock has sprung, most people regard the pig as just a pig. As a matter of fact, however, the pig family, widely distributed all over the world, is an enormous and interesting one. While there are present a great variety of forms and are as different in appearance as any faces could be, all bear common features and similarities.

It is a curious and true fact that throughout all lands and from the beginning of history, pigs have held their own better than any other species of wild creatures.

From our own knowledge of pigs, we merely regard them as stupid and lazy, but it may be said even the overfed, domesticated, fat porker is far from either. He may be both brave and cunning. Any race of wild animals, when sheltered by man and bred to serve his particular purposes, will lose, to some extent, its natural characteristics. If turned out in a dense forest to fend for itself, however, even the domesticated pig reverts to an older order and soon becomes a primitive creature.

One does not look upon the pig as one of Nature's sprinters, yet some of the wild pigs are as fleet-footed as deer, and are among the most active and versatile of hoofed animals. Also, despite the fact that pigs have been prized as food, unlike many other creatures, they have continued to survive successfully. Many circumstances have contributed to this order of things, but the main reason rests with the pig itself because of its fearless courage. Wild creatures have a way of sizing each other up quickly. Fear and timidity on one hand weighs against audacity on the other. Thus, the timid die. Then, too, they are very omniverous and will eat almost anything that comes their way, so are not easily starved out during a lean season, as is sometimes the lot of other animals.

Finally, the wild boars are prolific and have very large families. Also, they are exceedingly cunning and adept at concealing themselves and their offspring from hostile intruders.

Perhaps no creature in the animal kingdom is more maligned than the common pig. Accused of greediness and filth, it is really no more greedy than any other animal. In its natural state, instead of being dirty or filthy, it is exceptionally clean and will not live in filth if it can be avoided.

The wild boar is the ancestor of our domestic pigs, though the latter show little of his fighting spirit today. It is significant, too, that there are still indications of striping or spotting in the young, showing that they possess a very close link with the wild boar whose young always show this peculiar marking.

The varieties of wild pig to be found in various countries are too numerous to mention in detail. Some are small; some are large. Some are gray, some black, some naked, some coated—but all are unmistakably pigs, distinct only through the influences of their environment. Perhaps the smallest of the species is the pygmy pig, which, when full grown, is no larger than a hare. This animal is native to certain parts of India. The other extreme is reached by the African forest hog, which represents the largest member of the swine family. The tusks of this creature are of great size, and as weapons of defense,

going places...
with
The Upper Room

A governor of a certain state, leaving on a fishing trip, suddenly stopped. He had forgotten something . . . and went back for his current copy of . . . you guessed it . . . The Upper Room! "I never go any place without it," he explained.

A prominent doctor, starting on a vacation trip, remembered, a hundred miles from home, that he had forgotten to bring his copy of The Upper Room . . . stopped at a country church beside the road, looked up the minister, and got one!

On your vacation . . . as well as all summer long . . . be sure you have The Upper Room handy. Your daily devotions will mean just as much or more to you when off the beaten path or relaxed in mind and body.

The issue for the summer quarter—July, August, September—is now ready for mailing. Get a copy at your church, or if not available there, send us your individual subscription today.

Ten or more copies to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada, and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years $1.35. Order from

The Upper Room

Medical Arts Building **Nashville 3, Tenn**

they are so formidable that the giant can meet a tiger on terms of equality.

The warthog of Ethiopia probably represents the ugliest specimen of the family. In fact, he is so hideous in appearance that not even that social outcast of the animal world, the hyena, will associate with him. —Our Dumb Animals.

RESOLUTIONS IN MEMORY OF MRS. NINA P. RAPER

God, in His wisdom, took from our midst one of our most beloved women, Mrs. Nina P. Raper, on May 29, 1946. It is as she would have it. She has passed from this life into the presence of her Father. This passing has brought profound grief to the people of her church, her neighbors, and friends, and all who came in contact with her beautiful influence. We who are left behind will always treasure the years she spent with us, the lessons we learned from her long and useful life. She left our community and our church much better and brighter for having lived among us. She was a faithful and loyal member of the North Main Street Bible Church School Class and of the W. S. C. S., and we the members wish to pay tribute to her memory. Therefore, be it

Resolved, that we bow in humble submission to the will of our Heavenly Father; that we pay tribute of love and respect to her whose memory we shall always hold dear. Her loyalty to God, loved ones, and her church and her quiet manner in serving all were foremost in her life.

Resolved, that as a testimony of her good life, we extend to the bereaved loved ones our heartfelt sympathy and pray the Heavenly Father to comfort them.

Resolved, that a copy of these resolutions be sent to the two sisters in Holly Springs, Miss., a copy placed on the records of our Society, and a copy sent to the New Orleans Christian Advocate.

"Heavenly Father, in Thy keeping,
Leave we now our servant sleeping."

Respectfully submitted,
MRS. J. H. CARROLL,
Pres. W. S. C. S.;
MRS. M. L. ELLIOTT,
MRS. A. S. BRISCO,
MISS NELL MYERS,
Committee.

You can brighten your life by making light of your troubles.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH today at any drug store.

ON A WIDE CIRCUIT

by W. W. Reid

PUBLIC RELATIONS

We were at luncheon—a dozen assorted publicists and ministers—discussing better public relations for the general church and for the local church. . . .

"The first thing to do is to raise or double the present salaries of most ministers so as to increase the stature of the church in the community," said an advertising authority. "You can't win respect for the minister and the church he represents if he is paid considerably less than other leaders in the community life."

"We should lay far greater stress upon improving the appearance of church properties," said a district superintendent, fresh from a "look-see" at 140 edifices on his district. "You can't expect people to have respect for an institution that is physically run down. The church should be a 'good citizen' in any community, and keep its lawn cut, its shrubbery trimmed, its sidewalk clean, its buildings painted, just as the town's best citizens care for their properties."

"Good public relations," said a magazine editor, "are, after all, nothing more than being honest and being accessible. The minister should be immediately available to anyone who needs him, and he should take an attitude of justice and broad fairness on all local issues of the community."

"Do you know the mayor of your town, the editor of your community newspaper, your representative in the legislature, the judges in your county?" the ministers were asked. "It is very important that you know those who are shaping the life of your community—and that they know how you and your people think on all public measures. Get them to speak in your church, before its clubs, etc., and give them your ideas, too."

"It is important, too," said a publicist, "that the churches in any community cooperate one with the other in every way possible; that the editors and reporters are kept informed of their activities; and that there be mass meetings or union meetings —well advertised—on religious and welfare movements and plans."

These were the main suggestions; others were details of the above. . . .

Some of us had gone to luncheon expecting suggestions of million-dollar advertising efforts, or of high-pressure hired-expert surveys and canvasses and campaigns; but we came away with a few simple suggestions that any church and minister can begin tomorrow without "board action." We came away feeling that this highly prized thing called "good public relations' 'is just plain common sense put into action.

NORTH MISSISSIPPI W. S. C. S.

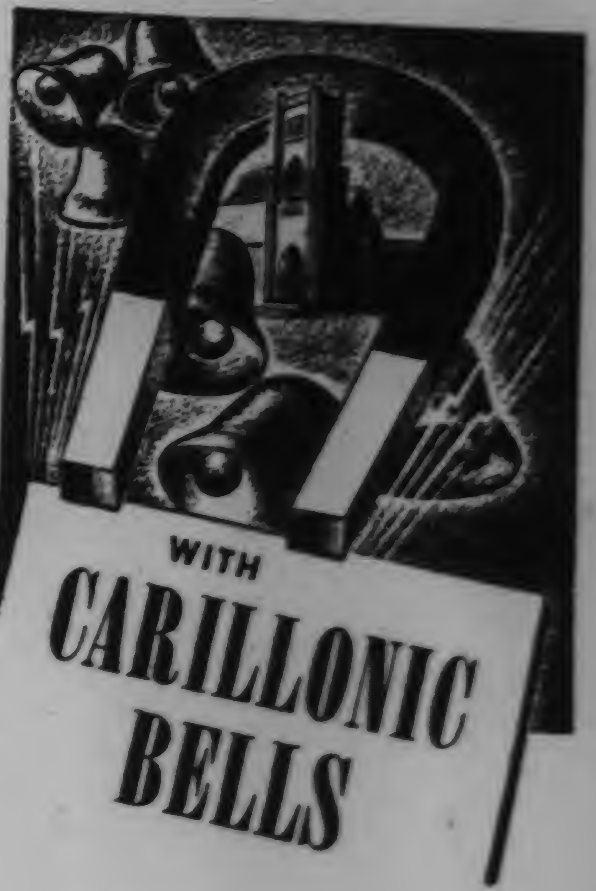
(Continued from page 11)

Dr. Hugh C. Stuntz, comes this pertinent message:

"The urgent need today is for trained workers. Churches have more money than ever before in history to be used for missionary enterprises. At the same time we have a shortage of Christian workers. That means that we must emphasize in all our gatherings the need for the enlistment of young people in careers of Christian service.

"Will you challenge young people to full-time Christian service and to advanced preparation for that service in some of our church institutions?"

Your Church
CAN ATTRACT
MORE WORSHIPPERS



➡ Hundreds of churches throughout the land have successfully extended their message *beyond the pew* with the glorious, heartening song of these unique, modern bells.

Schulmerich Carillonic Bells employ the latest developments in electronics to produce extremely brilliant, clear bell-tones of great carrying power. Unusually compact, Schulmerich Carillonic Bells can be installed in your present church tower without structural alterations. They may be played in conjunction with, or independently of, your organ. Your church — large or small — can enjoy this reasonably priced Carillon.

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WATER BAPTISM

The sprinkling of water baptism is a beautiful symbol of the purifying advent of the Holy Spirit into the life of the Christian. The subject is not important enough to take up the time of a minister and congregation in a sermon, but certain facts need to be made clear in order to DISPEL CONFUSION concerning the Methodist attitude about baptism by water.

Most of the Old Testament was written before Alexander the Great conquered Palestine and brought the Greek language there. For this reason, "BAPTIDZO" does not appear in the Old Testament. However, the Old Testament was soon translated into Greek by the ancient Jews, long before the time of Christ. The word "IMMERSION" is not used a single time in either the Old Testment or the New Testament, but the word "SPRINKLE" is used a number of times in the Old Testament. In the early translation from Hebrew to Greek, the Greek word "Baptidzo" was used for "Sprinkle" in the OLD TESTAMENT, thus giving us a cue to the meaning of the word long long before New Testament days.

There are indications that three forms of baptism were used in New Testament times —SPRINKLING, IMMERSION, and POURING FROM A HORN. The oldest picture of a baptismal ceremony in existence is in the Catacombs of Rome. It shows a man standing ANKLE DEEP, with water being POURED ON HIS HEAD FROM A HORN. This man must have "GONE DOWN INTO THE WATER" and "COME UP OUT OF THE WATER"! "Much water" was important — because a little puddle was filthy! Then will I sprinkle clean water upon you and ye shall be clean."—Ezek. 36:25.

Sprinkling began in Egypt, when blood was sprinkled upon the doorposts to symbolize the SALAVATION OF THE ELDEST SON when the death angel struck at midnight. That is where BAPTISM BEGAN—as an idea! It began as sprinkling! Sprinkling of blood or water became the symbol of cleansing among the ancient Jews. The sprinkling of rain purifies and freshens in nature—a beautiful symbol! Beautiful baptism! Sprinkling became fixed in the Hebrew mind as a symbol of the cleansing of the heart by the HOLY SPIRIT. When the Holy Spirit came UPON the Christians, THAT WAS CALLED BAPTISM.

SPRINKLING WAS AUTHORIZED by BOTH THE LAW AND THE PROPHETS. The practice of IMMERSION was started between the periods of the Old and the New Testaments, and was NOT AUTHORIZED by EITHER THE LAW OR THE PROPHETS. In the INTER-TESTAMENTS PERIOD the Jews began to require GENTILE PROSELYTES to the Jewish faith to DIP THEMSELVES IN RUNNING WATER! A good Jew could be cleansed by SPRINKLING, but a Gentile had to DIP HIMSELF.

In the EARLY CHURCH immersion was much used in the EAST, but sprinkling was used in the WEST chiefly. There was a party of Judaisers in the early Christian church. These folks insisted that the GENTILE CONVERTS MUST FIRST BE DIPPED AS JEWISH PROSELYTES before they could become CHRISTIANS. No one they thought, but a Jew could be saved, but their law provided for PROELYTE JEWS. Paul refused to accept this teaching and Peter and the Apostles in Jerusalem backed him up. Read the story in the FIFTEENTH CHAPTER OF ACTS, and the book of GALATIANS. These EBIONITE CHRISTIANS, or JUDAISERS, gave Paul a lot of trouble in the EAST—ASIA MINOR AND GREECE—and after he left for Rome they UPSET HIS WORK IN THE EAST. Is it any wonder then that they insisted on the Eastern converts being DIPPED? The Church at Rome practiced SPRINKLING. Paul and Peter had both gone there and influenced it. Shall be follow the teaching of PAUL and PETER or the ENEMIES of Paul in this matter? Again, we Methodists repeat, we do not take the matter too seriously, but it is a mistake to think that we have no solid grounds for our viewpoint of BROADMINDEDNESS concerning baptism.

Origen, great scholar of the Church, born in Alexandria, 185 A. D., wrote, "The Church hath received it as from the APOSTLES that INFANTS, too, OUGHT TO BE BAPTIZED." Dabney's THEOLOGY says, "Nine out of twelve of them (the early Church fathers) before 200 A. D. refer to infant baptism as the practice of the Church.

In the Old Testament Hannah dedicated her baby Samuel to the Lord. "I have lent him to the Lord," she said. What a
mother! When Jesus was thirty-three
old His mother took Him to the
PRESENT HIM TO THE LORD. This
NOT CIRCUMCISION, which happened
the age of EIGHT DAYS. "When the
of her purification" were ended—and
is THIRTY-THREE DAYS. (See Lk.
and Lev. 12:3.)

The baptism of Jesus was part of
initiation ceremony into the HIGH
HOOD according to the Law of
There is only one High Priest. His
tism is NOT LIKE OURS IN
regardless of the method used.

Always, through all the ages, the
MAJORITY OF CHRISTIANS —
nine- tenths of them — have practiced
SPRINKLING as BAPTISM.

"And he took them up in his arms, put his hands upon them, and blessed them." Mk. 10:16. Jesus DEDICATED THE LITTLE CHILDREN. "She was baptized and HER HOUSEHOLD."—Acts 16:15. BABIES AND ALL!

JEFF P. PAUL.

Older Members Forgotten?

Take the Church to them!

OLD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need *to take the church to them.* It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

HOME QUARTERLY

IN THE JULY-SEPTEMBER ISSUE:

International Lesson Series on *"Jesus Interprets Old Testament Laws"*—discussed by Lewis H. Chrisman, Alleen Moon, and Crates S. Johnson

Articles:
"Keeping Alive Your Church and Community Interests" by May H. Barclay
"The Truehearted, Wholehearted Man" by Ralph Stoody
"How Old Is Old?" by Webb B. Garrison

Departments:
GUIDE TO PERSONAL AND FAMILY DEVOTION by Lucius H. Bugbee
THE VISITORS' ROUND TABLE by Doris P. Dennison

A 64-page journal for home members, 15c per quarter
Single-copy annual subscription mailed to individual address, 75c

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New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

"He departed from our eyes, that we should return to our own hearts, and find Him there. He would not tarry long with us, yet did He never leave us."

—St. Augustine: Confessinos.

THE PRAYER-ROOM TODAY

Master, I hear Thee say to me lso, as once to Thy disciples, Have ou not yet faith? After all Thou ast done for me, how can my heart till be so distrustful, my soul so asily swept by fear? Forgive Thy oolish, faithless servant. Help me o believe, in every storm, that Thou art with me. Even when Thou seemest asleep to my need and to the world's help me to ait Thy time, to trust in Thy wisom and Thy love, and to know at in all events and circumstances am safe with Thee. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, JUNE 20, 1946

An Old Hymn

By T. Moore

Thou art, O God, the life and light
Of all this wondrous world we see:
Its glow by day, its smile by night,
Are but reflections caught from Thee:
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

When day with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven:
Those hues, that make the sun's decline
So soft, so radiant, Lord, are Thine.
When night with wings of starry gloom
O'er shadows all the earth and skies,
Like some dark beauteous bird whose plume
Is sparkling with unnumbered eyes,—
That sacred gloom, those fires divine,
So grand, so countless, Lord, are Thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh,
And every flower the summer wreathes
Is born beneath that kindling eye,—
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

WALLET OF THE WEEK

MRS. ELLEN JAMIESON, who died in 1910, left an estate of $9,834.27, and her will specifically excluded any person of the Roman Catholic faith from sharing in her estate. The will was contested by a Catholic grandson of the testator, and an Orphans' Court in Pennsylvania voided it as unconstitutional and contrary to public policy. Yet, in the same state, Stephen Garrard's will outlawing religion and the ministry in particular in the institution founded by the testator was sustained and enforced without reference to either religion or public policy.

* * *

EXPENDITURES FOR LIQUOR ADVERTISING in 1945, according to **The Pentecostal Evangel**, reached the amazing total of around one hundred million dollars. **Life** is said to have had the biggest bill in the magazine field—three hundred and eighteen pages of liquor advertising, including wine and beer. We honor and support Curtis Publishing Company for its refusal to accept liquor ads. Its publications, **Saturday Evening Post, Ladies' Home Journal,** and others are free from enticements to drink.

* * *

JAPANESE RELIGION is not easy to analyze. Shinto is the national cult and is a mixture of patriotism, emperor-worship, and radical egotism. It is really a political organization developed by politicians of the nineteenth century for unifying the Japanese people behind the imperial throne. Japan has two outstanding official shrines, Ise, dedicated to the sun Goddess, and Jasukuni, where the spirits of her soldiers are enshrined. Sixty-four per cent of the Japanese are Buddhists, twenty-six per cent Shintoists, five-tenths of one per cent Christians, and the remainder not listed.

* * *

GOVERNOR EDWARD MARTIN of Pennsylvania recently scored pressure groups in industry, labor, and agriculture for their jealousy and their efforts to secure measures which will help themselves alone, no matter what may be the effect on the country at large. He was speaking to his Presbyterian brethren, but his insistence that they get into politics as a means for correcting such abuses sounds better than may be its power for effecting relief. It leaves out of account the fact that the groups mentioned are included in the Church.

* * *

THE NETHERLANDS HEINEKEN BREWERY, according to the New York **Press,** quoted in the **Christian World,** will manufacture about two hundred and forty thousand cases of high grade export beer for the United States. This order will require approximately three hundred tons of barley while Holland is importing forty per cent of its grain supplies this year, and has received about forty thousand tons of American wheat during the past quarter. Worst of all, Holland stands on the fringe of neighboring lands where millions are starving. You may express your own feelings about our allowing the importation of the beer.

A NEWARK EVENING NEWS REPORTER, says an exchange, recently made the rounds of the taverns of the city to see if reports concerning women drinkers are true. He found that "tables for ladies" are well filled. Several war veterans told him that the increase of women drinkers was very noticeable as compared to the days before they went away to war. Women drinkers undoubtedly are responsible for the high per capita average of the country's liquor consumption—fifty-eight dollars.

* * *

THE INTRODUCTION OF SIBERIAN GRAIN into Alaska gives promise of making it possible to supply locally all the feed for livestock and wheat needed for human consumption. The most recent introductions include four types of barley, five varieties of oats, and one each of winter and spring varieties of rye. In anticipation of the achievements indicated by experimental tests, a flour mill has been installed at Fairbanks, and as soon as the samples of Siberian grain can be adapted to environmental conditions, it is expected that the territory will make a long stride toward self-support.

* * *

"A SERVICE OF WITNESS," recently held in Toronto, was attended by sixteen thousand Canadian Protestants. The service, sponsored by the Canadian Council of Churches, was held in Maple Leaf Gardens, and when no more could gain admittance they went to nearby churches where loud speakers had been installed. Participating in the service was a massed choir of twelve hundred persons from two hundred churches in Toronto and surrounding areas. The Toronto Symphony Orchestra furnished the music and the service was under the direction of six denominational leaders of Canada.

* * *

PROPERLY QUALIFIED CHAPLAINS are to be stationed in thirty-five university centers throughout the United States by the Presbyterian Church, U. S. A., under plans recently formulated at Philadelphia. The chaplains are to minister to the special needs of veterans studying in the centers to which they are assigned. The chaplains will be appointed through the denominational Committee on Camp and Church Activities in co-operation with the Board of Christian Education. This is manifestly a specialized form of our Methodist Wesley Foundation work.

* * *

THE SUNDAY GUARDIAN reports that from 1929 to 1942, the National income increased forty-nine per cent while the Church income decreased thirty-one per cent, or to state it another way, the Church received its highest income in the period of the lowest National income. It states also that the increased church membership is not registered in an increased church attendance. For the morning service, the percentage is still about two out of thirteen members, and for the evening service, one out of twenty-three. Among the chief absentees are men, and boys and girls of high school age.

New Orleans
CHRISTIAN ADVOCATE

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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

JUSTICES JACKSON AND BLACK

We yield to no man in our loyalty to the courts of our country. We regard them, whether State or Federal, as the ramparts of justice and the bulwarks of liberty. They hold society to an orderly ideal of action and to the same end they correct the errors and excesses of legislatures. They are the instruments of last resort in representative government and we are disposed to lean backward in their defense.

It was a great shock to us, as we are sure it must have been to countless others, to note the blast of Justice Jackson against Justice Black which was released from Germany. Of all the date lines for such a release, none could have been more unhappy than Germany in the very heart of seething Europe. Many of us will be able to interpret the feud, but few in those undemocratic lands will be able to find an answer for the riddle which it poses.

We feel that Justice Jackson exercised poor taste in the method which he chose, and it is an exhibition of poor grace that he chose a time when he had missed being named "Chief Justice" to launch an attack whose foundations were evidently of long standing. If what he says of Justice Black is true, then surely Justice Black can do no other than resign out of consideration for the court and the American people. If it is true, then Justice Jackson should resign for the same reason, since he, as we understand him, passed over two instances of the alleged abuse of judicial privilege.

If the attack of Justice Jackson is based on fact, he should have the manhood to press the matter to the bitter end. If it be not based on fact, then Justice Black should have the manhood to press the matter against Justice Jackson to a like conclusion. In any or all events, two vacancies seem to us to be in order on the Bench of our highest court.

Since we wrote the first part of this editorial, the matter has had further airing, particularly in the President's news conference, but does not seem to have taken a more favorable turn. The very fact that Justice Jackson did not wait for further consultation with the President seems to us to indicate an unjudicial attitude not calculated to enhance the prestige of the Court. We still think that the interests of Court and country would be served by the resignation of both men. We do not pass upon the evidence, but we think rather of the unfortunate turn which has been given to the affair.

THE DISCIPLES AT ANTIOCH

On Tuesday of last week, we had the great privilege of a brief sojourn with the good people of Antioch. No, it was neither Syrian nor Pisidian Antioch, but the Antioch of West Laurel charge where the Hattiesburg district conference was in session. Like the Eastern cities, this Antioch has ancient foundations. It stands upon the foundations laid by the Congregational Methodist Church.

It cannot vie with Syrian Antioch for the distinction of being the original home of those called "Christians". If cordiality and wholesouled hospitality are tests, however, it shares with any the honor of being a center of those who are truly Christian. From the time we reached the church to the time of our leaving, no courtesy or kindness was lacking, and we have rarely seen a more bounteous or appetizing meal spread at such a gathering. We dare say that as much was carried home as was consumed.

Bro. Wolfe and his people are great and worthy hosts, and when the call may come to return to lovely Antioch we will need no urging. Dr. B. L. Sutherland was in the midst of a very promising session when we had to leave, and his graciousness was in keeping with the hospitality of the host church. It was a great occasion and a perfect day.

PASCAGOULA

On Thursday of last week we had the delightful pleasure of a day in Pascagoula, where Rev. J. F. Campbell holds forth. We did not hear the echoes of the chant which, according to legend, still haunt the waters of the river—the chant to which despairing Pascagoulas marched to their death, but in the district conference, over which Rev. J. L. Neill presided with grace and understanding, we did hear the notes of evangelistic triumph and a searching challenge to press on to complete victory in every phase of the Crusade for Christ, and in the promotion of the "Million Dollar Forward Movement" in which every interest of Mississippi Methodism has vital interest.

The Conference moved off according to schedule and with little loss of time. In addition to the general interests, Bro. Neill found time to hear every man who had something unusual or unique to relate. In the special class were Rev. W. C. Rice of the Oloh church, and Rev. A. M. Ellison, associate at Main Street, Biloxi, with special responsibility for work among men at Keesler

Field. These two stories will be told separately, for they deserve to stand out as examples of what can be done in the field of evangelism.

Rev. Tom Prewitt, pastor of Crawford Street, Vicksburg, brought a vigorous and searching message in the interest of the Crusade for Christ and the evangelistic phase, culminating in an appeal for the "Forward Movement" program. Following the service, Rev. J. F. Campbell and his people, who have wrought well in the building and paying for the beautiful church plant, served a delicious lunch to everyone present. Bishop U. V. W. Darlington was expected for the dedication of the church on Sunday. We left before the Conference assembled for the concluding session, but not until we had enjoyed to the full the splendid hospitality of the people of Pascagoula, and no less was our appreciation of Bro. Neill and the Seashore District Conference.

APPOINTMENT CHANGES IN NEW ORLEANS

On next Sunday morning five churches in New Orleans will know that the Bishop has been to town. They are Algiers, Canal Street, Gentilly, Parker Memorial, and Rayne Memorial, where new faces will appear in the pulpits. Rev. E. P. Drake, who comes to Algiers from Clinton, La., is a Georgian and has been in the Conference for several years. He has served Columbia and Jennings charges. Rev. A. A. McKnight comes from Leesville, where he did splendid work under very difficult conditions. He has served many places in Louisiana and always acceptably. Rev. G. W. Dameron transfers across the city, and he needs no introduction for that reason and for the further fact that as Executive Secretary of the Sunday School board he had contacts with all the churches of Louisiana for a number of years. Dr. R. H. Harper has served a previous term at Parker, was for many years at First Church, was recently at Napoleon Avenue, and was presiding elder of the New Orleans District. He was also editor for a time of the New Orleans **Christian Advocate.**

Dr. B. C. Taylor comes to Rayne Memorial Church from a very successful pastorate at Alexandria, La. He was admitted into the Louisiana Conference by transfer in the class of the first year from the North Arkansas Conference in 1926. In 1924 he had served a brief period as supply at Rayne Memorial Church while this editor, then the pastor, was traveling abroad. Other places served in his ministry of twenty years are Homer, Natchitoches, Louisiana Avenue, New Orleans, and Mer Rouge. He will receive a cordial welcome from the people of Rayne Memorial Church, and he will have their full and sympathetic co-operation in his leadership of that great and historic congregation.

Dr. H. L. Johns, who has served for four and a half years at Rayne Memorial goes to the District Superintendency, with the experience of a previous term of service in that office and with an intimate acquaintance with his new field and its problems. To all of these we join with New Orleans Methodism in extending a cordial welcome.

CHURCH ATTIRE

There is an oft-repeated story to the effect that the minister stood before his overflow Easter congregation and made the announcement: "We are pleased to acknowledge the presence of such a large group today and, knowing that I shall not see many of you again in church until next Easter, I take this opportunity to bid you a 'Merry Christmas and a Happy New Year.'" It has been said that the best bred people of every Christian country, except for our own, avoid all personal display when engaged in worship and prayer. I do not know how true this statement may be but I do know that many people stay away from Divine worship because they are not able to dress in the style of others who make an exhibition of fine apparel and others costly compliances with fashion.

B. P. Brooks

Some time ago, when I, with other officials of the church was asked to urge people "on the other side of the tracks" to attend church, we were met with the statement from many of these people that they wanted to attend but that they were awed by the fine costumes and manners of those who were more blessed materially than they. Naturally, it is embarrassing for those of low estate to take their seats, if they are fortunate enough to find seats, by the side of the wealthy in brocade and broadcloth. Since the church is the only place on this side of the grave designed for the rich and poor to meet together with equal claim before God, it certainly should always be kept free for common humiliation and brotherhood. The pauper and the rich, the beggar and the exalted, should be appropriately dressed, without mark of external distinction, so that they may kneel together equalized by a common humiliation before the only Supreme God and Father of us all.

It is almost impossible to attend church in any of our towns or cities and worship God without distraction. The rustle of silk dresses, the display of fine hats, the tilting of laces, the frizzled heads which look more like a picture of the Furies than of those gathered together for pious worship, the jewel-bedecked dame, the fop absurd and foolish in fashion—all these are between one and the minister who is trying to preach the Word of God, between one and the altar whereon is laid the sacrifice of prayer. These certainly interfere with meditation and the attentive mind.

If the well-to-do would adopt more simple apparel for church, it would, we believe, have the effect, certainly not of lessening their own personal spirit of worship, but probably of increasing the disposition for religious observance on the part of the poorer members of God's family of worshippers. —B. P. B.

COMPULSORY PEACETIME MILITARY TRAINING

The development of highly mechanized warfare through scientific devices such as the atomic bomb has changed the nature of war and demands a re-thinking of our national defense. A strongly supported United Nations Organization will insure a reduction in armament and basic changes in our national defense plans. Before plunging into a world armament race of which compulsory military training is a part, it would be wise to develop strong international laws, administered through **a powerful United Nations Organization.—Exchange.**

THE ETHICAL PROBLEMS FACING AMERICA

Henry R. Luce

A hundred years ago this land of ours was pervaded with a profound sense of optimism. It was the American Age of Faith. There was faith in God, faith in man, faith in the future of America. Poets and scholars and statesmen differing on most matters, as free men will, nevertheless were as one in giving voice to their reasoned and reasonable hopes for the fulfillment of what came to be called the American dream. Henry Clay's prophecy of manifest destiny was rapidly made manifest in the westward course of the covered wagon. The common people triumphed with their hero, Jackson; and democracy, a word which made George Washington nervous, became domesticated. Out from Concord strode the aristocratic Emerson to electrify the lecture circuits by his talk of the infinite potentialities of the self-reliant man. Oh, our compact, cried Whitman, hymning America, "the American compact is altogether with individuals."

But it was by no means an altogether pagan gospel, this gospel of coming joy. There was, in every town and hamlet, an earnest faith in God. Men and women prayed every day. There was a strong moral sense. It seemed as if there had occurred one of those rare moments in human history when the spirit of Promethean achievement and Homeric adventure was matched by a religious sense of duty and of the moral purpose in the universe. Surely, the American Council of Catholic Bishops spoke with more than provincial wisdom when they said, in 1837, that the United States of America was a "work of special providence."

Consider in what abundant measure the faith of that age was justified. Not even the tragedy of a Civil War (which then all hoped to avert)—not even that tragedy could nullify the happy prophecies. Tremendous things have been done in this land in one hundred years. And not only the creation of spectacular wealth. The phrase, "condition of the poor," has become almost archaic; we concern ourselves now with the "underprivileged" and seek to equalize the incomparable privileges of living in this land. Let us recall, too, that in this past century the land which inspired the faith of Clay and Emerson and Whitman became the home of the most successful migration of poor and downtrodden people in the history of the world. So many came to this land that they and their children today far outnumber the descendants of those who welcomed them. And so, to cut short the recital, we have become the mightiest nation and the nation where the common man has more power and freedom and privilege than anywhere on earth. Because America is both of these things—mighty and democratic—America has become the hope of the world much more literally and obviously and tangibly than Lincoln could possibly have imagined.

The hope of the world! But there is not a great deal of faith in that hope. Statistics put us on the verge of the greatest prosperity ever known to man, yet nobody has much faith in it. People say the bubble will burst, even while they are blowing it. The common man announces his sophistication by saying that, as for him, he is a "realist"!

The mood might be described as a sort of irresponsible pessimism. In this mood, deep instincts may be at work. But the mood is all the more interesting because in the realm of practical affairs (as distinct from the depths of instinct or the heights of philosophy) there is no compelling reason for being pessimistic about America. Take, merely for example, the economic situation. There is a debt of $275,000,000,000. But also, there is no economic reason why there should not be a yearly national product of $200,000,000,000, which would make the debt manageable.

Evidently the trouble goes deeper than objective fact. And this too is part of the mood. Even as they read the newspapers, people seem to feel that somehow the real trouble is not reported—not reported because somehow not reportable. Nothing strikes me more forcibly as an editor today than the way in which people are both avidly interested in the news—and completely uninterested. On one moment a man may be talking as if his personal fate as well as the nation's hangs upon a turn of a card at Moscow or Washington; in the next moment he is a man who exhibits an almost cheerful indifference or contempt for all public affairs; the world, he supposes, will muddle along somehow; he had better get on with his own business—or pleasure.

In one familiar word, the morale of America is poor. Furthermore, we may not dismiss this phenomenon of bad morale by saying that it is merely a postwar letdown. That is a half-truth. The other half is that American morale was even worse before the war. Because of their bad morale it was thought inexpedient to place squarely before the American people the issues of war and peace. The attack on Pearl Harbor relieved Americans of the need for a responsible moral choice. Lessons were undoubtedly learned in and from the war—lessons about the world, lessons about ourselves. One of them is how great we have become among the nations of the earth. But did we need a war to tells us that? And another lesson may be how quickly a great war-morale can disintegrate when it was based, not on principles clearly defined, but on the lowest common denominators of survival and retaliation.

America, the hope of the world—but having herself an unsteady faith in that hope. America, with an abundance of all the assayable physical means for the fulfillment of every reasonable hope, but feeling herself hamstrung by a bad, or at best, an indifferent morale.

If this interpretation of America's present—in contrast to her past, yet arising out of it — if this interpretation, so briefly given, is an agreement with the truth, then the ethical problems facing our country may be regarded not as a miscellaneous variety of problems but as one problem. The problem is to relate faith to morals; to join together again what man has put asunder, faith and morals, morals and faith. It becomes not so much a question of what ethics as whether any ethics at all.

More than a decade ago, Professor Whitehead wrote not unoptimistically about the period of great change through which we are passing:

> "In such a moment," he said, "a people may rise to the greatness of an opportunity, seizing its drama, perfecting its art, exploiting its adventure, mastering the network of relationships which form the very being of the epoch. Or they may collapse before the perplexities confronting them."
>
> "At such a time," Whitehead urged, "it is our business as philosophers, students and practical men, to recreate a vision of the world, including those elements of reverence and order without which society lapses into riot."

Elements of reverence and order: what are they?

Lord Balfour once said of his countrymen: "There are a few things on which we agree so deeply that we can afford to disagree even violently on everything else." It has been part of the charm of the English that just exactly what they have hitherto agreed on so profoundly has eluded definition. And indeed no scientific history can measure the magical moods which endow an Age of Pericles or an Elizabethan England—or an American Age of Faith. But in the case of America, one condition for moral order seems unmistakable. However it may have been elsewhere—in Greece or in China—there can be no basic ethical agreement in America unless the ethics of our society are largely inspired by and closely related to Christianity. If Christianity proves to be ineffective or irrelevant, it is unlikely that America in the next generation can find any other inspired guide to moral coherence. So the choice for America is quite unambiguous: it is between a moral coherence largely inspired by Christian doctrine or a deepening of moral confusion and morbidity and an increasingly rapid deterioration into moral anarchy.

My argument from history is simply that the United States owes its existence as a nation, more than anything else, to the happy concurrence of a strong Christian faith and a brand of 18th century enlightenment which, however anti-clerical it may have been, was not hostile to Christian faith. Thomas Jefferson, the "deist," was able to join with the Calvinists of New England in knowing that all men are equal because God created them. But it is especially to be noted that this civil marriage, so abundantly blessed, between Christianity and Enlightenment, involved no slightest compromise in Christian doctrine or ethics. There was no feeble truce of tolerance between Good and Evil. On the contrary, with its human ups and downs of enthusiasm, the Church continued to be the Church Militant retaining its power to bring human behavior under Christian judgment, to temper judgment with mercy, and to offer to all men the possibility of redemption from their sins.

History does not repeat itself in the same terms and accents. But surely the only Christian hope for our country is that there should once again occur, by God's grace, a dynamic tension between strong Christian faith and a society of political freedom. Parenthetically it may be observed that even many of our good neighbors, the humanists—of Harvard, for example—seem at last to doubt whether freedom itself can long endure unless it is nourished by Christian roots and pruned by Christian judgment.

I do not mean to exclude any American, of any faith or none, from his full share of responsibility for discovering again, by heart and head and hand, an adequate moral basis for American activity. But my concern is necessarily for the responsibility of the Protestant Church. By what gifts of phophecy and guidance can the Church inspire men to the pursuit of just ends by just means?

Right away, as a Protestant, I am con-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
W. L. DUREN, D.D. .... Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .... Associate Editors
W. C. NEWMAN........ Church School Lesson Writer
MRS. E. L. DIAMOND............ Editorial Secretary
BALLARD PRESS .... Printer

Mrs. W. T. McDonald of Bailey, Miss., expresses her appreciation of The Advocate, which she finds interesting and worthwhile.

Rev. T. A. Ferguson has moved from Pahokee, Fla., to Chattahoochee, Fla. His friends in Mississippi will note his change of address.

Mrs. W. W. Holmes was in New Orleans over the week-end arranging some personal matters and attending to the storage of her belongings. She will return to Baton Rouge early next week.

Since the session of the Baton Rouge district conference, Rev. B. A. Galloway of Zachary, La., has conducted a ten-day revival at Slidell, La., where Rev. M. S. Robertson is the pastor.

Mrs. A. C. Moore of Hattiesburg, Miss., and Mrs. Katie C. Allen of Mineral Wells, Miss., have our thanks for personal messages which greatly encourage us in the work that we are trying to do.

Prof. J. W. Hart, Sandy Hook, Miss., was to have entered a hospital in New Orleans for surgical care, according to reports which came to us a few days ago. We join with many friends in wishing for him speedy restoration to health.

The Pastors' School will be held on the Haynes Campus of Centenary College, and registrations will be held on the campus, according to a notice received from Rev. Earl B. Emmerich. The date was not given.

The revival meeting at Main Street Church, Water Valley, Rev. A. S. Brisco, pastor, began on June 16, with Dr. R. E. Smith of Centenary College, doing the preaching. Pastors and friends are invited to attend the meetings.

Our friends are asked to be patient with us as to publication of material in our hands. We have to give preference to local news, personals, and notices. We have in our hands a number of long articles which we hope to get to soon, but we have not been able to find space for them as yet.

Mrs. G. F. Winfield, who has been living in Urbana, Ill., is now located on Crestmoor Drive, Nashville, Tenn. She is with her son-in-law and daughter, Rev. and Mrs. Joe B. Love, who are beginning Wesley Foundation work with Vanderbilt, Peabody and Scarritt Colleges in Nashville.

Bishop Darlington is conducting the devotional meditations for the Mississippi Conference Pastors' School at Biloxi this week. Miss Nellie Mae Gunn will sing at two services, one day, according to word reaching us. Dr. Frank Hickman, of Duke University, will be the platform speaker.

Among those receiving degrees at the recent commencement at Scarritt College were Miss Odelle Salih of Louisiana and Misses Ellenita Sells, Doris Glaze, Carolyn Grisham and Mary Elizabeth Nowlin of Mississippi. The first two received the degree of master of arts and the last three the degree of bachelor of arts.

Friends of Rev. and Mrs. A. T. Law, of Amite, La., will be distressed to learn of the accident which befell their little son. He seems to have had his hand caught in the wringer of a washing machine and suffered severe injury. Mrs Law has been with the child in Touro Infirmary, New Orleans, for nearly two weeks. She was expecting to go home on last Monday.

Mississippians are deeply interested in the reports concerning their Governor, Honorable Thomas L. Bailey. He submitted to an operation in a New Orleans hospital a few days ago and reports say that his progress has been favorable. We sincerely hope that he may soon be on his way to full recovery of his health as a result of the hospitalization.

TELEGRAM

Our State Sunday closing laws were repealed by the House of Representatives yesterday by a unanimous vote. Have citizens wire State Senators to kill this House Bill No. 563.

REV. A. C. LAWTON.

Rev. C. L. Elliott, pastor of the Summerfield and Alabama churches in the Ruston district, reports a successful Daily Vacation Bible School, with the Baptist, Pentecostal and Methodist people co-operating. An average attendance of 50 was maintained throughout. Mrs. Albert Gray and Mrs. C. V. Palmer of the Methodist Church were among the prime movers in the work.

ADVOCATE COMMITTEE RESOLUTION

Dear Dr. Duren: The Committee on the Future of the Advocate met today and the following resolution was unanimously adopted:

"Be it resolved, that we, the Committee on the Future of the Advocate, go on record as expressing our deep appreciation to Dr. Duren for his scholarly editing of the New Orleans Christian Advocate and for his businesslike administration of all its affairs.

"Furthermore, we wholeheartedly endorse the present campaign for the Advocate and ask that each district superintendent and pastor put forth the best effort in his command in securing the largest number of subscriptions possible to the Advocate, and recommend that this information be sent to the New Orleans Christian Advocate."

Respectfully,
GEO. W. POMEROY, Chairman;
E. B. EMMERICH, Secretary.

MESSAGES APPRECIATED

As it is impossible to answer all the letters, telegrams and cards we received in the time of our great sorrow, we take this method of thanking our many friends for their expressions of sympathy and words of comfort.

S. C., Jr., was with us only four weeks after being discharged from the Navy, when he answered the call of the Great Commander.

We covet your prayers in these sad hours.

REV. AND MRS. S. C. MOODY
AND FAMILY.
Moselle, Miss.

LOUISIANA CONFERENCE—APPOINTMENT CHANGES

Appointments changed in filling the place made vacant by the death of Dr. W. W. Holmes are given below. We begin with the New Orleans District as the original vacancy and the list indicates each succeeding vacancy in making the adjustment:

New Orleans District, H. L. Johns, District Superintendent.
Rayne Memorial Church, B. C. Taylor.
Alexandria, First Church, Guy M. Hicks.
Lake Charles District, H. A. Gibbs, District Superintendent.
Istrouma, J. T. Harris.
Canal Street, New Orleans, A. A. McKnight.
Leesville, D. B. Raulins.
Natchitoches, D. W. Poole.
DeRidder, C. R. Hardy.
Gentilly, New Orleans, G. W. Dameron.
Parker Memorial, New Orleans, R. H. Harper.
Mansfield, J. C. Sensintaffar.
Oakdale, Don Risinger.
Algiers, E. P. Drake.

LUZIANNE
COFFEE
100% GOOD

Clinton, W. J. Reid (Returned Chaplain).
Lafayette, First Church, P. M. Carraway.
West Monroe, W. H. Giles.

(The last two an exchange and not part of the chain of adjustments.)

A SPIRITUAL REVIVAL

Methodists and friends in Rodessa, La., were loath to close a series of services in our church Sunday evening, June 9.

Following a thorough preparation for a revival by Rev. Alfred M. Brown, pastor, and our people, we opened our services on June 2, 11 a. m. Rev. R. M. Brown, father of the pastor, arrived on Monday and preached at 9 a.m. and 7:30 p.m. daily through June 9, Pentecost Sunday. The Vacation Church School ran in correlation daily, with a fine corps of workers and a majority of the children in attendance, closing out with a presentation of their work at the Church School Hour, June 10. The prayer circles each evening were indicative of the interest and spirit of the congregation. Mrs. Brown led in the music, assisted by soloists and quartets and a fine chorus choir, with Rev. Alfred M. Brown leading in fine congregational singing. The "Season of Prayer" engaged in by volunteers in the evening services was a fine feature.

The attendance at all services was fine—there being a real revival spirit manifested from the beginning and continuing throughout climaxing on Sunday evening with a great service.

Bro. Brown brought great soul-stirring, heart searching disciplining messages for the church and the sinner.

The response to each call to the altar for repentance, re-consecration and dedication as well as Christian discipleship was wholehearted.

Several were received by transfer of letter and by vows; others will be received later.

This period of evangelization, visitation and revival services has brought in about twenty new members.

Bro. Brown endeared himself to all denominations and found a place in our hearts and homes. We appreciate his fine service to us. May God bless him and his fine church family of ministers and wives who are rendering such splendid service in the church.

ONE WHO IS REVIVED

AN UNIQUE INCIDENT OF METHODIST EVANGELISM

Rev. Willard C. Rice, pastor of the Hickory Grove-Hub charge, had a very unique experience in his evangelistic campaign recently. At Oloh there had been a split in the Methodist church which had been adjusted, but when the congregation dismissed its pastor a few days before the beginning of his evangelistic services, the congregation split again. An elderly woman of the Baptist congregation appealed to the Methodist pastor to intercede with some of the faction leaders of the Baptists. At the opening of his meeting the Methodist pastor talked to two of the Baptist laymen, one a deacon, and he told them frankly that he saw no chance for adjusting their differences except to go to the altar of their church and pray until they should win the victory. The next night, which was Tuesday night, a large number of the Baptist members was present in the Methodist services, and thirty-five of them responded to the altar call, among them the pastor. They prayed and confessed for an hour and a half and the whole ended in a time of rejoicing, even shouting, the Baptists and Methodists alike. Through the experience at the altar of the Methodist church the Baptists of that little community were reunited and their church relationship reestablished in the bonds of a deeper spiritual experience. The Methodist church and its young pastor were therefore leaders in the new day for the Baptists of that community.

YOUNG ADULTS ASSEMBLY

The annual Youth Adults' Assembly of the North Mississippi Conference met at Wood Junior College, Mathiston, Miss., June 5-7.

Dr. Bond Fleming, teacher of Philosophy of Religion at Millsaps College, led the group thinking in his talks on "How the Church Serves Us" and "How We Can Serve the Church."

The representative of the General Board of Christian Education was Dr. Blaine Duncan of Brentwood, Nashville. Dr. Duncan led discussion groups on "Problems of Young Adult Groups in the Church" and "Organizing the Youth Adult Fellowship."

Recreation for the first night was group singing of spirituals and old familiar songs led by Miss Sue McCormack, Tupelo. The last night, Rev. T. H. Ferrell, Louisville, directed folk games in the college gymnasium and received wholehearted co-operation.

New officers elected were Mrs. E. E. McKeithen, Cleveland, president; Mrs. Richard Warriner. Corinth, vice-president; Miss Doris McWhirter, Louisville, secretary-treasurer; Mrs. Thomas Dye, Clarksdale, publicity chairman.

The Assembly created much enthusiasm among the delegates for this new phase of adult work in the conference. The spirit of the Assembly was one of great challenge to Young Adults to give their best efforts in building a better world.

THE MISSISSIPPI CONFERENCE METHODIST YOUTH CAMP, PERCY QUINN, JULY 11-20

Prospects are bright for the finest Methodist Youth Camp we have ever had, to be held at Percy Quinn Park about five miles southwest of McComb.

This camp is being sponsored by the Mississippi Conference Board of Evangelism. The plans for courses and teachers have been worked out in co-operation with Rev. D. T. Ridgway, Conference Secretary of the Board of Education.

The first meal will be served at supper July 11th. The last meal will be at noon July 19th. We will have bacon, ham, fresh milk, fresh vegetables—about the best meals you have ever been served on a camp.

The total cost for the nine days will be $16. This will include meals, camp fee, registration and incidentals.

Young people are requested to send their registration fee of $2 to Rev. T. O. Prewitt, Box 526, Vicksburg, Miss.

The main purpose of the camp this year is to help promote the Crusade for Christ in our local churches by carrying out the evangelistic program. Courses will be offered that will train young people to go back to their local church and render real service to the pastor and every agency of the local church in carrying forward our great Crusade of Evangelism.

THOMAS A. CARRUTH, Dean,
Methodist Youth Camp.

CAMPAIGN REPORT TO DATE BY DISTRICTS

Mississippi Conference

Brookhaven, Van R. Landrum, D. S.	85	
Hattiesburg, B. L. Sutherland, D. S.	222	1-3
Jackson, Otto Porter, D. S.	334	
Meridian, C. H. Dunn, D. S.	90	
Seashore, J. L. Neill, D. S.	126	
Vicksburg, O. S. Lewis, D. S.	73	

North Mississippi Conference

Aberdeen, W. B. Baker, D. S.	230	
Columbus, V. C. Curtis, D. S.	231	
Corinth, L. P. Wasson, D. S.	75	
Greenville, J. D. Wroten, D. S.	75	
Greenwood, R. G. Lord, D. S.	135	
Sardis, C. A. Parks, D S.	87	

Louisiana Conference

Alexandria, R. R. Branton, D. S.	59	
Baton Rouge,, V. D. Morris, D. S.	93	2-3
Lake Charles, G. M. Hicks, D. S.	125	
Monroe, H. M. Johnson, D. S.	154	1-2
New Orleans, H. L. Johns, D.S.	47	
Ruston, Louis Hoffpauir, D. S.	109	1-3
Shreveport, A. M. Freeman, D. S.	86	

FAITH OR CERTAINTY?

By Jane Sheldon

Two or three of my friends dropped into tea during the Easter holidays, and by general agreement we had it in the garden. "Fancy," said one of them, "tea in the garden in April. This is the first time I've had tea under pear blossoms." "Yes," replied another, "and when you think of those terribly cold days of March, this scarcely seems possible. If I'd known this was coming I shouldn't have minded the frost and snow half so much." "But in a sense," I said, "you did know. You didn't, of course, know the exact date when it would come, nor the exact temperature of the sun's heat nor the exact shade of blue the sky would be on a given day, but you did know that one day there would be sunshine and warmth because it has all happened so often before." And we all know, deep within us, that however bad things are at any time—so bad that the whole world is blacked out for us—the pain and misery must pass away, even as the ice and bitter winds of winter pass away. But that knowledge is not enough for us, because our faith is not sufficiently strong. Had someone said to us on one of those cold March days, "Cheer up, it won't always be like this. One day you will wake up to the full glory of an English spring morning," it wouldn't have comforted us one bit. But had they said—and we were able to rely on their prophecy—that on, say, April 4, the sun would shine hotly from a cloudless sky, and that from then onwards we would enjoy days stolen from June, then, I believe, we would have faced our discomfort more cheerfully. But, surely, that is asking too much. Surely we must live in the light of the faith that is in us, and not only live in it but develop it. Those who have awakened unexpectantly from a long night of weeping to a morning made radiant by new hope will know the wonder of a confirmed faith. A wonder that could never be derived from a red-ringed date on the calendar.—Christian World.

PERSONAL NOTES AND INCIDENTS

Dr. Franklin N. Parker of Atlanta, Ga., was in New Orleans on last Sunday and was the preacher at Rayne Memorial Church in the morning. Dr. Parker still has many warm personal friends in the congregation where his coming is hailed with enthusiasm and his messages heard with delight.

Rev. Robert A. Clark, district superintendent, Paris, Tenn., has had the **Advocate** in his home for more than 40 years and it was a visitor to his father's home for perhaps 20 years before that. Bro. Clark, who is an alumnus of Millsaps College, is still a reader of the **Advocate** and is pressing his work with a vigor which characterized his earlier days.

Rev. W. F. Ragsdale, pastor of the Angie, La., charge, reports a good meeting at the Varnado church, and he says that every one it looking for the time when they may have full-time service. The church building is being repaired and they plan to bring up their budget in full. A Vacation Church School was held at Varnado, May 13-17, with good co-operation and good results.

Rev. R. C. Mayo, pastor at Smithville, Miss., checks us on the list sent from his charge. The variation grows out of the fact that the subscriptions which he claims had a different address and were sent in by a different person. That is how the discrepancy occurred. Bro. Mayo reports that he is having a good year and we do not know any man who works his charge more thoroughly than does Bro. Mayo.

In making a statement concerning the work of Dr. E. Nash Broyles, at Carrollton, Ga., we assembled the figures from an issue of the bulletin and therefore misrepresented the contemplated cost of the new parsonage. Dr. Broyles writes that the $7,500 was to complete the fund and not the total fund. They have in hand $8,000 and have purchased and paid for a lot at a cost of $3,000. It is estimated that the new parsonage and furniture will cost $18,500.

THE STATE DIRECTOR OF THE LOUISIANA MORAL AND CIVIC FOUNDATION

He has to travel the entire state, visit the churches of all denominations, speak at district and state conferences, synods and conventions, run the office at headquarters, teach its alcohol school and church camps, raise the money to finance the Foundation, match wits with the wet lawyers, read law, answer wet propaganda, give or refuse statements to the press weekly and almost daily during Legislature, meet politicians defeated and elected who try to win him to their party, watch continually for traps set for him by the wets and gamblers, carry the burden on his heart of not having a congregation of his own to love and be loved by, except criticism from both friends and enemies, write news articles for newspapers and magazines, employ office help and attorneys, try to get the gambling laws enforced over the state, make raids and attend court as a witness in gambling law violations, prepare talks for churches, schools, and social clubs, try to please ten men and woven over him who differ among themselves in religious beliefs and who support different political parties in the state, correspond with one thousand two hundred preachers of all denominations, furnish suggested solutions to moral problems in hundreds of communities, sponsor contests in public schools, work with State P.T.A., order and fill orders and read hundreds of different kinds of temperance pamphlets, watch for legislation injurious to the cause of temperance, manage a $12,000 business, keep in touch with all parish units, preach every Sunday, organize for local option elections, put 25,000 miles a year on his car, work twelve hours a day seven days a week, and give up his fishing and hunting. He has not wet a hook or shot a gun in the two years he has been on this job.

We are writing this article for this one purpose—please tell him four things he can leave off. He finds he has at least four things too many to do to get everything done perfectly.

ANONYMOUS.

THE GOOD SHEPHERD PROTECTS

By Lastie N. Hoffpauir

"I will fear no evil."—Psalms 23:4.

It is a fact that fear has always been a disturbing and disrupting influence in all human life and relationships, both personally and nationally. To obtain freedom and security from all fear, present and future, in all of its hurtful forms, has been the great desire and battle of man down through the centuries.

First of all, as the sheep in their journey to pasture and water often passed through deep valleys where death shadows from serpents, robbers, and wild beasts lurked around so closely, the good shepherd with rod and staff was always present to give them freedom from the fear of even the shadow of valley enemies. Jesus Christ the Good Shepherd, said to Peter, "Feed My lambs," also said "Tend My sheep." Sometimes in our zeal for young people's work, we as shepherds fail to realize that mature and seasoned sheep also have souls which need constant care and nurture. Peter—and through him every modern preacher, Sunday school teacher and religious leader—was counseled not only to lead the tender and immature into the kingdom but to shepherd the lives of those already therein, to deepen their faith, comfort them in their sorrows, support them in their temptations.

The second fact is, That the psalmist had his destructive enemies in life but he found the protection that freed him from fear in the always present help of the Lord. his Good Shepherd. This is also the experience, centuries old, of true Christians. If God be for us, who need be against us or if God be against us, who need be for us is a universal law of security and protection that the world is still all too slow in learning.

Then best of all, Hebrew history bears unanimous testimony to the great truthfulness of the experience of the psalmist that when the Lord, the Good Shepherd, is present there need be no fear of any enemy. To Follow Jesus Christ, the Good Shepherd, always means to travel in the well-beaten paths, centuries old, of righteousness which lead to physical and real spiritual food and drink by day and moral safety and security from deadly and lurking enemies by night.

"A LITTLE CHILD SHALL LEAD THEM"

"Our Methodist Church in Guanajuata, Mexico, provides a laboratory for testing methods of resuscitation—for it had declined almost to the vanishing point, says Miss Ruth V. Warner, Methodist missionary to Meixco. "The message Miss Caffray gave us recently fell like a shower on parched ground.

"Gospel records, a circulating library, and the projection of slides and slidefilms have done more than provide artificial respiration; they have instructed and stimulated. Since there was no morning worship after Sunday school, that was an ideal hour for an evangelistic service for children. Not only have the boys and girls found Christ, but over their heads, the adults have gained, through visual methods, a clearer understanding of salvation and how it works out in daily living.

"The pastor announced publicly, 'I have been telling my wife that all during my ministry I have felt that something was lacking; I have found it in the explanations given to the children.' Fourteen of these saved children were recently received into church membership.

"On her way home from this service one child skipped gaily along, saying, 'I'm happier than if it were my birthday.'

"The children's enthusiasm has been contagious; a few intermediates are falling into line; and the adults, stultified by deadly routine, are beginning to waken. What has been done is definitely the work of the Spirit. The results are not spectacular but seem to hint at a preliminary stirring among the dry bones. May God revive His work in this state capital where ours is the only Gospel witness!"

EVERYBODY'S BUSINESS

By the time this issue appears we shall doubtless know exactly what America promised Mr. Morrison, in respect of grain for Germany and India, as compensation (so to speak) for Britain's new sacrifice of 200,000 tons. The dispute about what really happened in Washington is an unfortunate one. Whether Mr. Morrison handled the business awkwardly or not, the affair lends point to his own plea that this question of food and famine should be lifted above party politics—yes, and above national politics as well. The question is one for world conference and world decisions. Our hopes of world policies are not made brighter by M. Molotov's wild outbursts against Western "imperialism." It was propaganda for the Russian home front, no doubt; but Moscow's parochial tactics are peculiarly unhelpful in a world crisis.—Christian World.

Many persons might have attained wisdom had they not assumed that they already possessed it.

Christianity is a commitment to the highest ideals that we know, and a search for strength to be true to them.

In the early days of the United States Spanish dollars were used extensively. Very soft, they were often sliced pie-fashion into eight parts, or "bits". Later, they were cut into quarters—and hence the expression, "two bits".

THE ETHICAL PROBLEMS FACING AMERICA

(Continued from page 5)

fronted by a perhaps insuperable difficulty: for what do I mean by the Church? I was born into it—but where is it? I was brought up in the apologetics for sectarianism; Protestantism is democratic, not autocratic. But it was a great Protestant who recently said to me that Protestantism is no longer democratic, for it has become, in the context of this age, anarchic. Evidently, then, the first thing the Church must do—for I cling to the belief that I was born into a Church and that somewhere it lives—first the Church must purge itself of the scandal of meaningless division. It must be able to say to all of us, however far we have strayed—Here am I, the Church of God. To all Christian ministers who now labor to build this Church, we are profoundly grateful.

But there is a second difficulty which goes perhaps deeper. It is the question whether Protestantism has become too compromised with modern civilization to be able to save it. We can hardly fail to note how the relationship of Protestantism to the modern world differs from the Roman Catholic. Eighty years ago, in 1864, Pope Pius IX issued his famous Syllabus of Errors, citing, as you may recall, eighty errors in contemporary thought. They were summarized in his 80th point: "It is an error to suppose that the Roman Pontiff can and should reconcile himself with, and concur in, progress, Liberalism and modern civilization." Protestantism can point to no such declaration of independence from recent secular history.

For, leaving aside the secondary phenomenon of Fundamentalism, what was the main course of Protestantism, that is, of Liberal Protestantism? It was obviously reconciliation with the world, reconciliation with the wonderful hope-filled world which began in the Renaissance and was reaching an apogee in the Victorian-and-Lincolnian Age of Liberalism. There is much to be justly proud of in this modern world—the triumphs of science, the humane service of modern medicine, the spread of popular education and democracy. Such were the hopes of a hundred years ago and many of them have been realized to an almost miraculous degree. Nevertheless if there is any cause to be unhappy or repentant about what man has made of man—and there certainly is—the responsibility, religiously speaking, must lie heaviest on the hearts and consciences of the heirs of the Protestant tradition. And particularly in America. It is our duty, then, with God's help, to understand and to meet this responsibility.

In this gathering, of course, I cannot fail to be reminded how much has already been done to extricate Protestantism from the compromises into which it fell, along with the corruption of the once morally responsible Liberal Tradition. Today, the Church does indeed seem to be clearing its mind. Tomorrow, we pray that it will be ready to speak—with a clear mind to the multitude of the confused, in the Church and outside it.

We come now to the heart of the matter. The ethical problems of our time are not primarily ethical problems at all. That is to say, the ethical problems cannot be solved by any amount of tinkering with the legal codes or merely moralistic modifications of external behavior. Least of all are they to be solved by annual or semi-annual editions of sociological idealisms run off the mimeograph machine and distributed to a yawning press or a cacophonous radio. In so far as Liberal Protestantism is spending its energy along these lines it is wasting its substance. If we may speak at all of a social demand upon the Church, what is now required of the Church is not many things but one thing only. That is to give to the problems of our times the Christian answer. By the Christian answer I mean an answer which is so distinctively Christian that it cannot be confused with an economic answer or a sociological answer or a political or intellectual or Democratic or Republican or Socialist answer—though it would powerfully influence and correct all these other answers. By the Christian answer I mean one which could not be equally the Mohammedan or the Confucian or the Platonic or the Aristotelian or even the Jeffersonian answer. By the Christian answer I mean an answer so distinctive that it could only be given by the Christian Church and would not be conceived, even if it might be assented to, by any group of men who could define themselves no more precisely than as men of goodwill.

What is the Christian answer? Jesus summarized all the law and the prophets in two commandments: "Thou shalt love the Lord thy God with all thy heart (and) thy neighbor as thyself."

In so far as Protestantism has given the Christian answer in the last thirty or forty years, it has been the "social gospel" based on the second of Christ's commandments. In itself this needs no apology. No one could estimate how much of the general goodwill which still pervades our society and keeps it together springs from earnest Christian effort to apply Our Lord's Second Commandment to modern civilization. The "social gospel" was undoubtedly a great, if somewhat laggard ally of the social advance of the last 200 years. But today it is difficult for the layman to perceive wherein the so-called "social gospel" is both meaningful and distinctly Christian.

If Christian promulgation of the Second Commandment lacks power today, that can be for only one reason—namely, that the Second Commandment has lost its connection with the First. In Professor Toynbee's phrase, the brotherhood of man implies the Fatherhood of God. Liberal Protestantism has allowed the implication to become very obscure and tenuous. Modern Protestantism too often gives the impression of believing in everything except God. It must therefore be plain what assertion the Church needs now most of all to make: the Church must assert the Sovereign Majesty of God, the First Commandment.

And we may even need to begin to learn it, as the Boy Jesus did, in its original form: "Thou shalt have no other gods before me . . for I the Lord thy God am a jealous God."

It is hardly necessary to remind you of the many, many gods which men do now worship—worship so earnestly that the knowledge of God is almost wholly obscured from them. Nor are they merely the gods of materialism or lust or pleasure. There are gods—good gods—who obscure the knowledge of God. We have noted the "social gospel," now become, for many, a god in itself, though it has lost most of its identity in the greater god of Sociology. There is also patriotism. Love of country is a very high-order virtue even though many seek to undermine it by epithets like "nationalistic." Let him who cries out against love of country take care that he has achieved some more responsible or some more selfless virtue. But yes, it is true that love of country can become in our time a barrier between the patriot and the love of God. The Stars and Stripes, which our fathers' fathers loved so much, partly because they loved God more, has become, because men are so confused, a competitor of God. "Thou shalt have no other gods before me."

Lastly, to cite only one more example of a good god—there is the god of Peace. Peace, Peace, men cry—we must have peace. Our wise men, our scientists, now come rushing out with frantic cries: we must have world peace, absolutely sure-fire world peace, otherwise, listen, they say, otherwise our whole world may be destroyed. Suppose it was. Thus saith the Lord: "Heaven and earth shall pass away, but my words shall not pass away." Is it conceivable that, for the Christian, it is more important to keep God's word than to keep this little planet physically intact? That would, indeed, be an exclusively Christian answer and it would lead on . . . well, let us try to see in a moment where it leads. There is no nobler work for men than to be the peacemakers. But: "Thou shalt have no other gods before me."

Surely it is superfluous to argue in this company the validity of the First Commandment. Or is it ? My plea to you is that, like Milton, the Church must now rise to the height of this great argument. Unless you do proclaim the primacy of the First Commandment, whatever else you proclaim may indeed be superfluous. The Church will not restore respect for the other nine commandments—or for ninety-nine commandments—until it has effectively reminded men of the First.

The reinstatement of the First Commandment to its place of primacy in the teaching of the Church would, needless to say, have mighty consequences in all the thought and life of the Church. First of all, it would free Protestantism from its excessive compromises with secularism. It would give to the Church a vigorous independence of thought and action which it has long lacked. In so doing, it would further clear the mind of the Church on many contemporary human problems. For it would restore to Christian thought its unique combination of urgency (love) and perspective (eternity)—a combination not to be found in any secular philosophy or politics.

Consider now again the direct relevance of the doctrine of the Sovereignty of God to our international relations. The relevance lies, of course, precisely in the word "sovereignty." We discovered a few years ago, when we Americans began thinking very earnestly and somewhat childishly about world peace, that the devil in the brew was the existence of sovereign nations. It is still the problem. For while in many respects our country is behaving as a pretty good internationalist—voting billions to Bretton Woods and UNRRA, etc.—still, the basic fact of internationl life is symoblized by the veto in UN—the symbol of the doctrine of the absolute Sovereignty of Great States. That veto has just been on exhibit in London in the very first sessions of the Security Council. But the fact that it is on exhibit—the fact that the Greek and Iranian problems could at least be raised for discussion before the conscience of the world—is itself a fact for

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

China Letter

(Continued from last week)

And now it is February 28th. Two full months have passed. The tiny group of workers who had carried on has been enlarged by the return of some, and the addition of some fine new workers. We are opening the kindergarten and nursery school; (Angli flew in from Kunming just as Olive arrived, thin, but eager to begin her work again); the primary school; afternoon classes for girls; the Hostel for young business women; relief work, (Tsang Zeu Tsung, our case worker, is back, and busy with distribution of C. N. R. R. A. bread and used clothing); evening school for young men; and the Primary School at the Pere Froc Center, which has never stopped. The Wesley Fellowship is carrying on splendidly; the Young People's Department is growing fast, and has some fine leaders; a new boys' worker has just joined the staff, and will be busy soon. The women's work with Miss Tsu still in charge, is ready to do all kinds of things to help get the church in order again, and the choir is ready for a revival, with Miss Woo at the organ. Staff meetings are full of eager planning, and happy fellowship, too, meeting once in our home and once in Mrs. Zia's with Miss Yui as co-hostess. (It would gladden your hearts to see what vitamins and good food and relief from strain have done for their health. Hsiu Li has gained ten pounds.)

The reading room of current magazines and new air maps has been crowded with students, hungry to catch up with the world events which have passed them by, and several other schools have been grateful for files of magazines for their libraries.

The last two weeks of January we had the joy of welcoming the four Methodist bishops,, for their annual meeting, and the Executive Board of the Central Conference, with delegates from Fukien, North China, and West China. A Thanksgiving Service and dinner at Moore brought the Methodists of the city together to welcome them, and to say farewell to Bishop Ward, who flew to America February 6. Plans were made for a meeting of the Central Conference about a year from now, and for the celebration of the centennial, and for relief and rehabilitation all over the church. A special committee in charge of those funds met during the days the group were in the city.

The next week the enlarged Executive Committee of the N. C. C. met, with leaders from all over China, facing the wider problems of the whole Christian movement. So the "wheels are turning again," slowly at first, but fast enough to keep the small group that is trying to tackle all the tasks very busy indeed.

Bishop Kaung preached twice at Moore Memorial, giving a wonderful message of the Christian life of love, and a marvelous witness to the power of faith to turn every difficulty into a new source of strength. His spirit is more inspiring than ever, and his account of the new fellowship and cooperation among the Christians in North China gives us all great joy. Bishop Chen also preached for us, and is a great leader for all the Christians of China. Bishop Lacy came overland from Fukien, and reported good meetings of his three conferences.

Several of our Methodist folks have gotten back, and more are on the way—Bessie Hollows is here, and Hoadley Berckman has just been released from U. C. R. and taken over the General Division's Funds. Rose Waldron has gone to Kiukiang. Miss Wolcott and Tracy Jones are in Nanking, and Dr. Nutting and Miss Danner flew to Peiping. R. T. Henry has come down from Chungking, and he and Hoadley will share an apartment here in the Blackstone and have meals with us until their own families arrive. Lamar Sherertz is in Soochow, and S. U. has a freshman class there. Laung Kwe Quin is opening Laura Haygood, and ten of their teachers are on the way down river by junk. Chui Li Yuing is opening Virginia School, though most of the buildings on that compound are wrecked. Sih Tsung has a full school at McTyeire, and Muriel Smith is still teaching a few students, but is planning to go home via America in the spring. Albert Stewart has just sailed for home.

Time fails us to tell of the lovely tea party to celebrate the golden wedding of Pastor and Mrs. Yui; the beautiful Christmas pageant at McTyeire; the memorial service out at the McGarvins for Mr. McGarvin, who died in the internment camp; the many stories of courage and faith that are constantly being uncovered, as the story of these days unfolds. This letter must come to a close, but we will be writing again soon to you all, and sooner to some of you who sent special gifts, so that you may know how they are being used to help many people take a new hold on life. The knowledge that your love and prayers are always with us makes our feeling of fellowship in this great task very sweet and strong.

We had great celebrations this Chinese New Year—the year of "the dog"—"the year of changes". May we all have a part in bringing changes to this old land that will bring new life and hope to its people, because they have a new faith to live by.

Sincerely,
OLIVE and SIDNEY ANDERSON.

MISSIONARY HELPS IMPROVE FOOD AND HEALTH

"The Cuban government is doing much to help the people in many ways," says Miss Leora Shanks, Methodist missionary in Matanzas, Cuba. "Often the services it offers are not used because the people do not know that they exist or because they are indifferent to their needs. It took two years to get the first garden planted in Santo Rosa. This year I sent in to the government requests for vegetable seeds for eleven families. Many whom I did not visit in my campaign are now fencing a plot of ground and planting vegetables for their family use. When the garden seeds from the government arrived we held a special service in the church consecrating the seed and the planter to the Lord. . . .

"I wished to interest the people in building and using sanitary toilets. There is not a family in the community that has one. I started this campaign by getting a doctor from Jovellanos to come and give a lecture on parasites. The community gathered at the church to hear the lecture. The doctor emphasized the need for sanitary toilets to control the spread of parasites. The next week I went to Havana and found that the government is giving a limited number of toilets to families who are too poor to buy them. We have our request in for twelve of these free ones for families in Santo Rosa. There are other families who are going to buy the cement seat which the government is making for sale. Perhaps to you this does not seem such a great advantage, but, if you could have known the attitude of these same families three years ago when I first spoke of the need of toilets, you would know a great change is taking place in the community.

HISTORIC INDIA CHURCH DAMAGED BY MOB AND FIRE

Word has recently reached the Board of Missions and Church Extension that in the rioting between Indians and the military police of Calcutta, some weeks ago, the noted Thoburn Church on Dharamtala street —one of the oldest Methodist churches in India—was damaged by pillaging and fire. The damage, mostly to church equipment and furnishings, amounts to above $4,000, and will be cared for by the trustees of the church.

According to Bishop C. D. Rockey, the demonstration does not seem to have been against the church or the Christians, but the building happened to be the center of the riot scene, and its equipment was accessible to building a fire. The structure itself has not been damaged.

It appears, the Bishop says, that, on the day before, the military police rescued a jeep that a mob had set on fire, and for safety had hauled it beside the church and off the street. The next day, the mob attack the jeep again, and broke into the church to find material to heap upon the blazing car. Incidentally they also set two or three fires within the church. The organ, the furniture, the hymnals, the Bible, draperies, and some clothing (intended for the poor) were set afire within the building or on top of the jeep. When the military police and firemen arrived, the flames were extinguished without damage to the building itself.

Bishop Rockey says that the Congress (party) President visited the church, expressed his regrets at the incident, and asked permission to ask the Bengal Provincial Congress for funds to repair the damage. The church trustees, however, felt they themselves could bear the cost.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Privileges of Citizenship

A new world is in the making. Every Christian woman in the land should be vitally interested in this process. The kind of place it will be is going to be determined by the men and women who participate in the making of this future universe of ours. Directly or indirectly each citizen of the United States, each citizen of Mississippi must assume his responsibility in this all-important task. Not all of us can be officeholders who are entrusted by the public with the making of policies of government and executing the law, but we can decide who these representatives of the people will be. Our ballots speak for us. Our ballots indicate our choices.

Voting is one of the treasured privileges of a democracy. Too often we trifle with it. Because of indifference or inertia we fail to cast our vote. These are not sufficient reasons for staying away from the polls.

Every Christian should have a conscience about voting. To make this a Christian nation should be the all-consuming purpose of each person who names the name of Christ in prayer. This goal will not be reached until Christian people realize their duties and responsibilities as citizens. It is the Christian voice that must speak and act.

One of the objectives of the Department of Christian Social Relations emphasizes this point:

"As social changes come largely through the ballot and as women outnumber men in the population count, we must recognize the great responsibility resting on women to build a decent society, therefore, we call upon all women to register and vote and urge every Woman's Society to make registering of their members one of the major projects of 1946."

For the information of the W. S. C. S. we print the list of voting regulations:

1. If the individual's poll tax has been paid for two years, but she has not registered, she may register now or up to five days before July 2nd election and vote.
2. If the individual will reach her 21st birthday before the general election on November 5th, she may register now and by presenting her certificate from the Circuit Clerk vote without poll tax receipts.
3. If the individual is 60 years, or over, she may register and by presenting her certificate, vote without poll tax receipts.
4. Any person who is crippled or disabled, deaf or dumb, may vote by registering and presenting a certificate. The poll tax is not required of such a person.
5. Members of the armed forces who present a certificate stating that they were in the service in 1944-45 may vote without poll tax receipts.

Election time is just around the corner. Let us get busy and urge our members of the W. S. C. S. to qualify themselves to vote if they have not done so. Each president should see that the local membership is checked for this purpose. When the primaries are over, every society is going to be asked for a report on the number of its members who voted. Remind the women that this is going to be done, you who read this page. Wouldn't it be a fine thing if each society would report 100 per cent of its membership voting? This is not an impossibility.

Letter from Two Missionaries

Recently the editor of the page received a letter from two missionary friends in Africa. Because you have been studying that continent this quarter, she thought you might like to share the contents with her. The letter follows:

Dear Friends at Home:

The week-end of December the 9th we spent in our cabin at Rocky Holler. We had no idea that we were going to sail any time soon and so left things as they were there. On Monday the 10th we had a telegram from New York saying that we could sail on the 13th if we could be there in time. At 8 p. m. that night we were on the train at Alderson on our way to New York. When we walked into the office in New York the next morning, everyone was surprised because they did not think we could make it.

We rushed around getting passports and all ready and then waited until the 18th to sail because 3000 tons of flour did not arrive in time to be loaded. The time was spent in shopping, seeing friends and going to see some of the good shows in New York. We saw the Christmas pageant in Radio City and the Enchanted Forest at another place. At 7:30 on the 18th of December we went to our ship, which was the Fernglen, a Norwegian freighter, sailing by the Barber Line from Brooklyn, N. Y.

Sitting here in sunny Africa it is hard to remember how cold it was in New York the 10th of December. We lived on the boat thirty-six hours watching the snow fall until we had about three feet of snow on our deck, and the sailors had to shovel paths around the dock. It was several days before the last of it was gone. How good it was to leave all the cold behind and reach the balmy weather out in the ocean.

Six passengers met each other at breakfast on the first morning. Mr. and Mrs. Farrar were coming out under the Socony-Vacuum Oil Company, Robert Riodon due for government service in Angola, George Stewart, a missionary to the A. C. P. M., and the two of us. The youngest passenger, the five-month-old son of the Farrars, was brought in and after looking us all over with his piercing brown eyes gave us a big smile and accepted us all as friends.

Christmas day was spent in mid-ocean and started at dinner on Christmas Eve with a delicious tyurkey and all the trimmings. After dinner we all went to the lounge for coffee, nuts, fruit and drinks. Captain Poust is a dear. He wrote us this note for us to read while all together: "I would like to say a few words to you on this happy occasion when we are gathered together this evening in this little ship with small facilities to enjoy the happy tidings and meaning of the Christmas feast, but nevertheless we have amongst us a dear little baby boy, the image of the innocence and the reminder of Jesus Christ whose feast this evening is given to. In spirit let us once again, like the Wise Men from the East, follow the star and walk to the Crib where the Christ Child was born, and accept Him, as we should, as our Saviour. Happy Chrsitmas to all of you and the best to the baby." Captain Poust.

At 4 o'clock on New Year's Eve our engine stopped and we drifted in the middle of the ocean for ten hours while the chief engineer and his men all worked trying to get it going again. This was the end of Christmas week and again we celebrated with a turkey feast.

Early in the morning of January the 3rd we arrived at Dakar. We spent one week there unloading supplies of all kinds, including 800 tons of flour. We had several interesting trips around the city and one out into the country. The weather was delightful all the time.

On January 17th the ocean water was colored with mud and about 3 p. m. we could begin to see land at the mouth of the Congo river. Where the Congo meets the ocean it seems to rise above it for a couple of feet as if angry that it has met anything more powerful. In a short time we sighted Banana and put down anchor for the night there. Early the next morning we were on our way up the Congo river and arrived at Matadi about 3 o'clock Matadi had four hundred sick people who were waiting for the hospital ship to come. We spent the night with Mr. and Mrs. Ohrneman at the Swedish Mission. They have a delightful place on the hill overlooking Matadi and we enjoyed the fellowship with them.

The next morning they put us on the train for Leopoldville, an all-day trip. Luteti, the efficient African who is in charge at the Union Mission House, met us at the train. He took us to the U. M. H., where we found about 40 missionaries, some waiting to go home to Europe, others studying and others arriving from America. We spent one week in Leopoldville, where we visited friends, shopped, visited the pastry and ice cream shops and even went to a picture show.

On the 26th we sailed on the Berwinne up the Congo and Kasai rivers to Port Francqui. In the group of about 45 passengers there were eight missionaries. These river boats are like the ones on the Mississippi river. This one had cabin space for 50 passengers. We were on the middle deck where it was cool most of the time. The native people ride on the lower deck and sleep and sit anywhere they can find a place. The river trip is always interesting because one sees beautiful scenery all

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Resolution

"Whereas, the purpose of the Department of Christian Social Relations and Local Church Activities is to endeavor to bring the mind that was in Christ Jesus' to prevail in all human relations and, whereas, this purpose is increasingly difficult to accomplish in these days of rapid social change:

"We recommend that as one of our obligations as Christian citizens we educate against the injection of race as an issue in political campaigns;

"We, further, urge the women of the Southern Jurisdiction to use all their powers against this practice."

Passed March 28, 1946, at Jackson, Miss., by the Mississippi Conference Women's Society of Christian Service, the Methodist Church.

Choose Prayerfully

"We are nearing the date of our first primary election in Mississippi (Juyl 2nd). We are to vote for five officers—all of them important.

"We will vote for a Senator and for a Representative, both of whom will speak for us in Congress. In this day, when every word, every act of our Congressmen has an effect upon the world situation, we should choose men who have the same ideals as our own. Men who want the same kind of a world that we want—the kind for which thousands of our boys gave their lives.

"Because we want a world where every person, regardless of race, color, or creed, may have an opportunity to develop all of the possibilities within him, we should choose men to speak for us who are going to stand by the principles of brotherhood as we studied them in "The Fatherhood of God.'

"We will vote for three judges Circuit Judge, Chancery Judge, County Judge. For these places we should choose men who are interested in people, men who will be fair with every person who comes before them.

"We should also choose our judges carefullly, for the success of our new Youth Court will largely depend upon them.

"With the help of our recent Legislature, we can now make much progress within our state; with the right type of judges, we can see many improvements in our communities; with men in Congress who believe in the Brotherhood of Man, we can be proud of our voice when it speaks through them.

"We know that every woman in your society loves Mississippi and will be thoughtful and careful in her choice—we have the utmost confidence in their ability to choose —we are not asking that your women support any particular person, we are just suggesting that now is the time to put our study into action."—Joint Citizenship Committee, North Mississippi and Mississippi Conference W. S. C. S.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Special Membership Pins

Miss Ina Thompson, Conference Chairman of Special Membership, is very much concerned because of the continued delay in the delivery of the membership pins. From Miss Henrietta Gibson, Division Treasurer, she sends the following information

"Two jewelers are now working on the Special Membership pins. Each membership is filed as received and as the pins come from the jeweler, they are mailed to the persons as listed.

"Because of the war, materials and man power shortages caused the orders to accumulate until we are behind several thousand.

"Everything possible is being done to catch up. Please be patient a little longer, rejoicing in the fact that because of you extra money has gone into our treasury for carrying on our great mission work."

Miss Thompson asks that the corresponding secretary and the treasurer of the local societies remember to include the number of Special Memberships (Life, Memorial, Honorary, etc.) given by that society each quarter when making their report. List them as adult, junior, baby, etc., also, since it is difficult to determine how many memberships were given, when only the amount of money is reported.

"May our gifts through Special Memberships this year bring about a lasting peace through His Cross."

From Holland

The W. S. C. S. of the Tylertown Methodist Church shares with us the letter which came in appreciation for the Christmas package sent through the Church Christmas Package Project

19 April.

Dear Miss:

Some days before Easter we were surprised to receive from you a parcel of different articles.

At first we thank you heartily for it. Seeing the Christmas wishes, we think it was your meaning that we should receive your parcel with Christmas. It has been somewhat later, but never mind, all the articles you sent were in good condition and we could use them very well.

I have a sister of twelve and a brother of seventeen years. I am self fifteen years. The skipper rope, blank notes and lead pencils were to the taste of my sister.

And now we hope you will receive this letter in good health and I send you herewith the best wishes. I regard you kindly. Do not be critical of mistakes which I have made in this letter. You understand I write better Dutch than English.

At last, once more we thank you very much for your good presents and remain,

Yours truly,

LENY LOMMERSE,

Ommoordschestraat 273, Rotterdam (Oost).

Enclosed with the letter was an Easter card printed in Dutch.

Zone Meetings

The program for the second quarter's zone meetings has proved most interesting and inspiring, especially the playlet, "My Boy". The following zones have reported recently:

Eastern Zone

The Eastern Zone of the Brookhaven District met at Osyka with 46 members present. Mrs. O. H. Scott, the zone leader, was in charge of the program.

Lauderdale Zone

The Lauderdale County Zone of the Meridian District met at Lauderdale, with the leader, Mrs. Ernest Brown, presiding and all except one of the societies within the zone represented.

Following the program, Life Memberships were presented to Mrs. C. Y. Higginbotham by the Collinsville W. S. C. S.; to Mrs. J. F. McClelland and to Mrs E. R. Lightsey by their husbands.

Clark Zone

The Clark County Zone of the Meridian District met with Quitman Mrs. C. L. Mayo presided. This was the first meeting of the year, and officers were elected: Leader, Mrs. H. H. Sartor; secretary, Mrs. Mark Gordon, both of Pachuta.

Important

In her June letter, Mrs. J. W. Clark, Conference Secretary of Christian Social Relations and Local Church Activities, emphasizes the following:

1. Have your society send a Negro woman to the School of Missions to be held at Gulfside, Waveland, Miss., August 5-11. If you find that it is impossible to defray the total cost of a representative, make a contribution to apply on a subsidy for the delegate from another community.
2. Order a copy of the Sixth Annual Report 1945-46, of the Woman's Division of Christian Service, from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio. Price 35c.
3. Remember the date of the Primary Election, July 2nd. If any member of your group has failed to qualify, remind them to do so at once. As a Christian citizen it is your duty to become an informed voter.
4. Report the progress made in eth study, of Negro school in your community. "Let us work and pray for the advancement of God's Kingdom on earth. Never before has our combined effort been needed any more than at this time."

Wesleyan Service Guild Corner

De you know that one-third of all the women in the Methodist Church are "gainfully employed women", which means that they work for a salary?

Unless these employed women are organized into Guild units in our local churches, we will lose a large part of our force for the program of missions.

We have a humanity that is too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ who is too glorious to hide.

We have an adventure that is too thrilling to miss.

—Selected.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SUNDAY JUNE 23, 1946

By W. C. Newman

THE BONDS OF CHRISTIAN FELLOWSHIP

Lesson Text: Luke 22:14-27; John 17.

Golden Text: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—John 13:34.

One of the things about Jesus that amazed and angered the Pharisees was the simplicity of his directions for religious living. They had worked out for themselves a complicated ritual of life, a set of petty rules and regulations that surrounded every day and every act. They were to keep certain feast days and fast days, to wear broad phylacteries on their garments, to pray in a loud voice and with many words, to give a tenth of anise and mint and cumin, and they were to keep every letter of this law.

W. C. Newman

Imagine, then, their surprise and indignation when Jesus came along and set aside this intricate and belabored ritual, and in its place enunciated one very simple principle—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.

Thus said Jesus, all of life and all of living, all of God and all of man can be put into one short word—love.

Many of us will make that statement with enthusiasm, and many will hear it with approval and joy, so long as it is stated generally. Surely love and good-will and neighborliness are splendid virtues and a lesson on that subject will be soothing and enjoyable. But, as a matter of fact, love is a pleasant and agreeable thing to think upon and to sing about, but it is neither easy to achieve nor always happy in its result. The particular form of love which is the subject of our lesson is that love which all Christians ought to feel for each other, but which all too often is lacking even in those who would most stoutly declare their Christian faith.

Christian Fellowship Broken By Prejudice

Look for instance how our prejudices stand in the way of Christian fellowship. When Jesus gave this commandment about loving one's neighbor, the man to whom it was spoken immediately demanded to know "Who is my neighbor?" Jesus made it clear for all who honestly wish to know that the word neighbor is inclusive, for He went on to tell the story in which a Samaritan was the hero. Now, the man who asked the question was a Jew. The Jews hated the Samaritans and looked down upon them with utter contempt as being an inferior race. If a Jew accidentally touched a Samaritan, he must go through a very arduous ritual of cleansing in order to free himself from that contamination. This was race prejudice at its worst, and it was this race prejudice about which Jesus was preaching when he told that story about the Good Samaritan.

Now you can see why there was such an immediate and indignant reaction to Jesus' teaching. Love is not the beautiful and sentimental thing that poets and songsters so often make it. It can be the most difficult and unhappy thing in the world.

When Selfishness Breaks the Bonds of Christian Fellowship

Once when Jesus had finished a great sermon a man rushed up to Him to demand excitedly, "Teacher, make my brother divide his inheritance with me." All the beautiful truth that Jesus had enunciated in his sermon went to nothing in that man's mind and heart, because his selfish desire caused him to be angry at his brother. That thing has been repeated a million times in human experience. Self gets in our way more frequently than any other thing in the world. Selfishness is the most widespread and common sin of mankind. This is particularly true as regards our relationship with other people. At the bottom of most enmities and antagonisms there is selfishness. There are people in the world we do not love because love gets in the way of self. I cannot truly love the millions of starving people in Europe and Asia without having their suffering get on my heart to such an extent that I must make sacrifices in order to help them. I cannot truly love my enemy without being under the necessity of forgetting my desire to get revenge upon him. I cannot truly love members of another race or religion without giving up the luxury of feeling superior to him and keeping him in subjection. Love demands sacrifice but self refuses to sacrifice.

The Highest Expression of Human Relationship

On the other hand, if you look into this matter of Christian fellowship you will discover that it holds for us the very highest level of human relationship to be discovered. Thinking back over my own life I have tried to enumerate the various relationships that have brought me happiness. I find that I have known these: The relationship of son to father and mother, of friend to friend, of student to teacher, and teacher to student, of employee to employer, of preacher to congregation, of lover to sweetheart, husband to wife, father to children, and of man to God. In each of these relationships there was one great quality that gave them beauty and happiness. That quality was Christian love. Take that quality out of any one of them and there would be little left of any value.

So then, life itself rises to the heights to just exactly that extent to which we give ourselves to Christian fellowship.

The Unfailing Force

I suppose that the desire for success is the most common emotion among us. No normal person wishes to fail at the business of living, and most of us know the things that lead to success—energy, ambition, shrewdness, thrift, courage, and sometimes ruthlessness in competition.

Yet we have the Scripture to prove that there is another force which is more dependable than any or all of these. "Love never faileth," said St. Paul in that immortal passage in Corinthians. Prophecies will fail, tongues will cease, knowledge will pass away, sacrifices will be unavailing, but love never faileth. If this be true then the majority of people in our world are on the wrong track, if success is what they want. But it is true! Jesus and Paul are two outstanding examples of its truth. Who could have imagined on that day when Jesus died a criminal's death, and Caesar sat in undisputed authority over all the world of his day, that the time would come when the name of Jesus would be infinitely more powerful than the name of Caesar? Or who could have dreamed that when Paul was put to death by order of Nero that the time would come when Nero, in all his glorious power, would be forgotten, and Paul should have more influence upon the world's thinking and living than Nero had ever exerted.

But that is exactly the way it happened and the way it will always happen. Christian fellowship is the means toward the highest creative achievement that any man can accomplish. In the end it is only such love that can succeed.

Christian Fellowship and the World's Problems

In this troubled age, wise men from every

(Continued on page 16)

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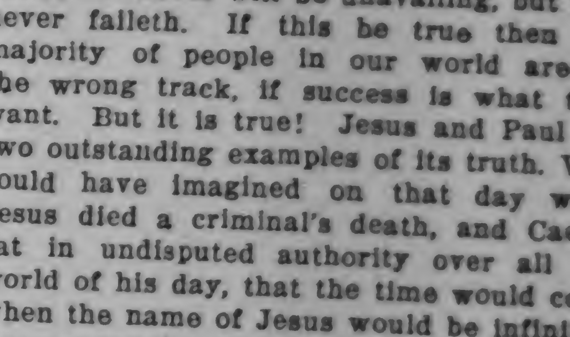

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THE CHRISTIAN FIRESIDE

HUMPY COMES BACK TO SCHOOL

By Aunt Peggy

Back to Squirrel Hollow, Humpy Squirrel could hardly wait to go to school and see his friends. Fluffy was in bed with a cold, so he hopped off alone, long before time for school to begin.

On the way he met Racky Coon. "Where's Rusty Mole and Brownie Mouse?" asked Racky.

"They stayed in the city; it's more exciting there," said Humpy with a knowing air.

As they approached the school grounds all the little animals gathered around Humpy. "Tell us about Brownie's catching the diamond thief," they cried excitedly.

"Oh, that wasn't anything. I could have done the same thing myself," boasted Humpy.

Bunny Rabbit winked at Fatty Snail. "Humpy's getting snooty," he whispered. Then he cried, "Let's play a game of ball before school begins. Humpy, you can be the catcher."

"Catcher?" gasped Humpy. He had been the best pitcher in Squirrel Hollow, but he never could catch a ball. Something hot burned inside him. "No," he frowned, "but I know a new game I learned in the city; I'll teach it to you."

"We want to play ball," said the little animals, giving Humpy a funny look.

Just then the bell rang, ending the argument, but Humpy felt slighted and alone. "I wish Fluffy had come," he said to himself, forgetting that he had left home glad to have a whole day without her; for Fluffy had a way of correcting him when he enlarged on his stories about the city.

School was long and tiresome that day. Humpy missed two words in spelling and had to stay in for kicking Bunny Rabbit. But worst of all, Prof Owl did not ask one question about the city.

After school he sat alone at his desk, a most unhappy little squirrel.

"What's wrong, Humpy?" asked the kind old professor.

"Everybody's picking on me today," grumbled Humpy.

"Can you guess why?" asked Prof. Owl.

"They are selfish. They think of nothing but themselves. They don't want to learn anything that they don't already know," frowned Humpy.

"Selfish?" said Prof. Owl. "Didn't they ask about Rusty and Brownie?"

Humpy didn't answer. He just wiggled in his seat.

"And weren't they interested in Brownie's catching the thief?"

"But," frowned Humpy, "lots of other interesting things happened in the city."

"In other words," persisted Prof. Owl, "you wanted to talk about yourself."

"But you told me to think big thoughts, to do big things, to be a big squirrel," faltered Humpy.

"Must you make all the other animals seem small in order to be big?" asked Prof. Owl.

"You said travel was educational."

"But you didn't travel to educate others. When they want to know about the city, they will go themselves, and learn as you did." Prof Owl paused for a long minute, then he continued, "Honestly, Humpy, aren't you glad to be back in Squirrel Hollow?"

Humpy's nose quivered. Then he grinned all over. "You bet I am. Cousin Archie is the most conceited squirrel in all the world. Why, he wouldn't last five minutes in Squirrel Hollow. We'd teach him a few things."

Prof. Owl smiled a wise smile. "Run along now, Humpy, I think a pitcher is needed for the ball game outside."

—N. C. Christian Advocate.

WHAT MY CHURCH MEANS TO ME

Before I was born my church gave to my parents ideals of life and love that make my home a place of strength and beauty.

In helpless infancy my church joined in consecrating me to God.

My church enriched my childhood with the romance of religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught me become radiant, insistent and inescapable.

In the stress and storm of adolescence my church heard the surge of my soul and she guided me by lifting my eyes toward the stars.

When first my heart knew the strange awakening of love my church taught me to chasten and spiritualize my affections. She sanctified my marriage and blessed my home.

When my heart was seamed with sorrows, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning eternal and peerless.

When my steps have slipped and I have known the bitterness of sin my church has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children, dearer to me than life itself, and my church is helping me to train them for all joyous, clean and Christ-like living.

My church calls me to her heart, she asks my service and my loyalty—she has a right to ask it—and I will help her to do for others what she has done for me.

In this place in which I live I will help her keep aflame and aloft the torch of a living faith.—Author Unknown.

RETURN TO BETHEL

Many years had intervened between that memorable experience which Jacob had at Bethel and the order from Jehovah to return to Bethel and make it his abiding place. They were years of wandering in a foreign land, years of success and failure, of suffering and trial. Ambition ran riot and its consequences had to be accepted. Now comes the order—a disturbing one, no doubt, but as gracious as it was disturbing —"Arise, go up to Bethel and dwell there." Some wonderful memories clustered around Bethel. It was a place of hallowed associations, where Jacob learned one of the greatest lessons of his life. On awakening from his dream after a night of troubled rest, he was made to exclaim, "Surely God was in his place." He had been thinking of God as a local deity whom he had left behind when he fled to a strange land from the wrath of his mistreated brother. Now he learns that in spite of his misdeeds God had journeyed with him and tarried with him as he slept under the stars at Bethel. He wasn't used to that kind of a God, and going back to Bethel meant to realize anew the associations that would always be connected with that holy place. Go up there and stay there" was God's order. It was not to be a mere stopover in further meanderings. Wanderlust was not the kind of quality for building a stable nation, though God had to put up with a lot of it. Many a spiritual wanderer needs to get back to Bethel and re-establish his residence there. He needs to realize again those visions of God that have grown dim through neglect and careless living and to renew vows that have been forgotten. If such persons will attune their ears to God's voice they will hear the call, "Go up to Bethel and dwell there." Make it a spiritual abiding place. Multitudes whose names are on our church membership records need to do that very thing.—Religious Telescope.

IN MEMORY OF SONNY

Two months ago our sunshine left,
God beckoned him to come;
He knew not of the hearts bereft;
When he reached his brighter home.

He cannot come to us down here,
But we can join his band,
If we keep our Saviour near,
While Jesus holds our hands.

His suffering now has turned to joy,
No tears are in that land,
He is with God, our darling boy,
And Jesus holds his hand.

Oh! how we miss our "Sonny Boy,"
The sunshine God had given,
A flower too rare for earthly joy,
He's now an angel in Heaven.

We'll soon be with him up above,
And with our Saviour stand,
To sing the songs dear Sonny loved,
And hold him by the hand.

GRANDMOTHER WILKINSON.

"The men who try to do something and fail are better than those who try to do nothing and succeed."—Ex.

Sandy joined a golf club and was told by the professional that if his name was on his golf balls and they were lost, they would be returned to him when found.

"Good," said the Scot, "put my name on this ball."

The pro did so.

"Would you also put M. D. after it?" said the new member. "I'm a doctor."

The pro obeyed.

"There's just one more thing," went on the Scot. "Can ye squeeze 'Hours 10 to 3' on as well?"—The Virginia Methodist Advocate.

RESOLUTIONS

Early in the morning of May 17, 1946, one of God's messengers came to our city and took away our beloved friend and counselor, Mrs. J. T. Jordan, who in youth had united with the Methodist Church, and had spent almost her entire life of 85 years in the advancement of God's kingdom on earth, caring for the sick and needy, comforting the sorrowing and distressed, and practicing good will and justice to her fellowman, regardless of race or creed.

We, the members of the Woman's Society of Christian Service, meeting in regular session, Resolved that in the passing of Mrs. Jordan from our midst, we have lost a loyal, devoted member, a true friend and a cheerful co-worker.

Be it resolved, that even though there will be a permanent vacancy caused by her absence, we would not, if it were possible, call her from her heavenly peace, back to a world of pain and suffering.

Be it further resolved that we, as members. using her as our example, shall strive to develop stronger Christian characters, devote more time to God's work in our town and community and give more of ourselves to the service of others.

We extend to her family our sincere sympathy and prayers and recommend to them the companionship and strength of the God whom she loved so devotedly and served so faithfully.

Also, be it resolved, that a copy of these resolutions be sent to her bereaved family, one spread on the minutes of the W. S. C. S., one printed in the Poplarville **Democrat** and one sent to the New Orleans **Christian Advocate**, a paper she had read for a number of years.

She is not dead, this friend of ours.
She has just wandered off among the flowers.
She has left forever toil, pain, and care
And found a resting place most fair.
We think she will linger along the strand,
And be there to extend a welcoming hand
To friends and loved ones, she has known of yore
When, as one by one, we come to that shore.

MRS. A. N. DOBBS,
MRS. J. L. CAVER,
MRS. L. F. SIMMONS,
Committee.

Poplarville, Miss.

PASSING OF MRS. LAURA DILLEY SKINNER

On November 1st, 1851 Laura Lemenda Dilley, the tenth of twelve children, came to gladden the hearts of her parents, Rev. and Mrs. Samuel Dilley. Her father came to be affectionately called "Uncle Dilley" by the community. On December 20th, 1871, she was married to J. G. Skinner and became the mother of six children, four of whom survive, i.e., J. L. Skinner, Mesdames Holloman, Lee and Linsemeyer, all of Jackson. When she was quite young she joined the Methodist church at old Wesley Chapel, Phoenix, Yazoo County. Though several years more than four score years and ten, she was still active both physically and mentally. "He giveth His beloved sleep." And this great blessing was bestowed ere the "evil days come not and the years draw nigh when thou shalt say, I have no pleasure in them." A few days after a partial stroke she quietly passed to the Other Side while her family and Rev. J. R. Countiss were gathered to bid her bon voyage. Even as "Enoch walked with God and was not for God took him" so this lovable "Little Old Lady" entered into her reward. More fortunate than many of the aged ones, she was the recipient of much attention from a number of friends and relatives. She was never "laid on the shelf." Her little grandson, two years of age, goes to her bed and proclaims, "This is her bed," and will tell you that she has gone to heaven; so we know that she has made a "happy landing."

A friend who loved her.

M. HELEN STEWART.

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VETERAN BRAZIL MISSIONARY PASSES

The Rev. Claude Livingstone Smith, D.D., for forty-one years a missionary of the Methodist Church in Brazil, died in Sao Paulo, Brazil, on April 22, according to word just received by the Board of Missions and Church Extension. Dr. Smith was retired from active service in 1945, while serving as superintendent of the Sao Paulo District, under the Methodist Church of Brazil.

Born in Amicalola, Georgia, December 26, 1872, Dr. Smith was educated at Clemson College and at Wofford College, the latter granting him the degree of doctor of divinity in 1927. In 1904 he was appointed a missionary of the former Methodist Episcopal Church, South, and assigned to service in Brazil. During the years he served as pastor, presiding elder, mission treasurer in Rio de Janeiro, Porto Alegre, Braz, Mocca, and Sao Paulo; but his most noteworthy service was probably as manager for ten years of the Methodist Publishing House of Brazil, which issues thousands of pages of Christian literature in Portuguese each year; taking the House at the beginning of the financial depression in 1925 he made it one of the most successful enterprises of its kind in all South America.

Dr. Smith is survived by his widow, who was Augusta May Dye of Plano, Tex., and was a missionary in Brazil before their marriage, and by two sons and two daughters —one son, the Rev. Wilbur K. Smith, being himself a missionary in Brazil.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

the time. At night we tied up to a wood post where the supply of wood was loaded for the next day. There was usually time for a walk and the native people were able to cook their food. When we arrived at Port Francqui we stayed on the boat until time to catch the train the next night.

The train trip from Port Francqui to Luluabourg took one night and most of a day. It is a small train and at times one felt as if it would jump the track and go off down the hill. When we arrived at Luluaburg we felt that we were almost home, because Betty Dalbey met us there with Blue Bird from Minga. We had one day to Lusambo and another day to Minga.

It is so good to be home again for another term. Minga people, both black and white, seemed so glad to have us here again. Come to see us in Africa and you will love it just as we do. The sun shines so bright, and all the flowers are full of bloom. It is hard for us to remember that we were ever cold.

With love to all of you,
RUTH O'TOOLE and
MYRTLE ZICAFOOSE.

ON A WIDE CIRCUIT

by W. W. Reid

"RAISING BENEVOLENCES"

"'Raising benevolences' is not confined to those who have plenty of money, or trained leadership," says my friend, Dr. James F. Riggs of the General Council, Presbyterian Church in the U. S. A. "Many who are limited in funds, and without talented workers have succeeded in meeting the quota because they love the Cause, and will not permit the church to let down in its giving.

"The congregation in town, or open country, which is willing to accept the goal, and really make the effort to raise the amount, can succeed. Just as our muscles grow stronger by the work we do, so our giving increases as we fulfill our stewardship. . . .

"In a cross-roads church the people said truly, 'It is hard to pay current bills. How then can we given to benevolences?' The answer came through the supply who knew that 'informed people make a giving people.' So he told neither of figures nor of the demand for funds, but of how missions at home and abroad make life abundant, through the spirit of Christ entering into people. The interest generated opened hearts, and pocketbooks as well.

"In a church where the people were hostile to any appeal for funds for anything but current expenses, a speaker came in and won the young people. They put up signs in the church, 'We can, if we will.' At every opportunity they spoke of their hopes and plans through the youth budget program. The eagerness with which they worked brought about not only a budget raised in full, but a surplus of $10 in benevolences.

"Another congregation where hard times had come, because the watch factory had moved away, felt that benevolences were no longer possible. The Lord's Acre Plan was suggested as a means of helping with current expenses and perhaps to make possible benevolences. The men agreed to try to raise buckwheat for this purpose. The plan was to work after the day's labor was over, so daily the men (each in turn) worked on the acre. This effort quickened the entire congregation, and giving increased, in addition to the amount raised by the sale of the acre of buckwheat. So successful was this attempt that the acreage was enlarged year by year on land donated for this worthy purpose.

THE ETHICAL PROBLEMS FACING AMERICA

(Continued from page 9)

land are offering new and old theories by which the Church may claim great credit. We have here an example in current history of the Church at work in human destiny. Between the first publication of the Dumbarton Oaks proposals in August, 1944, and the signing of the San Francisco Charter in June, 1945, something happened. That something was that UN was rescued from complete subservience to Big Power absolutism. The original Dumbarton Oaks concept for the Big Power veto was importantly modified at San Francisco. UN was made answerable, in at least some significant degree, to the principles of Justice. In my observation, the greatest single influence at work in bringing about this salutary transformation was the Federal Council of Churches' Commission on a Just and Durable Peace. I am deeply grateful to be able to pay tribute to it and to its chairman, John Foster Dulles, who would have been with us here if he had not been overseas on the great business of peace. The fact that he is now able to work for Peace through UN, the fact that we may have any reasonable hope at all for the future of UN is largely owing to the instructive conscience of the Church, both in its Protestant and Catholic aspects. For it was dramatically evident a year ago that secular thought was uninterested in the concept of Justice—and overwhelmingly willing to abandon it.

The limitation on the veto does not, however, guarantee peace, nor solve the problem of the sovereignty of nations. Many well-intentioned people who realize this shortcoming of UN have offered another solution, which is that sovereignty over all nations be transferred to a world government—a solution whose best recommendation is often its innocence. But there is another solution, not so innocent, not without danger and, in our day, not popularly understood. That is to insist that absolute sovereignty should not, in fact does not, exist anywhere short of the throne of God. The claim of any earthly king or any earthly government of any form to absolute sovereignty is, in the last analysis, blasphemy. And we Americans will understand our problem better—even more "realistically"—if we remind ourselves that our country was founded on no such blasphemy and by its nature is incapable of functioning as an absolute sovereign. Our government did not and does not undertake to be minister or special agent of the Sovereignty of God. But the basic characteristic of our form of government was and is its compatibility with the absolute Sovereignty of God.

This is, politically, a dangerous doctrine. As long as it has any power in the world, no tyranny anywhere is safe. And neither is any Christian. Not that Christians will seek the path of violence. On the one hand, they will go a long way to render unto the Caesars of this world the things that are theirs; and on the other hand, they will press continually for the development of the principles of Justice, being thereby united with all those who seek to follow the only road to enduring Peace, the difficult and thorny road, the road marked Peace with Justice.

And finally, to speak of our own beloved land, we cannot but be aware of one supreme challenge which in this particular time of its history our country presents to the Christian faith. That challenge is not the possibility of national failure; a far greater challenge will be presented by a successful America. It can be met only by a very great love of God Himself.

European philosophers who prophesy the final collapse of Western Civilization may be right. They may even be right to include America in this sphere of doom. But in that case I think the Church would know what to do. In the agony of a collapsing civilization, its heart of compassion would shine forth and it would gather the remnants of a stricken people and comfort them.

But suppose America does not fail! There's the greater and more baffling challenge to the Church. Suppose in the next few decades America makes good in a remarkable degree. And I expect her to—and so do you. Suppose we do produce on this continent a vast, and a not too unstable, prosperity. And suppose that we do exercise throughout the world a beneficiently expedient influence. There is the challenge to the Church. How can it inform with Christian faith and Christian virtue so vast a prosperity and so great a power?

The point is not inconsistent with our belief that a civilization lacking in moral coherence will collapse. In the case of America, with its huge physical capacity, there may be enough moral capital to see us through for two or three decades of immensely successful activity. Indeed, there probably is.

But the problem—as I see it the essential Christian problem for America—does not need to be cast into the future. Let us pose it in the present; how can we learn to write in meaningful letters across some of the vast arches of our American life the words "To the greater glory of God— ad majorem Dei gloriam?"

In all the earth there is no more beautiful sight than that which meets the eye of the traveler by air as he flies after sundown over a great American city, New York or Chicago or San Francisco; the dazzling beauty of multitudinous light, a cosmic jewel sparkling gaily and serenely on a planet's breast. The lights shine more warmly than the stars; they are nearer and there are more of them, and yet they give, like the stars, the sense of an ordered beauty. The traveler must believe, if only for a moment, as he descends, that here in the city of lovely light there is peace and harmony and no sounds but sweet music or gentle laughter. Yet he knows it is not so. The electric lights are not the sign of the City of God. In a minute, no, now, the traveler is on the ground, in the city, harassed by its hard noise, hit by its violence, made wary. And when the traveler has made his way into the rooms of that great city? It is better there, people are human. But still in the whole urgent life of the city nothing, or only a very little says, sincerely and naturally, to the greater glory of God—ad majorem Dei gloriam.

There perhaps is what I have wanted to say. There is the challenge of American life to the Church. It is not the poverty which is now the great challenge but the wealth. Not the weakness but the power. Not the illiteracy but the literacy. Not the disease, but the health. Not the backbreaking toil, but the play and the pleasure. Not the squalor but the lights. These are the great challenges—these American triumphs and achievements.

How to write across these achievements —not all of them but some part of them: To the glory of God? We do not know. Surely the Church will tell us—but only a Church which has thought very deeply, and very exactly, about what God wants his American children to do with their American opportunities. For it is certain that we are commanded, both in the fall and in the rise of empires, always to consider, with St. Augustine, "whether the City of Man may approach to the ineffable goodness of the City of God'.' The signs of that approach will be known to the Christian pilgrim. There will be joy in the land, enough to wipe away many tears, there will be a faith to calm the fretful heart; and there will be the eternal song:

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Let us pray that that song may be heard, even in the power and the glory of America.

Note: This splendid address by Henry R. Luce was delivered at Duke University, and is reprinted by special permission of Time, of which magazine Mr. Luce is the editor.

CHURCH SCHOOL LESSON

(Continued from page 13)

which to solve our world's grave problems. New theories of government, new economic theories, new theories of society and its organization, even new theories of religion are being hammered out before our very eyes.

To His own age and to all succeeding ages Jesus offered this simple solution to the problems of world relationships: "Thou shalt love thy neighbor as thyself."

Very slowly this idea is taking hold of men. Only a generation ago scarcely anyone seemed to think that war could be abolished. War was glorified and the warrior was enshrined. The idea of a warless world is comparatively new to the great masses of people and to the rulers of the lands of our world. It is true that an ancient prophet foretold the coming of a day when swords would be beaten into plowshares, but the people of his day disregarded him as people of any generation are apt to discount their prophets. Only in recent years have people in general begun to say that war must stop. Even now the means they offer by which to stop war shows that they are not thinking in Christian terms. Power politics, universal conscription, threats of atomic warfare, bigger and better war machines—these are the things that our political and military leaders offer us as the antidote to war. Only a few philosophers and teachers have thought to turn back to Jesus' simple formula. But the number who are thinking in those terms has increased enormously in our time, and sooner or later enough people will be thinking in that way to establish Christian fellowship across the world.

There is but one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to use it.—Bourke Cockran.

New Orleans
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THE LIVING CHURCH

Methodism needs just now, more perhaps than at any other period, the daring, even the impetuosity of youth—provided that it has also the balancing qualities of experience.

THE PRAYER-ROOM TODAY

Teach me indeed Thy patience, Saviour Christ. When any new trouble comes upon me, help me to recall with what grace Thou didst bear Thyself along Thy difficult road. Help me to know that this trouble of mine may be just a little bit of thy Burden thou dost allow me to carry for Thee. Give me then the love that turns life's bitter into sweet, the trust that triumphs over wrong, the patience that conquers all and wins its crown through suffering. Amen.

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THURSDAY, JUNE 27, 1946

GROUP OF CHINESE PILOTS RECEIVED INTO THE METHODIST CHURCH

Left to right: Wang Joseph Oau, Lo Yuen-Sien, Ching-an Thomas Meng, Liu James Han-Pei, and Wei Samuel Shing. Rev. A. M. Ellison administers the vows at the altar of Main Street Church, Biloxi.

WALLET OF THE WEEK

THE HOUSE OF REPRESENTATIVES, says an exchange, has passed a school lunch bill which carries a fifty million dollar annual appropriation, to be administered by the Department of Agriculture. This seems to us to be another step in the tendency toward stateism and it provides another of the indirect methods for winning elections which have been too numerous in recent years. In addition, it would provide another opportunity for the irritations already existing between public and parochial schools of the country.

* * *

THE DISCIPLES OF CHRIST, at their international convention held in Columbus last August, planned a campaign to increase their membership by one million—nine hundred thousand of them by baptism and one hundred thousand by transfer. The plan also provides for a campaign to increase the student enrollment at their colleges by five thousand, three thousand recruits for full-time Christian service, and more homes for children and the aged. The financial increases contemplated are to be made by special emphasis upon the regular money-raising program of the denomination.

* * *

ANTHONY OF PADUA, a Franciscan monk who lived from 1195 to 1231 A. D., has been proclaimed a "Doctor of the Universal Church", by the Pope of Rome. This degree, conferred after seven hundred years, meets our idea of the specifications of a work of supererogation. Just what use Dr. Anthony can make of it is a mystery to us. The reason assigned for the strange honor is that someone saw the child Jesus standing on his desk with his arms around Anthony's neck. To us it sounds like baptizing a fable seven hundred years late.

* * *

JAPANESE HORTICULTURE seems to have been amazingly advanced in many particulars. This is especially true of the development of the azaleas and other shrubs, and of the grafting of fruits upon certain kindred stocks by which very unusual fruits were developed—especially peaches. In their study of the wisteria vine they found that when a vine does not bloom as it should it can be fully restored to vigor by pruning the roots, half one year and the other half the next year. The roots are sawed off about three feet from the main stem and a week later fertilizer is applied.

* * *

EX-KING ZOG, who seems to have found asylum if not solace in England, is reported to be greatly embarrassed because he is unable to appear at social functions properly attired. The cause given is that two thousand pieces of luggage and thirty suits of clothes have been lost either in coming to England or during his residence in England. Someone has raised the question as to how he was able to secure so many suits under British restrictions imposed upon people during the war. Two thousand pieces of "luggage" seem to us to be a little on the extravagant side for a monarch without a scepter.

THE CHICAGO CITY COUNCIL is said to have been thrown into a tumult by the report of a subcommittee recommending a probe of the public school system as to abuses practiced by the educational officials of the city. The probe is said to have the active support of a large number of church and civic groups. It is claimed that the investigation is long overdue. The cause for the troubles is said to lie at the door of the politicians, and who imagines that it could lie at any other door?

* * *

BISHOP WILLIAM T. MANNING, for the past twenty years head of the Episcopal Church of New York, will offer his resignation at the diocesan Convention to be held in October. The chief monument of his twenty years of leadership is the Cathedral of St. John the Divine, one of the great shrines of America. The greatness of Bishop Manning's leadership may be open to question, but it is likely that no one will arise to challenge the conviction, or the fighting quality of the man who has led his Church throughout the two difficult decades of his episcopate.

* * *

LIQUOR AND DIVORCE seem to have some positive relation, according to records from certain sections of the country. An exchange refers to the records of Hennepin County, Minnesota, which show that liquor was the ground cited in thirty-nine of one hundred divorce complaints. Desertion and unfaithfulness each came in for twenty-nine cases of domestic strife, and all other causes accounted for three out of a hundred cases. When all deductions and allowances are made, the fact remains that liquor is a growing threat to American society and the American home.

* * *

SHETLAND PONIES, native to the rocky and unproductive group of Shetland Islands some distance to the north of Scotland, are said to have been dwarfed by reason of the meager fare afforded by the land to which they are native. It is said that when they grow on land less rocky and where food is more plentiful they grow to a larger size without cross-breeding with larger animals. It is their gentleness and willingness to be handled which makes them so popular with children. Some of them are vicious, but ordinarily they make perfect pets.

* * *

A GROUP OF ASSYRIAN CHRISTIANS are said to have established a Christian Church in the Middle East early in the Christian era. Under various names their descendants spread east and west, but they have remained throughout the centuries without an established home. Remnants of them fought with the Allies in World War I, and were promised national independence. Instead their land was given to Moslem Iraq where approximately half a million are living today. Many of the Nestorians fled to Russia, about fifty thousand have become citizens of the United States, but about half of them keep their native faith.

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EDITORIAL

THAT "ELECTION PLEA" OF THE POPE

The St. Louis **Post-Dispatch**, issue of June 3, enters a well-balanced editorial protest against the political activity of Pius XII in his pre-election "plea" to French and Italian Catholics. The editorial seems to us to be historically accurate as to facts, discriminating in its analysis of the implications, and it maintains a spirit of respect for the position and the opinions of the Pope. The editor makes it clear that the "plea" is a revival of the European issue of the church and state which has been fought over again and again for the past seven hundred years. He points out the inconsistency of an attack upon Communistic absolutism after the Pope failed to address himself to like purpose when his Catholic people gave allegiance to Mussolini, Hitler, Franco, and Petain, all of whom were the ruthless and relentless exponents of state absolutism. The Pope's "plea" against Communism was further weakened by a threat that the "sanctions of canon law" might be invoked for disobedience. "These sanctions," the Vatican explained, "could include denial of marriage and other public sacraments, and denial of the privilege of burial in consecrated ground."

Reduced to its last analysis, it means that the Pontiff undertook to coerce devoted Catholics in France and Italy to contribute to an election result in Italy and France which might be favorable to the Roman See. To quote the editorial again: "The Pope expressed horror of despotism, of forcible domination, of threat of recourse to . . . political or economic pressure, yet his church sought to dominate the ballot of Catholics by the threat of clerical pressure and punishment to come."

Following the publication of the editorial, Maurice Holloway, of St. Louis University High School, a Roman Catholic institution, submitted a letter in defense of the Pope's action, which letter the **Post-Dispatch** published. Holloway said: "This power of the Pope is called his indirect power in temporal matters. He applies it only when some temporal matter (political, social, economic, etc.) has a direct and serious bearing on spiritual values over which the Pope exercises a direct power.

"This direct power over the spiritual, and indirect power over the temporal when it affects the spiritual are not two distinct powers, but two distinct uses of one and the same power." Such language has a meaning too obvious to need elaboration except to say that it is a perfect illustration of casuistry not in anywise detached from its historical associations.

In this connection, we recall the defensive comparison of Cardinal Spellman in a recent address at Fordham University. He defended the continuance of Mr. Myron Taylor, as the President's representative at the Vatican, against which a group of Protestant ministers had made direct protest to Mr. Truman. He said that there was as much ground for making protest against the American ambassador to the Court of St. James, since the king is head of both church and state. Here again is an exhibition of a rankling resistance against the separation of church and state by which the Pope was stripped of his temporal absolutism. The comparison involves a shallow sophistry which will deceive no one who thinks.

The Cardinal must have been hard pressed when he found it necessary to make such a comparison. Politically he compared a fly speck on the map of Italy with an Empire that girdles the globe in its sovereignty. He also assigned to the king of England an absolutism which he does not hold—even in the choice of the Prime Minister who holds the real scepter of authority. Religiously he compared the head of the most absolute hierarchy on earth to the king whose authority is an ancient and outworn formula of state rather than a matter of ecclesiastical control. He has no such power over the Primate of the Church of England as has the Pope over the College of Cardinals, and he holds no such "sanctions of canon law" which he might invoke against adherents of the Church of England in order to achieve his purposes. He holds no scepter of power "direct" or "indirect" such as is claimed for the Pope. We are against the "election plea" of the Pope for exactly the same reason that we oppose Mr. Taylor at the Vatican—we favor the complete separation of church and state.

THE EDUCATIONAL OPPORTUNITIES OF ARMY SERVICE

In the current issue of **Asia and the Americas**, Norman Keill, who was connected with the Army Information and Education program in India, charges that our Army "failed miserably" in that aspect of its program. It appears that the men made responsible were not qualified, were indifferent to its values, and at least some of the officers appeared to assume that rank "confers infallibility".

As a consequence, the GIs came back with practically no knowledge of the country or the people among whom they sojourned, with lowered morale, and in some respects a liability in their attitudes. Even though they were in India as friends, they were not permitted to see the Indian leaders, and some of them saw Rabindranath Tagore's famous school by getting an assignment to "temporary duty" and using the time for the visit to Santiniketan.

This is water that has already passed the dam, but if it be true, it is certainly a reason for discounting the educational opportunities of service abroad. We know that discipline requires limits to the freedom permitted anywhere and at any time, but we refuse to believe that it is necessary to crush out the desire to know peoples and their problems. It is an insult to American culture, and to the soldier as well, to appoint a makeshift assignment for carrying out the educational program which must have bearing upon both the soldier and his country in the years to come.

It appears to us that the Army needs to take the men into consideration more than they seem to do, if they would popularize enlistment. It is too much to expect that an increase in Army pay will be enough to offset the grind of Army life, the break with home, and the wrecking of the cultural opportunities of the citizen relation.

LIQUOR—THE RESTORATION OF LOCAL SELF-GOVERNMENT

Two bills of vital interest to the people of Louisiana have been passed by the Senate and are now before the House. They are Senate Bills 46 and 47, and they have for their purpose the restoration of local self-government to parishes and municipalities—the people of Louisiana—touching the licensing and regulation of the sale of liquor, beer and wine. As we understand it, these bills restore the so-called "local option" laws which give to the people control of the liquor traffic as it affects themselves, and it takes from the liquor interests the power to exploit such units under the laws of an over-all state control.

We are informed that these bills had the approval of the late Dr. W. W. Holmes and of others interested in securing guarantees of local self-government in the licensing and control of liquor and other alcoholic beverages. The justness of the provisions of Senate Bills 46 and 47 is established by the fact that the first passed the Senate by a vote of 30 to 3, with six absentees, and the second passed by a vote of 30 to 1, with eight absentees.

We understand that a fight will be made to defeat these bills in the House, with whom their fate now rests. The liquor interests can be depended upon to leave nothing undone to keep the hold which they now have. No representative will be left without approach. Christian people who believe in temperance, local self-government, and freedom from exploitation by the liquor business, should contact their State Representatives immediately, expressing their approval of Senate Bills 46 and 47. These measures are necessary if the bad situation created by State absolutism in liquor licensing and regulation is to be relieved. If these bills fail it must not be our fault. Write or wire your Representatives today. **The matter is now up to the good people of Louisiana. Senate Bills 46 and 47 must not fail.**

WE HAD A GOOD YEAR, BISHOP

It doesn't matter what sort of year it has been, you never—or hardly ever—hear a Methodist minister admit at Conference that he has had a bad year. And there is something to be said for it, because it matters not what the trials have been along the way, what calamities have beset the path, it is traditional that the itinerant takes all these in his stride. The Methodist preacher has thrived on hardship, he is used to it, he wouldn't be happy without it. He is constitutionally an optimist; if he wasn't he wouldn't be a Methodist preacher.

Dr. A. P. Hamilton

Then his religion is one of optimism. It assumes that the world is redeemable; that regardless of the way the world looks now he was sent into it for "just such a time as this"; and he believes this with all his soul and body and acts upon his belief. If he doesn't he had better get out of it, the sooner the better.

Then, every year has its good and its bad aspects. It all depends on how you look at it, and most itinerants already have their minds made up to see the good and to make the bad better. In fact, that's his business, bringing good out of evil. As "de Lawd" says in "Green Pastures", "dis business of bein' God ain't no bed of roses".

So let us not smile cynically next time we hear the pastor of a seven-point circuit get up, face the bishop with a smile on his lips, and say with unshaken confidence and conviction: "We had a good year". He means every word of it, furthermore, it is true.

The only one who isn't telling the truth is that pastor who, when he uses that time-honored formula, is thinking merely in terms of increased salary for himself, raising all the church budget, receiving so many members into the church. That may mean a good year and it may not.

Even now it seems to me that I can detect a note of self-congratulation coming from various quarters of the church. "We have taken in nearly a million members in less than twelve months throughout the church." "We have raised $26,000,000 in Methodism during the Crusade," and so on and on.

But do all these figures mean in proportion a similar spiritual growth? I hope so, but I haven't noticed it. For if all that increase represented growth in spiritual stature, as a church we could, singlehanded, settle all the heartbreaking problems now facing this country and the world. And we have our share of that responsibility upon our shoulders right now. We dare not shirk it.

"We have had a good year, Bishop."

—A. P. H.

THE MISSION OF THE RURAL CHURCH

By Governor Thomas L. Bailey

(Note: This address was prepared for delivery on Sunday, June 16, but Governor Bailey was in the hospital.—Editor).

Text: "The seed is the word of God"
—Luke 8:11.

It was a little church, set back among a grove of trees. There were not manv of us who attended that church; but there we sang hymns together, we learned to pray, and we heard Godly ministers preach the word of life. It was there we first gave our hearts to God. It was there we learned the meaning of Christian experience; and around the altars of that little church we saw sinners saved by the grace of God and made happy in the forgiveness of their sins.

How many thousands have had a similar experience. Every community has its little church—some plain, unpretentious and perhaps unpainted. But hallowed with the memories of the past and made precious because of the graveyard nearby where rests the mortal remains of our loved ones who once we loved but "have now since lost awhile."

These little country churches have lighted fires in the hearts of men that have not gone out till this good day. These little country churches have planted the seed of God's love in the heart of old and young alike. These churches, in towns and cities alike, are now recognized as the seed-bed religion for this nation of ours.

For a minute let us look at some figures concerning the churches in the towns and open countryside. In 1940, 69,114,514 people, or 52 per cent of the entire population of the United States, lived in towns of less than 10,000 population, in villages or on the farms. "The Methodist Church, if not 'rural' in the meaning of the census, is a denomination of the towns and country. Recent studies have indicated that 65 per cent of the members of the Methodist Church, 35,000 of its churches, and 67 per cent of its pastors are in places having fewer than 10,000 people."

What then should we say is the mission of these 35,000 town and country Methodist churches? Is it any different from the mission of the city churches? Should we seek to separate the work and mission of the various churches? No, we should not. But the city churches are strong enough to speak for themselves and they need no champions. These churches in the small towns, in the villages, and along the country roads, have been weakened through the years, and they need a voice to be heard all across America which shall recall men to the strength and influence of these little country churches.

I

Jesus told a parable of the seed and the sower. He told it for the purpose of reminding his hearers of the strength and power of the seeds that were sown, and of the importance and necessity of that seed being sown in good soil.

"The seed is the word of God," Jesus said. This seed, this word of God, is God's message to mankind and must be given to the world for its own salvation. For this world is dying; in fact, civilization is almost dead, because it has been feeding on seed that is sterile, infertile, and unable to reproduce itself.

The seed you plant, you never see. You see the husk, the hull, the outside which houses the meat that contains the life-giving processes within the husk. The husk of itself, the shell, is of no value whatever. Its only purpose is to save the inner core of life from the destructive forces of the outside world.

So the little country church, the little rural church, is the seed of this world's life. In itself it is of no value. But the life that is within, the vitality, the vigor, the virility of spiritual experience that is housed within the shell of wall and roof and floor is that which is of value and of great worth.

These little country churches that house the congregation of the families of God are the husks, the shell-covering, the protecting power that keeps the life of faith which is experienced in the worship of the congregation.

Therefore, I say, the first mission of the rural church is that of preservation.

We must first of all preserve the values that adhere to family life. It is common knowledge that the divorce rate is growing to an alarming figure. It is also common knowledge that our city civilization is geared to make easy marriage and quick divorce a temptation to those who do not wish to bear the strain of family ties. Life in the city is not conducive to making solid the life of the family. Too often the home is a mere filling station—a place to eat, to sleep, and a refuge in time of danger.

GOVERNOR THOMAS L. BAILEY

Whereas the life of the family in the small town and the farm is one of partnership, of sharing, of common experience. The family become partners and must work together, if the work is to be done. The family is the most important unit of our civilization and we must recognize its importance and stress its value to our way of life.

The main difference between the work of the church in the city and in the country is seen in tho relationship that exists between the church and the family. In the city, the church ministers to its members as individuals. The minister goes to see the father in the office, the mother in the home, and sees the young person or the child in the recreation rooms of the church or in the young people's organizations. But in the small town or the country, the minister visits by families. He goes to see the family when they are all at home. He takes dinner, or supper, with them. Sometimes he stops and spends the night. He knows the intimate life of the family, their sorrows, their joys, and their cares. He knows when trouble strikes and is there to minister and to give consolation. He helps, when help is needed, to keep the life of the family as a "light upon a hill, and a city that cannot be hid."

The little country church helps keep alive this family life and by putting religion at the center makes the motivation certian and sure and helps build a solid foundation for our national existence.

For the rural church—and the church in the town—also helps to preserve the values that adhere to family religion. It is in the family that we grow to become onesided and self-centered individuals. Here we learn to share and to give-up, to sacrifice and to suffer together. We learn to work for the benefit of others and to make them happy. Their joy is our pay. If the family is religious, people grow into religious persons. It is inescapable. But, if the family life is not religious, if the name of God is never spoken save in profanity, if grace is never said at the family table, and if the little children never learn to say their prayers at their mother's knee—how can we expect to have a home with its sanctity and spiritual power? Where religion is not to be found, it is not a home; it is merely a group of people who live togteher and share a common name. The church helps create the atmosphere for a real vital and joyous family religion.

The rural church, also, helps preserve the value of our natural resources. It means little to a city congregation to repeat together "The earth is the Lord's and the fullness thereof, the world and they that dwell therein". But it means everything to a rural congregation. For they know it to be a truth. The earth—the very soil of the earth is the Lord's. God gave it to man to benefit mankind. He created it as a means of man's continued survival. Without the topsoil, and the life, therein, man would soon starve and die for lack of life. And at the present rate of soil erosion, and wastage of our natural resources, we as a nation, will soon perish from the earth, unless and until we recognize and understand the holiness of the earth and man's responsibility therefor. It is true that the rural church has not until recently recognized to preach this responsibility that man has for land and for the natural resources that God has given to man. But the rural church is now—all across America—preaching man's relationship to the life wherein he lives and the fact that the church has a responsibility for teaching the true meaning of conservation. This is the Lord's world, and He gave it to us to dress, to keep, and to hand down for future generations. It is not for us to waste, nor to destroy. It is ours to use and to preserve for the use of our children, and our children's children.

The rural church does have a mission: A mission of the preservation of the values that adhere to family life; to preserve the values that adhere to family religion; and to preserve the values of our natural resources.

II

One of the characteristics of good seed, is life. It grows. If the seed is the word of God, then we must expect this word to grow, to reproduce, and to keep on growing.

Too often we have demanded of our children that they reproduce the religious ex-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Rev. A. S. J. Neill writes that he is moving from Springhill, La., to Bastrop, La., where he expects to be for a time.

Mrs. M. J. Evans, Route 3, Lexington, Miss., expresses high appreciation of her pastor, Rev. H. N. McKibben, who is serving as retired supply.

Mrs. Julia Marsh, 3007 Washington Blvd., Chicago, adds an appreciated message concerning the Advocate in a letter just received.

Rev. Frank A. Matthews, formerly a member of the Louisiana Conference, writes that he is getting along well at Van Horn, Texas, "out where the West is." He expects to visit Louisiana in July.

Rev. Phil Grice reports good progress made in his work at Starkville, Miss. He has received 115 new members since Conference and 35 of them on profession of faith. The financial program is being carried forward in a satisfactory way and all causes are receiving due consideration.

The Bluff Creek Camp Meeting in the Baton Rouge district is scheduled to be held July 4-14. Among those who will be present for various phases of the program are Bishop J. C. Broomfield, Dr. Burke Culpepper, Rev. Don Irwin, and Rev. David Skeen. A general invitation has been issued for this occasion.

Rev. G. W. McLain, pastor at Texline, Texas, took the retired relation at the recent session of his conference, but on account of scarcity of preachers has carried on in the appointment where he has served for the past three years. He reports that they have doubled their quota of members in the evangelistic crusade and all obligations are paid to date.

Bishop William T. Watkins will bring the Methodist Hour to a close on Sunday, June 30, using for his subject, "The Message of Methodism to a Confused Age." The messages will be resumed in January of next year. The time for our territory will be 7:30 a.m., CST., except WDSU will carry the broadcast the following Sunday at 7:30, CDST.

Rev. W. O. Lynch, pastor at Park Avenue Church, Shreveport, announces Home-Coming Day at that church on Sunday, June 30. All former pastors and members are invited. Rev. R. T. Ware will be the preacher at the morning hour and Dr. A. M. Freeman will preach in the evening. Dinner will be served in the basement of the church. Tho occasion climaxes the completion of a $4,100 repair program.

Rev. Virgil D. Morris, secretary of the Cabinet in Louisiana, writes that Rev. W. J. Reid has been appointed associate minister to Trinity Church, Ruston, and that in his stead Rev. Richard Perry has been assigned to Clinton, La. In addition, he gives the following list of ad interim appointments made previous to the list published last week: Olla, F. L. Hearne; Eros, G. H. Corry; Biuff Creek, J. D. Huff; Walker, James Fowler (supply); Gonzales, A. J. Easterly (supply); Bayou Scie, T. J. Holladay (RS); Eunice, J. L. Stovall; Jonesville, Garland Dean; Marksville, J. A. Knight; Mooringsport, associate minister, Larry Kearns (supply); First Church, Baton Rouge, associate minister, L. S. De Lautre; East Baton Rouge, L. L. Booth.

BISHOP W. T. WATKINS,
Radio Speaker Methodist Hour

WESLEY TEA POTS ON THE WAY

It is with very great pleasure that we announce receipt of a notice that the Wesley tea pots which we have had on order for approximately two years, are at last on the way. They are expected in Boston within two weeks and those who are entitled to receive a tea pot from last year's campaign will receive it as soon as they arrive.

We will have still other tea pots which we can offer to those sending in 75 subscriptions minimum this year. This offer, of course, terminates when our supply has been exhausted.

OUR COVER PAGE

Dear Dr. Duren:

This is a synopsis of the story of the Chinese soldiers from Keesler Field who accepted Christ by faith and who were baptized and received into the Methodist Church.

Several months ago two or three Chinese men came to our Sunday afternoon Open House. One day they came to my office in the Chapter House and I asked them if they would like to hear the story of Jesus. They said they would. We set a time, holding sessions with them on Sunday afternoons from 3 to 5 o'clock, and on Thursday nights from 7 to 9:30 o'clock (as Wesley did).

The interest of these men was very keen from the beginning. We talked about God as a Saviour in Christ, and how all men needed to come to Him. We took the Methodist hymnal and went through it and sang the great hymns of the church and we gave the history of each hymn. The combination of John and Charles Wesley fascinated them. We were moved at their response to the history of Methodism's original passion for the lost and compassion for the economically distraught. In an after-session which I had in my office for the purpose of question-asking, one soldier asked me if John Wesley was not much like Jesus. I told the men about hymns which I hummed and sang to myself when in danger and when lonely in my overseas experience as a chaplain. They learned to sing well from the beginning. "What a Friend We Have in Jesus" was a favorite.

No one is more conscious than I am of my own unworthiness, but I feel God used me in a remarkable manner in this experience. I resolved to live a purer and a holier life and as a result of this experience.

Mrs. Lena Elder did much to show the men what Christian love is. Her home was their home. Since she lives next door to me, we have had a sweet and wonderful fellowship with the Chinese men many times.

On of the Chinese men intends to be at least a local preacher. Our class consisted of 12 men and several of these men who haven't accepted Christ are, I believe, under conviction.

We intend to seek out the next group of Chinese men who come to Keesler, and we

LUZIANNE
COFFEE
100% GOOD

trust and pray some of these men may find the light of life that is in Christ.

I told the Chinese men about Millsaps College and her gracious and capable president, Dr. M. L. Smith. He told me that (at Pascagoula, June 13) four of the men had come to see him and had had a meal with him. The men also wanted to see my mother and father in Jackson.

Mrs. Ellison and other members of Main Street played a part in winning these men to Christ. But the credit line should go to God's Holy Spirit.

On the human side we must not forget Mao, Episcopalian, (tallest in picture I enclose), who played the part of a real Andrew.

Sincerely,
A. M. ELLISON, JR.,
Assistant Pastor.

LEAVELL WOODS CHURCH

Beginning with a special service on June 9, 1946, commemorating the second anniversary of the organization of the church, members of Leavell Woods Methodist Church, Jackson, Miss., launched a campaign to raise funds sufficient to let a contract on a two-story church school building as the first unit of an $80,000 church. It is estimated that the church school building will cost $35,000, and it is hoped that sufficient funds will be raised by October 1, 1946, to let a contract for this first unit of the church. The sanctuary of the church will be added as the membership grows and funds are raised to complete it.

Beginning with an organization meeting on June 4, 1944, and 41 charter members, the Leavell Woods church has now a Sunday School enrollment of 97 and a membership of 118. The church became a station at Annual Conference in 1944, and is now carrying a budget of $2,700. In addition to the budget, members of the church have bought a church lot and a parsonage, raising nearly $6000 for this purpose within the past year and a half. There is good prospect for over 150 members for the church by Annual Conference in October, 1946, and plans for the new church are being drawn to accomodate 500 members within a five or six year period. The Leavell Woods area is one of the fastest-growing suburban sections of Jackson, which in turn is one of the fastest-growing cities in the South. Dr. Otto Porter, 126 Adams Street, Jackson, is the district superintendent, and the Rev. James S. Conner, Route 6, Box 61, Jackson, is the pastor.

AN UNIQUE INCIDENT OF METHODIST EVANGELISM

(Corrected from last week)

Rev. Willard C. Rice, pastor of the Hickory Grove-Hub charge, had a very unique experience in his evangelistic campaign recently. At Oloh there had been a split in the Baptist church which had been adjusted, but when the congregation dismissed its pastor a few days before the beginning of his evangelistic services, the congregation split again. An elderly woman of the Baptist congregation appealed to the Methodist pastor to intercede with some of the faction leaders of the Baptists. At the opening of his meeting the Methodist pastor talked to two of the Baptist laymen, one a deacon, and he told them frankly that he saw no chance for adjusting their differences except to go to the altar of their church and pray until they should win the victory. The next night, which was Tuesday night, a large number of the Baptist members was present in the Methodist services, and thirty-five of them responded to the altar call, among them the pastor. They prayed and confessed for an hour and a half and the whole ended in a time of rejoicing, even shouting, the Baptists and Methodists alike. Through the experience at the altar of the Methodist church the Baptists of that little community were reunited and their church relationship reestablished in the bonds of a deeper spiritual experience. The Methodist church and its young pastor were therefore leaders in the new day for the Baptists of that community.

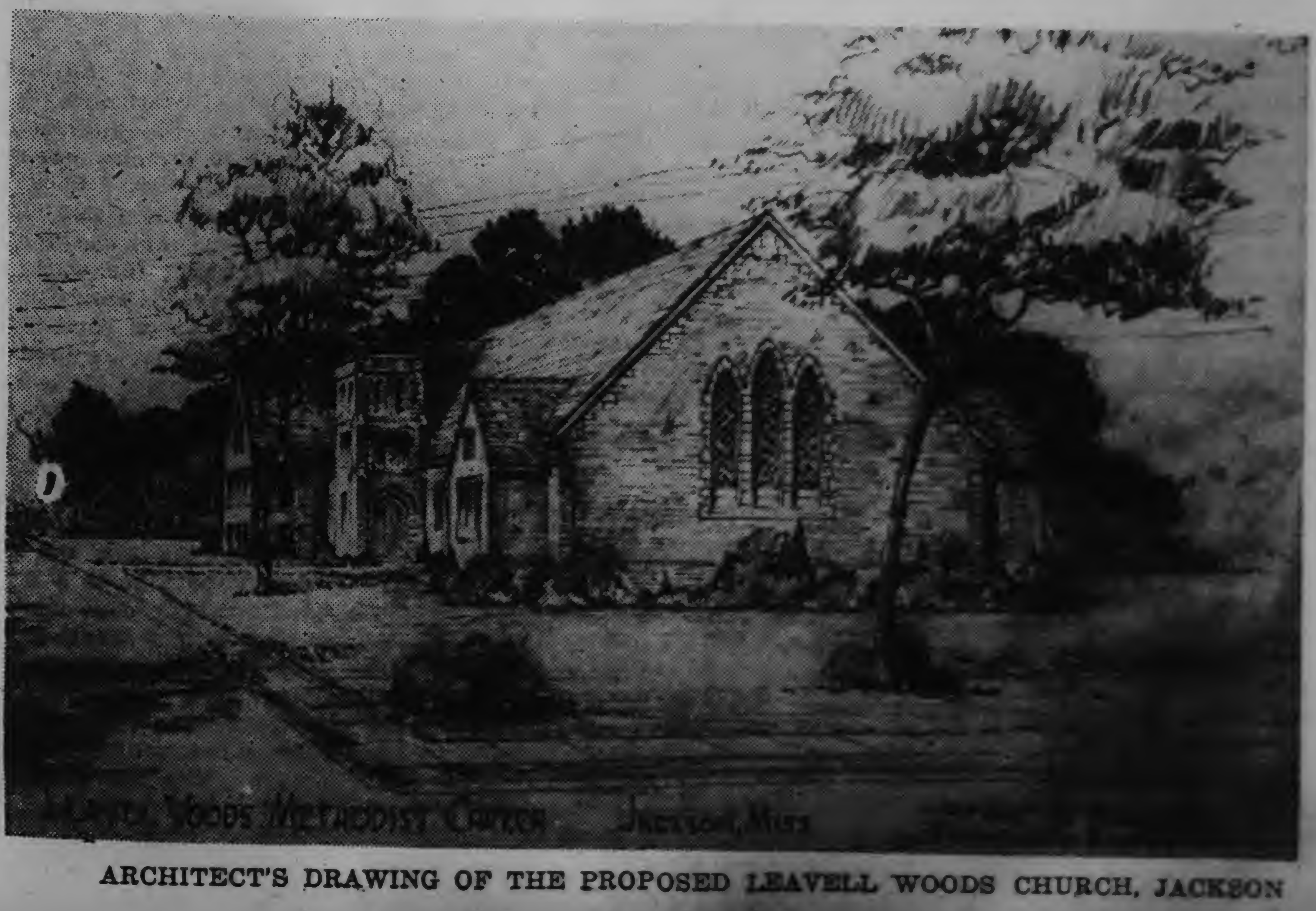
UNATTACHED CHAPLAINS

The Chaplaincy problem of a year or more ago remains with us. Then it was the problem of meeting the demands of the Army and Navy. Now it is that of reabsorbing the released chaplains into the pastoral ranks from which they were taken. The wartime adjustment tends to become permanent and chaplains come back to find that the world has moved on in its organization and its interest. An exchange of a sister denomination listed in a recent issue the names of twelve unattached chaplains who are available for pastorates. This doubtless applies to other denominations as well, and it does not take into consideration those chaplains who are in school or in temporary assignments. It is a real problem for the churches and for the men who find themselves without a field in which to work.

GIVE ME JESUS

A heathen got worried about his sins and came to a priest and asked how he might be cured. The priest said, "If you will drive spikes into your shoes and walk five hundred miles you will get over it." So he drove the spikes into his shoes and began the pilgrimage, trembling, agonizing on the way until he got twenty miles and sat down exhausted. Nearby a missionary was preaching Christ, the Savior of men. When the heathen heard it, he pulled off his shoes, threw them as far as he could, and cried: "That's what I want; give me Jesus! give me Jesus!" Oh, ye who have been convicted of sin, will you not throw your torturing trangressions to the wind? "The blood of Jesus Christ cleanseth from all sin."

—Talmage.



ARCHITECT'S DRAWING OF THE PROPOSED LEAVELL WOODS CHURCH, JACKSON

PERSONAL NOTES AND INCIDENTS

Mrs. W. W. Irby, Poplar Springs Church, Meridian, has our thanks for a generous word of commendation for **The Advocate.**

Rev. J. L. McElroy, who is engaged in a church-building enterprise at Ethel, Miss., reports good progress on his new church building.

We are indebted to Mrs. K. D. Smith of Georgetown, Miss., who accompanies her renewal with an enthusiastic word of appreciation of **The Advocate** and its message.

First Methodist Church, Kosciusko, Miss., reports good enrollment and attendance at the Vacation Bible School held June 17-27. Rev. Tinsley B. Thrower is the pastor.

The new parsonage at Sallis, Miss., where Rev. L. M. Wright is pastor, is nearly ready for occupancy, to the delight of the parsonage family and others connected therewith.

Rev. R. A. Thornton, pastor at Weir, Miss., held a successful Vacation Bible School from June 10-14, in which he had as director Miss Allene Burns, daughter of Rev. and Mrs. J. B. Burns of Oakland, Miss.

Rev. J. E. J. Ferguson, pastor at Brooklyn and Bond, Miss., sends us a list of subscribers which brings his total credit in the campaign to 18. We appreciate the loyalty of our good friend and we wish him prosperity in all his work.

Rev. A. Inman Townsley sends us a change of address from Earlimart, Cal., to 2212 Clinton avenue, Alameda, Cal. Bro. Townsley's many friends in Louisiana will be glad to have this information concerning his location.

Mrs. Esther Heitman of Ponchatoula, La., expresses her appreciation of the fine work which is being done by Rev. A. W. Coody at Wesley Chapel. Progress of the work has been good and Bro. Coody is now in the midst of his revival campaign.

Rev. James S. Conner is just beginning the money-raising campaign for the $20,000 needed to construct the new Leavell Woods Church, which is to be located approximately two and a half miles south of the city limits of Jackson, Miss., on U. S. Highway 51. He hopes to complete the campaign before time for the annual conference at Gulfport.

Rev. Luman E. Douglas, pastor of Henning Memorial Church, Sulphur, La., sent a list of 49 subscriptions with check to match which brings his campaign to 51. Mrs. Earl Koonce is **Advocate** representative, and through her the subscriptions were received Bro. Douglas is **Advocate** representative in the Lake Charles district, and is one of the best promoters of **Advocate** interests in our territory.

Rev. A. L. Davenport, pastor at Noxapater, Miss., sends us a list of 11 subscriptions, which brings his campaign to 75, and that is one of the most outstanding pieces of work in promoting **Advocate** circulation in our entire experience as editor. We thank our friend for his magnificent work and we trust that no reader of the **Advocate** may be disappointed in any representation which he has made.

Rev. J. L. Neill, district superintendent, Seashore District, has had and still has a crowded calendar. In addition to his district conference, he had three baccalaureate sermons and addresses, one of them at Gulf Park College, the other two at Pass Christian and Forest County Agricultural High School. Beginning on July 1 he is to take up the work at Emory University on an eighteen-day scholarship which has been awarded him.

1948 GENERAL CONFERENCE INVITED TO FRISCO

California Conference, which concluded its session in Santa Cruz, June 16, officially invited Methodism to San Francisco for the 1948 General Conference. They offered as a meeting place the Opera House, which was the scene of the United Nations conference.

CHAPLAIN R. W. FAULK

Chaplain R. W. Faulk (Commander) of the USS Missouri while in New York harbor recently brought one of his shipmates, Pfc. Richard Lee Woods of the U. S. Marine Corps to the Washington Square Methodist Church where he baptized him. The Rev. John M. Pearson, pastor, then received him into church membership. Pfc. Woods is from Michigan, the son of a Navy father. Chaplain Faulk is a member of the Louisiana Conference.

OCTOGENARIAN DIES

Dr. F. B. Jones, one of the staunch citizens and a long-time servant of the community as a medical practitioner, died in his home in Leesville, La., following a protracted illness. He had passed the fourscore mark in years, which were rich in service. He was long a leading steward in the Methodist Church. Funeral services were conducted on Monday, June 17, by Rev. A. A. McKnight, pastor.

DEATH CLAIMS NOBLE WOMAN

Dear Bro. Duren:

Last evening I had a message from Mrs. Valcour McDonald, saying her mother passed away Thursday evening at 9 o'clock. They took her body to Nashville to be laid besides her husband, Rev. J. A. Randolph, in the National cemetery there.

Mrs. Randolph had been in failing health for some months and was confined to her bed the past three weeks. I think she didn't suffer pain, but just gradually became weaker each day till the end came. I think she was 83 years old.

Thought her friends in North Mississippi would like to know through **The Advocate** of her passing.

MAMIE C. WOOLLARD.

MINUTES MISSISSSIPPI CONFERENCE WANTED

The department of Archives and History is anxious to complete their files of Mississippi Conference Journals. Would you please ask through your next issue for copy of each year since 1939. Their file is up through '39. Copies should be sent to Mr. W. D. McCain, Jackson, Miss.

I feel that this is something someone would be glad to contribute to if they just knew the need for it. Thanking you for this co-operation in securing valuable information for our state and for our conference, I am

JENNIE YOUNGBLOOD.

REV. L. C. WILSON PASSES

Rev. L. C. Wilson, superannuate of the Louisiana Conference, who has made his home in Iuka, Miss., for several years, passed to his reward June 13, 1946. Bro. Wilson was 80 years old.

Bro. Wilson was a faithful man to his Lord and to his church. He was always in his pew Sunday morning and Sunday night when his health permitted. For several months his health has been failing. He retained his faculties and was cheerful and happy until the last.

He leaves his widow, Mrs. Minnie Lee Barnett Wilson; two sons, Dr. Barnett Wilson, Rex Hospital, Raleigh, N. C., and Clifford Wilson, Library of Congress, Washington, D. C. Three daughters survive, Mrs. Amy Lee Hornbeak of Mer Rouge, La.; Mrs. Pearl Conway Gandy, Athens, La., and Mrs. Mary Alice Tistgen, Mt. Vernon, N. Y. One child died in infancy.

Bro. Wilson will be greatly missed. He was universally beloved. A suitable memoir will be furnished you.

J. H. HOLDER.

FIRST IMPULSES

We might do well to vow to ourselves that we will never regret the good things that we do. "Obviously," the reader remarks. "That surely is a thing that very few people do." But is it? Do we not all, at times, make an impulsive promise, offer to give something away, take on some new duty, and then, in a cooler moment, begin to doubt whether we were wise? At times we even question our motives, confessing to ourselves that we only offered in a mood of too conscious virtue or out of a sort of vanity; and we begin to doubt whether it wouldn't be wiser to "get out of it" in some way. When such thoughts as these come to us I believe it is of the utmost importance that we should hold fast to our first impulse of generous action, and that we should throw the introspection and the misgivings overboard. Not only should we do this in the interests of the person to whom the promise has been made, and of our own self-respect, but in the far greater interests of the vision of ultimate goodness. Every deed that has in it the seed of goodness enriches the world in which we live, and is our contribution to the building of the Kingdom on earth. How, then, can we regret anything as precious as this? The poorest people I know are not those with the least worldly goods, but those who, "with souls so dead," never feel that uprush of feeling that bids them say "I'll do it" or "Here, take these." Having felt it, never let us regret it. There are times when second thoughts are not best. There is a relevant passage in a famous modern comedy in which one character is regretting having helped another because she feels that her action has not been sufficiently appreciated. She expressed her feelings to a friend, who replied: "Now I see the difference between the good people and the bad people. The bad people are sorry for the bad things they do, and the good people for the good things they do."—Jane Sheldon in Christian World.

LET THE PARISH POLICE JURORS CONTROL BEVERAGE ALCOHOL IN LOUISIANA

RESCIND ACT 329 OF 1942

One of the finest things that the Louisiana State Legislature could do in 1946 would be to give to the Parish Police Jurors the licensing, regulating and controlling powers over the liquor traffic in their parishes. As it is now, under Act 329 of 1942, the State Collector of Revenue has supreme authority in granting liquor license. Once he grants the license the Parish and City authorities must grant a license, too. The Sam Jones and Jimmy Davis platform was not to meddle in local politics but they made an exception in the one case of liquor. Why? At present when a problem arises in a Parish about some phase of the liquor business, such as who shall be licensed to sell intoxicating drinks, how far a saloon shall be from a church or school, the taking from a saloon its license because of sales to juveniles, or the safety, morals and peace of a community endangered; the problem is not taken up with officials on the field or near the scene but way off at the State Capitol in Baton Rouge and with a bureau at that. The facts cannot be accurately obtained and the citizens must make the long journey to the state capitol to seek relief. Of course, the liquor lawyers and lobbyists find the present law most convenient for them. That is why it was written. These employees of the brewers and distillers can sit in the capital city and let the citizens go to the trouble and expense of coming to them. Hundreds and hundreds of problems arise concerning this poison, habit-forming, narcotic drug, and the voters of Louisiana are put to needless expense and trouble.

If Act 829 of 1942 was repealed or amended so as to give the Police Jurors in each Parish the power to deal with this social and moral problem then the citizens of each parish could go with their grievances and oppressions before their own understanding police jury who are on the field and near the problem. Our citizens could then obtain fairer decisions than at present.

Every good citizen should support the Parish Police Jurors and the Municipal Fathers in their move to obtain more power with which to deal with the beverage alcohol problem. This narcotic traffic does constitute a serious problem which is so serious that the brewers and distillers have to employ a force of detectives to assist the duly elected authorities in controlling it. When the duly elected authorities in Germany and Italy were unable to enforce the laws of the lands the black shirts and brown shirts sprang up. Is America headed in that direction?—Release.

THE MISSION OF THE RURAL CHURCH

(Continued from page 5)

perience of their fathers. This is not to be expected. For seed does not always remain the same. The seed when planted into the ground, gives itself to the soil, to the sunshine, the moisture and the life that is within. Then it comes up with green leaf, with stalk and foilage and fruit that does not at any time resemble the seed that was planted. So it is with the seed that is the word of God—it always reproduces itself; but this reproduction is marked by growth.

The second mission of the rural church is that of growth. This church must help develop character in the lives of the boys and girls that attend its services. The church cannot do that by itself. It must have the help of the family—the home and the community. Even as the seed cannot reproduce itself without the help of the soil and the sunshine. But the church must help grow character which will stand the test of war, of strange cities, of wealth, or of poverty.

The church must also grow a crop of young men and women with ideas and ideals. These do not come by accident. They come through the slow growth of hot summer days and cold winter nights, as the young men and women dream dreams, and see visions. But these ideas and ideals must be of the right kind. For these young women will not always stay on the farm or in the small towns. Adventurous as they are, they will be drawn to strange places in an endeavor to better their fortunes. Over twenty per cent of the young men and women of Mississippi leave the farms and small towns and venture elsewhere to find a place of livelihood. If these young men and young women have grown character and ideals, they will carry them with them wherever they go and the world will benefit thereby.

If the little rural church is not strong enough to give our young people Christian experience, Christian ideals and Christian growth, they will be weak all their days.

The rural church must also furnish a growth of spiritual resources to these young men and young women and the older ones as well. Ideas, ideals, imagination, and character are not enough. There must be an abundant supply of spiritual resources. The church must teach them to know their Bibles and how to use the Bible as God's word speaking to a needy soul. The church must teach them how to pray—and to pray in the richest meaning of the word. There must be spiritual resources that will enable those who worship in that little church to stand anything that life will furnish and not to flinch in the face of it.

For we are living in the first year of the atomic era, and no man knows and few dare imagine, what lies before us, Therefore, there must always be an abundance of spiritual resources within the framework of the personality of those people who have learned to know God at the altars of their little country churches.

Thus, the second mission of the rural church is one of growth; growth of character; growth of ideas and ideals; and growth of spiritual resources.

III

Seed is always planted in the expectation of the harvest. No one goes to the trouble of breaking ground, of spreading fertilizer and of planting seed, without thinking of the harvest that is to come.

If the seed is the Word of God, should not we expect that Word—that seed—to produce a harvest?

What is a harvest for? To make money for the planter? Not in the finer sense—not that alone. A harvest is reaped in order that it may be consumed. Its purpose is to furnish life for humanity at home and abroad.

Thus we share the power of life. A farmer does not hoard; he knows that no one benefits unless the harvest is consumed. Thus we in Mississippi have been seeking to share some of our dairy cattle with the starving farmers of Europe. We are in the midst of giving 2,500 head of dairy cattle to restock the farms of devastated Europe. These cattle are the harvest of our flocks and our fields, and we must share that others may have life. It is the people of the rural churches of Mississippi who are taking the lead in practicing this art of sharing with the people who are in need. Thus it is the mission of the rural church to reap a harvest of Christian experience in the lives of the members, so that in an hour of need there will be something to share with others who may not be so fortunate. We share our physical evidence of God's bounty, only because we have—first—a harvest of God's grace in our own hearts. The physical things are only an evidence of that which has first been experienced within our inner self.

Then, again, a harvest is used to furnish seed, that another crop may be grown. I heard just the other day of a man going to Bishop Marvin's father who lived out in the Midwest in the starvation days after the grasshopper had ruined the country. He knocked at Mr. Marvin's door and said, "Man, have you got seed?"

What good is land, fertilizer, rain and sunshine, if there be no seed to plant. It is the seed, the life therein that counts. So it is that the rural church has a mission to furnish seed, with life therein, to the rest of the world. To replant this seed of spiritual experience in the lives of the members that always worship in the church. And to give that seed of God's grace to the world so that another crop may be sown in the hearts of wayfaring and lost men and women.

The harvest of the rural church is seen in the lives of those who live in that community and who go from there to find their destinies in the life of the larger world. These young people of character, of capacity, and of vision sweeten and save the life of the cities.

It is from these rural churches that many of our great church leaders come; these churches have furnished and still furnish, the preachers, the bishops and the church statesmen to our great Methodist Church. Therefore, if we are to expect wise and continued strong leadership in our church, we must strengthen the life and ministry of the rural churches of Methodism.

This is the mission of the rural church; it is one of preservation; of growth and of harvest. It serves that others may have life. The seed is the word of God, and God's word exists only that life may be preserved, that life may be fed, and that a harvest of God's love may be felt in this world and the world to come.

GOD OUR VINDICATOR

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing, and leaving God to vindicate us. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force the public opinion. But the believer takes his case into a higher court and lays it before his God.—F. B. Meyer.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

METHODISM FLOURISHES IN COSTA RICA

By Rev. Louis M. Fiske,
Methodist Missionary

We have just returned to Panama from Costa Rica where for twenty-five busy days we visited the churches and schools of the Methodist Church.

Our first stop was in the capital, San Jose, where we went as missionaryy recruits to open its first Methodist school. Now there is a beautiful church building in which Methodists of the capital may worship, the gift of Bishop and Mrs. George A. Miller and Mrs. Evelyn Berger. Not alone is there beauty in the building, but there are also people, young and old, light and dark, English- and Spanish-speaking. This sanctuary provides a place of worship for a Union Church in English where white and black folks sit side by side to pray and praise, without any apparent fear the black may rub off. I had the privilege of preaching to them on four Sundays, and "sat in" when they drew up the by-laws for the church. The Spanish-speaking unit is the principal one in this church.

Much of the activity centers in little Hilda Vargas, director of religious education for Costa Rica. She is quite the moving power in a church school which fringes on 100; and the Youth Fellowship of between thirty and forty, which is the life of the church and the power behind much of the church program. Hilda promoted six vacation schools this summer and took a major part in three of them besides setting up a Youth Institute which brought representatives of seven churches together for a week of study and worship in San Jos. There were classes morning, afternoon, and evening.

Then we visited San Pablo Church in Barrio Mexico at San Jose. Twenty years ago Bishop Miller sent $50 to rent a humble location in which to open this work on the west side. The present property was obtained, partitions knocked out, and a small assembly room provided. We celebrated the sixteenth anniversary of its founding as a church.

It was particularly interesting to me, for it was my first pastoral charge in Costa Rica and I set it out on its career as an organized church. The property is in a sad state of decay. A strong wind may blow it over some day. It can"t be nailed together any more, for there is not enough that is solid to nail, yet a crowd of 117 gathered on Sunday evening. These people have much in common with the sardine, the way they fit into their little room. They have services almost every night in the week and are the most enthusiastic group ever. A few short months ago the student pastor challenged them to raise money for a new building. They already have 550 national pesos, called colones, in the bank; exchange is bad so their money represents only $100. Still a long way to the goal of $5,000 they have set, but they are on the way.

Up the river Sierpe we went to visit our most outlying church. Two hours from the railroad by paddle power in a dugout canoe we traveled to hold a service with these river people. Their church building stands on a high point of land overlooking the river at a fork. Everyone comes to church by canoe and no house is within sight of the church. Many come an hour's distance to service, and on occasions they have paddled four hours to reach the service. Thirty-seven greeted us at the church. Two old ladies and two girls sang us a welcoming hymn as our canoe nosed into the bank. There was more volume than harmony in the music, but the intent was good.

The student preacher carrying on this work during the three months of vacation has a large seashell which he blows from his boat to announce church services. It echoes along the river and can be heard for long distances. However, it sounds more like a fog warning than church to the uninitiated. Another feature of this frontier charge which the student pastor called to my attention as we paddled along under the trees overhanging the river, was countless snakes knotted about the limbs. All we saw were just "a restin'" and we did not disturb that rest. They apparently do not disturb the river folk much.

We made a two-day visit to Golfito, a company town of the Costa Rica Fruit Co., where there is no building for church, but a private home contributes two rooms from which the partition is removed each time to provide a place to worship. More than sixty gathered in this tiny place where the temperature rose to excessive heights even for the tropics; but it was not greater than an inner temperature radiating from glowing hearts. These folks are worthy of our assistance in providing a place for worship, and the company is not unwilling to provide a lot on which to build. Projected plantings of bananas will make this a center for the largest holdings of the company in the next few years. While in Golfito I baptized three adults and married a fine couple, both of them members of our congregation.

San Ramon, a very quiet little town which is to be on the Inter-American Highway, has a property not well adapted to church, but at least ample in size. The group which collected for service on our visit were from a wide area, some by chance being in town from an agricultural area several hours on horseback away. There are two special features about this church. It is made very attractive by many potted plants, and the singing was exceptionally good in spite of the wheezy little organ which has been mended so often it has more renewed parts than it has parts of the original organ.

It was not possible to visit the work at Villa Quesada or the scattered work in the San Carlos region between the central plateau and the Nicaraguan border. This area is tended by two laymen and by visits from the pastor at San Ramon. The Youth Institute at San Jose brought a number of youth from this area with their leader, Duran, down to the big city which several of them had never seen before. This 19-year-old lay-pastor, a product of this sparsely settled region, has never gone beyond the fourth grade. He is taking correspondence work in Bible and English and desires to continue his schooling. He has a real religious experience and a fervor which is most refreshing. Astride a horse or on foot, he visits his Christian groups and fosters the spark of Christian faith in this area.

ON A WIDE CIRCUIT

by W. W. Reid

"GOD PAYS THE BILL"

When Jesus sent his disciples out on their first love mission, one of his commissions to them was to "cleanse the lepers." And down through the Christian ages the cleansing of lepers has been a concern of at least a minority of church people—monks, and doctors, and evangelists, and laymen.

The world-serving American Mission to Lepers, now engaged in a post-war campaign to "rid the world of leprosy," and looking toward that end through medical missionary specialists of all denominations, is a modern implementation of that centuries-old Christian purpose.

Recently we were talking with Dr. Charles J. Stauffacher, for thirty-three years a missionary physician of the Methodist Church in Inhambane, Mozambique, Portugese East Africa. He is the founder-director of the Methodist Hospital at Gikuki, and physician and superintendent of the Tellis Leper Colony of Inhambane. He, like other leprologists, ministers in two distinct areas in curing the disease—and it can be cured if reached in the early stages; and in preventing the spread of the disease to the unaffected.

"Whenever I get discouraged and even in sunny Africa sometimes you get discouraged—I make a bee-line for the leprosy camp," says Dr. Stauffacher. "Three things there always stir my heart. First, there is the joy a person feels when he can dismiss a patient cured and he can send him back home to be received by his or her own people again.

"But greater than that, even, is to prevent a person from getting the disease. We have a beautiful home for the healthy children of leper parents, and we have seen some of them live for the last twenty-five or thirty years without a blemish. They have gone out of the home and carried on their work.

"The other thing is that 90 per cent of those who come to our camp are pagans, but when they go out 90 per cent are Christians. Those are the things that thrill a man and give him energy and fight out there.

"I believe in what Dr. Osler said: 'The poor are the best paying patients because God pays the bill.' When we take care of a leprosy patient, we don't expect anything in pay, but we are better paid than if we were paid in gold."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Leadership School

June 14 marked the conclusion of a most successful Conference Leadership School at Wood Junior College, Mathiston, Miss. Pastors, workers with young people and children, and members of the Woman's Society of Christian Service found in the school a wealth of inspiration and information that will strengthen them in their work from day to day.

Mrs. H. R. Steele, Nashville, was the instructor for the course on "India." In addition to the text, "India at the Threshold," by Bryce, material from church publications, W. S. C. S. literature, and current magazines, books and papers enriched the class sessions.

The class roll included twenty-one women, eighteen of whom took the course for credit. Each one will be a potential teacher for the fall study. Among those who visited the class for several sessions were Mesdames E. M. Sharp, D. H. Hall, L. K. Carlton, Dan G. Comfort, W. P. Bailey and Miss Susie Parker.

The eyes of the world are focused on India at this time. What happens in that land makes news anywhere today. It is significant then that Methodist women are informing themselves about this strategic center of world interest. Fundamentally, the problems of India are the problems of the nations of the world. But India differs from the rest in the degree of intensity of such matters. And what are India's problems? Political, economic, social, religious questions cry for solution. These points of emphasis faced those who were guided by Mrs. Steele.

For the benefit of those who could not attend the Leadership School, outlines of study will be mailed to all societies by the Conference Secretary of Missionary Education, Mrs. Walter Odom.

Throughout the week Dr. John Branscomb of Orlando, Fla., in his inimitable manner, fired his challenging messages into the hearts of his listeners. One felt impelled to cleanse his heart and renew his faith in the brotherhood of man and the fatherhood of God.

On Wednesday afternoon, June 12, in the spacious living room of Miller Hall, the annual tea provided an enjoyable period of fellowship. Most of the guests were women. However, a few men bravely accepted the invitation, which was extended to all who attended the school.

Punch and cookies were served from a beautifully appointed tea table in front of the fireplace. Guests seated themselves informally about the room, or stood, while Mrs. Steele spoke impressively of the World Service program of the Methodist Church. Following this, Miss Rosemay Roorbach, instructor in Children's Work, led the group in several folk songs. Numerous visitors were introduced.

New Albany-Ripley Zone

The New Albany-Ripley Zone held its first quarterly meeting of the Conference year at Falkner Methodist Church, May 31, 1946. Mrs. Felix Sutphin, Zone chairman, presided.

The meeting opened with the singing of "Jesus Shall Reign Where'er the Sun," followed by an effective worship service prepared and led by Mrs. Sutphin on "My God and I". Materials used were from a recent issue of **The Christian Advocate**. The worship service closed with a duet arrangement of the Latvian folk song, "My God and I".

District Secretary of the Corinth District, Mrs. Harry Boyd, very forcefully requested each society to carry through some unusual project and report on it at the next zone meeting. She also urged the attendance of the youth from the churches to the Assemblies at Wood Junior College.

Everyone enjoyed the preview of the new Conference Journal presented by Mrs. L. K. Carlton, Nw Albany. She showed the importance of the Journal so well that each pledged to study it when it came out.

After singing "O God, Our Help in Ages Past", the high point in the day's program came with a speech by Mrs. W. R. McCormack, Conference President of the North Mississippi W. S. C. S. She emphasized the fact that an effective member of the W. S. C. S. will give of her time, prayers, service, and money in the establishment of peace, and she illustrated these with incidents from her own life.

After a period of eating and fellowship the afternoon program opened with Miss Evelyn Parker, Corinth District Director of Children's Work, speaking on "The Importance of Children in the Program of Evangelism". She stressed Vacation Church Schools and more additional sessions for the children.

As a fitting climax to the day's activities the Falkner W. S. C. S. presented the playlet, "Peace Through His Cross", found in the November, 1945, issue of **Methodist Woman.** In the play the Mother, seeking help in the rearing of her children, is told by Peace that she (Peace) came "to all who linger in the shadow of the Cross".

MRS. WARD RICHARDSON,
Falkner, Miss.

Have You?

Have you sent your gift to the Wesley Foundation Fund, which will be used this fall to place trained workers in the state-supported colleges? If not, tie a string around your finger, unloose your purse strings, and send the dollars on their way at once. Don't be backward about coming forward with your support to one of the finest projects in Methodism.

May 19 was set as the time-limit for sending contributions, but the goal has not yet been reached. Therefore, we must go on until every penny of the thousand dollars is raised. The last report showed something over $600 on hand. Only about twenty church groups shared in giving this amount. Find out whether your church is included in this number. If the answer is "No", then urge the Secretary of Student Work or other appointed person to present this matter right away to your church people.

This is a very important project. It deserves the attention of every Methodist who loves his church and the young people of his faith. Money invested in the youth of Methodism will bring rich rewards in the future. The church of tomorrow will seek its strength from those who are nurtured by it today.

Send your gift at once to Mr. T. E. Lott, Columbus, Miss. You will then have the satisfaction of knowing that you helped bring the church to some young man or woman who might miss that relationship.

A Word About Reports

We are approaching the end of the quarter. Each society has done fine work along the lines of Christian service. Let no officer or chairman keep these facts to herself. They are worth talking about; they are worth writing about. If you hold a place of responsibility in the society, these words are meant for your ears. You do not need the facile pen of a great writer to do this writing mentioned a line or two ago. All you need is your particular report blank from the corresponding secretary's book. Fill in the spaces with your activities—mental, spiritual and physical. Then send it to the right conference officer. To be sure that you have the correct person and address, consult the directory in the Conference Journal. If the society does not have one, write the District Secretary. Send all reports on time or they will be too late to be included in the conference record. Conference officers have to report to the Jurisdiction and Division. If you are late with your report, the Conference report is weakened in that respect.

Not only is it the end of the quarter, but it is the halfway mark of the year. It is a good time to check our progress as a Woman's Society of Christian Service. Examine the program of work in the Journal and the Goal Chart, Instruments of Peace, in the **Methodist Woman** of November, 1945.

About That Vote

Women of the North Mississippi Conference Woman's Society of Christian Service, this is a reminder that the election date is a few days away. Together with the Mississippi Conference we are promoting a citizenship project. It is our aim to lay upon the hearts of members of the society the great responsibility of Christian citizenship. After each primary every society will be asked to report the number of members voting. With these figures it may be determined what per cent of our women voted. Let us make the North Mississippi W.S.C.S stand high in this respect. Our men fought to preserve the privilege of our democracy. The least we women can do is to exercise these privileges to the fullest.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

FIFTY NEW MISSIONARIES COMMISSIONED

Fifty missionaries, commissioned for service in the United and nine foreign countries on June 19, in Christ Methodist Church, New York, constituted the largest group of young men and women commissioned at any time since the organization of the Board of Missions and Church Extension in 1940, immediately following the unification of the Methodist Church. Bishop Lewis O. Hartman of Boston presided.

The new missionaries will work as deaconnesses in various parts of the United States, and as educational, evangelistic, medical and social workers in Peru, Cuba, Africa, China, Uruguay, India, Mexico and the Philippines. Bishop Arthur J. Moore, Atlanta, Ga., president of the board, was in charge of the commissioning.

Messages of fellowship were brought to the candidates by Miss Marjorie Minkler, deaconess engaged in rural work, Saltillo, Tenn.; Dr. Frank T. Cartwright, associate secretary for China, Division of Foreign Missions of the Board; Rev. Timothy V. Peshkoff, minister, South Third Street Methodist Church, Brooklyn, N. Y.; and Dr. Glora M. Wysuer, secretary, Committee on Work Among Moslems, Foreign Missions Conference.

Candidates sponsored by the Woman's Society of Christian Service were presented for commissioning by the national president, Mrs. J. D. Bragg, St. Louis, Mo. Charles V. Adams, Montoursville, Pa., a vice-president of the Division of Foreign Missions, presented missionary candidates for service under that division.

Deaconesses commissioned were as follows: Miss Madge Finger, Lincolnton, N. C.; Miss Nell Randolph Harrison, Eclipse, Va.; Miss Evelyn Murphree, Tuscaloosa, Ala.; Miss Elizabeth Nowlin, Corinth, Miss.; Miss Mattie Lou Summey, Mooresboro, N. C.; Miss Esther Palmer, Centralia, Ill.; Miss Herlene Bowling, Oklahoma City, Okla.; Miss Margaret Miller, Larued, Kans.; Miss Mildred Kirwin, Providence, R. I.; Miss Esther Petty, Quincy, Ill.; Miss Evelyn Keim, Cleveland, Ohio; Miss Jonelle Robinson, Waycross, Ga.

Foreign missionaries to serve under the Woman's Society and the countries where they will work are: Miss Florence Ford, Pittsburgh, Pa., to Latin America; Miss Ruth Harris, O'Neill, Neb., to China; Miss Maylah Kress, Middletown, Ind.; to Latin America; Miss Evelyn Mercer, Seminole, Okla., to China; Miss Georgia Parrish, Walkertown, N. C., to China; Miss Hazel Rippey, Helena, Mo., to China; Miss Frances Hackler, Mansfield, Tex., to Africa; Miss Evelyn Wells, Jackson Heights, N. Y., to India; Miss Linnie Lou Gautier, Miami, Fla., to China; Miss Ellenita Sells, Picayune, Miss., Miss Ella Elsner, Pasadena, Cal., to Cuba, and Miss Ella Greve, University Park, Ia., to Latin America.

The following persons will go as foreign missionaries under the Division of Foreign Missions: the Rev. Charles Britt, East Tallassee, Ala., to Angola, Africa; Mr. and Mrs. Wesley Ginn, Girard, Ohio, to India; Rev. and Mrs. E. K. Knettler, Bristol, Pa., to China; Rev. and Mrs. Wesley Matzigkeit, Anderson, Ind., to Mexico; Rev. and Mrs. L. M. McCoy, Lexington, Ky., to China; Rev. A. C. Kennedy, Jr., High Point, N. C., to China; Mr. and Mrs. Ned Reed, Berkeley, Cal, to India; Rev. and Mrs. David Seemands, Wilmore, Ky., to India; Rev. and Mrs. Gustaf Westmo, Minneapolis, Minn., to India; Mrs. Dudley Ingerson, Nashville, Tenn., to Malaya; Rev. and Mrs. C. L. Spottswood, Jr., Mobile, Ala., to the Philippines; Rev. Paul S. Williams, Wilkes-Barre, Pa., to Latin America.

Rev. and Mrs. Ralph Hirtle of Whitefield, N. H., already engaged in mission work in Panama, were commissioned in absentia.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

STUDENT CROWD MINTSING SCHOOLS

By Loren R. Humphrey

So "jammed" with boys and girls is the Christian Junior Middle School in Mintsing, Fukien Province, China, that Principal Lau Long Hung is planning to erect a new dormitory and classroom building.

Prior to the war the Methodist middle school for boys was housed in the Cline Memorial buildings in Mintsinghsien, the county-seat town; and the girls' school was located in Sixth Township, fifteen miles to the south and away from the Min river.

In the spring of 1941, when the Japanese began to push up the Min river dangerously near Mintsing county, the boys were forced to flee from their quarters conspicuously located on a hill in the county seat. For the next four years the boys slept on the floors of surrounding homes and attended classes with the girls in their school in Sixth Township. The combining of the two schools was quite successful, resulting in more economy and better efficiency. The Board of Managers voted to make it a permanent federation, thus marking a new milestone in the history of education in this section of China.

With the ending of the war, the new combined school was moved back down to the county seat to the more adequate Cline Memorial building, and the girls' school compound in Sixth Township was immediately taken over by the Primary school that was bulging out at its seams with four hundred and fifty children.

The school enrollment this year is larger than ever before. With five hundred junior middle school boys and girls trying to crowd into a set of school buildings originally designed to accommodate two hundred and fifty boys, you can readily appreciate the immediate necessity for a new building. After conditions in China became more stabilized additional buildings will have to be erected to provide adequately for our students, but the $2,000 will enable us to erect a building that will relieve some of the immediate pressure.

METHODISM ON THE CAMPUS

By Boyd McKeown and Walter Parkes

Living Memorial

Melvin Jones was a youth with talent. He was president of the high school graduating class, valedictorian, athlete, debater, president of his Methodist Youth Fellowship. He was also planning to enter the ministry.

But Melvin was killed in an accident the day after his high school graduation and plans he had made for service to the world had to be left to other young men and women.

Last week the memory of Melvin Jones was honored by the young people of his Georgia home town. A check for $6,000, raised by his friends, was presented to Emory University as the beginning of the Melvin Jones Memorial Scholarship Fund, through which a helping hand will be extended to young men preparing for the ministry.

Duke Wins Again

Duke University last week reported on its most successful athletic season since the beginning of the war, with six out of ten possible Southern Conference championships brought to the Durham campus. Conference titles won by Duke teams in 1945-46 included football, basketball, wrestling, track, golf and lacrosse. According to Blue Devil statisticians, 69 of the 111 athletic contests played during the season ended in victories for Duke.

Dante in Ohio

A G. I. chaplain who rememebred his alma mater while overseas presented a marble bust of Dante to Ohio Northern University last week. The chaplain discovered the 150-pound bust in a small town near Rome, purchased it and brought it home to adorn the office of the college's president.

Student Speech

Boston University's unique Speech Counseling Service is gaining the enthusiastic approval of its students, officials of the program reported last week.

Young people of today experience difficulty in making themselves understood, the report asserts, and therefore the Speech Counseling Service was opened last year to the more than 17,000 students of the University.

Said Dr. Joseph G. Brin, director of the program: "Although many young people meet satisfactorily the requirements of their college work, at the same time they lack the ability to meet what might be described as the minimum standard of acceptable American speech." Dr. Brin said both men and women students flocked into his offices throughout the year to get help in improving their speaking voices.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

Dear Mrs. Laskey:

The Regional Student Leadership conference was wonderful. No other word will describe it. It's a mountain-top experience to live in a nearly ideal society for a week. And I believe one finds a more nearly ideal society among youth than among adults. One of my boys said: "I liked it because we had no rules. But who could need rules after sitting in the class of Disciplines of Freedom?"

We had a grand trip up there. One girl missed the train but came on the next one. We five had our picnic lunch which we spread on one of the suitcases which was on the knees of four; the fifth one sat on a suitcase in the aisle. Even the conductor enjoyed our "dinner on the ground." We arrived in Norman at 5:30 a. m. Since registration came after lunch, we had several hours for sightseeing.

The meeting was interracial. There were only three Negroes, but they were a vital part of the conference. We had delegates from Costa Rica, Uruguay, Mexico, and Esthonia. The two from Esthonia were refugees and had been in the United States only two weeks. A conference just isn't a conference without people from other countries and races. It takes us all to make a complete picture.

The leadership was excellent. Dr. Thomas Kepler was the main speaker. He surely did dig into the issues of religion and ethics. The seminars were led by outstanding men, as were the workshops. Mr. Ehrensperger, the one in charge, said that they had trouble in finding the right words to use in naming the seminars. For example, they wanted a seminar on Morals, but that word would not appeal to students. They called that group Disciplines of Freedom. It was a popular and much quoted course.

Miss Dorothy Nyland of the Board of Missions really helped the delegates catch a vision of world brotherhood. Delegates came back wtih a deeper appreciation of all people.

The Northwestern State group had charge of one morning worship service and Lucille Hanks took part on the World Christian Community program. That program followed our sacrificial supper. We had thin soup, a bit of celery and carrot, and a glass of milk which we ate in silence. The money we paid for the meal was put in an offering for overseas relief. As we left the dining room we had an opportunity to make a personal offering. There was a total of $150. I had thought that they would all go to the drug store after dismissal at 10:00. One of my boys said, "You know we got to the door; then our conscience hurt us—so we went on to our rooms." Two of my girls had been invited out to dinner in the home of a friend. When we voted to have the supper, they called the lady and explained that they couldn't come.

The climax of the week was the Communion service Friday night. The worship, recreation, classes, and fellowship were fine. The last morning we had a sharing period in which those who wished were allowed to say what the conference had meant to them. You will probably be interested in their evaluation of it.

1. This conference has focused my training and pointed to definite ways of religious growth.

2. The most significant thing was taking Communion with all races.

3. A Negro student said, "It has filled me with new thoughts to carry back to my people."

. Girl from Costa Rica: "First time I have actually felt like one of you—one big Christian world."

5. Most significant was the program with the Lord's Prayer in three languages and singing a Negro spiritual in Chinese. (Mr. Williams of the Board of Missions taught that to the group.)

6. It gave me a new sensitivity of the divinity of personality.

7. It gave me a deep concern for all people and for worship. The discipline of worship can guide us.

8. It helped me realize the meaning of brotherhood.

9. I realize now that religious is not an extra-curricular activity.

10. These foreign students have given us a shot in the soul.

Louisiana had six delegates from Centenary, six from Northwestern, two from Hammond, Mrs. Trice and Rev. Rayban Porter.

There were students and counselors from Wisconsin to Louisiana and from Arizona to Georgia. So you see that we have had much variety. I wish all the adults could hear about these conferences. The publishing house representative said to me, "I've always had confidence in youth, but now I really know that I have confidence."

After the last session of the conference, we went to Oklahoma City for the rest of the day. We had an enjoyable trip home. We had a fine experience, caught a bigger and broader vision, and now we want to put it into our living right here on the campus.

Yours sincerely,

LUCILE PIERCE.

PRAYER GROUP ANSWERS NEED

Formed by a small group of parents who gathered to pray for their sons and daughters in the service during the war, the Monday Evening Prayer Group at the Wesley Community House, San Antonio, Tex., continues to fill a real spiritual need, says Miss Annie Alford, head resident. The average weekly attendance is about fifty persons and "many expressions are given to God, not only for saving their loved ones, but for the joy that has come into their own hearts and homes. A short Bible lesson is given in Spanish, and women who are very timid are not afraid to stand and give thanks to God for His blessings. Hundreds of children, youth and young adults who come to the various activities at Wesley House will be the citizens of this community in a short time and it behooves us to help them reach their highest and best.'

Nearly 3,000 persons of all ages have received treatments each week in the seven clinics sponsored in the House. The kindergarten enrolled ninety-six youngsters, the largest in its history, and has been divided into two sessions, where all are learning to be good Christian citizens. Many have heard no English in their homes and the teacher first uses Spanish and gradually teaches English and an understanding of the words. Two years of attendance at the kindergarten serves as excellent training for their entrance into the public school. Daily Vacation Bible School programs held for two weeks enrolled more than 200 children and were conducted for two weeks.

WHAT DO YOU DO?

Don't you dislike people who always say things in a positive tone? I know one person who prefaces most remarks with a definite "There isn't a doubt about it." Frankly, even when I agree with him, I find an argument on the other side.

There's danger in being too definite. If you "This—or else," the chances are that it will be "or else". The word danger, you know, is derived from dominarium, the Latin word for domination.

I don't mean you must appease those to whom you speak. There is a lot of difference between appeasing and compromising or even conceding. Only those who are willing to live in complete isolation, to withdraw from the world can avoid doing one of the three.

To appease is to placate, or to pacify. To compromise is to adjust or settle by mutual concessions, or by a partial surrender of claims, purposes or principles. To concede is to allow as a right, to assent or acquiesce in the propriety or truth of, to admit.

Never appease—when appeasement means giving up a principle—but do appease when it is a question of speaking fairly and calmly. A soft answer turneth away wrath, and a pleasant way of speaking averts antagonism.

(Continued on page 16)

HEADQUARTERS
for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST
National

THE CHRISTIAN FIRESIDE

LEAVES, NO LEAVES

Quite often the leaves of a tree or plant are an indication of the general type of weather where the vegtation is native. Especially is this so where there is heavy rainfall or where there is very little.

In the tropic jungles, where rain is so abundant, many leaves are waxy-covered the more easily to shed the water. Others have little troughs running to their tips. The tip edges are rolled so the water pours downward as from a pitcher's mouth. The jungles are the homes of big-leafed plants.

In direct contrast, the deserts of the world, where moisture must be conserved, produce plant life with very small leaves or no leaves at all. The cacti are an example of the no-leaf vegetation.

The palo verde, a name which means green tree, has green branches, green trunk and green stems on which on close inspection can be found the tiniest of leaves. The acacia, to which family the mesquite belongs, has slightly larger leaves. The tamarisk and smoke tree are often leafless trees.

In these dryer countries there are also those trees that turn the edges or the points of their leaves toward the sun. The eucalyptus is one of these. In a dry part of Brazil there is a rubber plant that folds its leaves away. It keeps its leaves spread wide all night to catch any moisture. Before the heat of the day comes on it wraps them tightly around its stalk.—The Youth's Evangelist.

JUSTICE TO THE BRIDEGROOM

How would you like to see an account of a wedding like the following which appeared in a local paper, but we aren't informed where or when. It was salvaged and passed on by Sunshine Magazine:

"Mr. Hiram Norcross became the bridegroom of Miss Emily Lewis in a pretty ceremony today. He was atttended by Mr. Schultz as groomsman. As the groom came in he was the cynosure of all eyes.

"He was charmingly clad in a goingaway three-piece suit, consisting of coat, vest and pants. A pretty story was current among the guests to the effect that the coat was the same one worn by his father and grandfather on their wedding days, but he shyly evaded questions on this sentimental touch.

"The severe simplicity of the groom's pants was relieved by the right pants leg being caught up by a hose supporter, revealing a glimpse of brown holeproof sock above the genuine leather shoe.

"Blue galluses gracefully curved over each shoulder were attached to the pants fore and aft, while a loosely knotted blue tie rode under his left ear above a starched collar with a delicate saw-edging. This gave the effect of studied carelessness which marks supreme artistry in male attire.

"Mr. Schultz's costume was essentially like the groom's and as the two approached the altar a hush of awed admiration enveloped the gathered throng.

"The presence of the bride was also observed by many..—Religious Telescope.

FAITH THROUGH THE WORD

. . . God does His saving work in men through appointed means, the so-called Means of Grace. These are the Gospel and the Sacraments. Forgiveness of sin, faith, the new birth, a sanctified life, these and every spiritual blessing are the treasures bestowed upon us through the Means of Grace.

We do not become Christians by wrestling with God in prayer, nor by spending ourselves in service, nor by philosophizing about the nature, perhaps even about the eixstence, of God. We become Christian through the Means of Grace.

There are people who profess a desire to know and to believe in God. They give every evidence of sincerity. But often they make one fatal mistake: they refuse to give God a chance to reveal Himself to them. They will not give the Word a chance. For some reason they have reached the conclusion that the Bible is outmoded. The fact that the thousands of men and women in every generation have found God and peace and life through the Scriptures makes no impression upon them. They insist that reliance upon the Bible as God's revelation is just nonsense. And so they continue to grope and to fumble, to argue, to speculate and to theorize, without ever reaching a satisfactory conclusion. If a man with a headache were to spurn aspirin on the ground that a little white pill could never cure a headache, if he were to argue that the thousands whose headache aspirin had cured, had simply wished their pain away, we would probably call him a fool. How shall we regard those people, who on similar grounds refuse to try the cure which God has made available for sin and death and ignorance of Him?

"How shall they believe in Him of whom they have not heard?" asks Saint Paul, Romans 10:1. And in verse 17 of the same chapter he declares: "So then faith cometh by hearing, and hearing by the Word of God." The Word of God is absolutely indispensable for faith. Where the Word is rejected, there can be no faith, no knowledge of the true God. Our great task as missionaries for Christ is to get people to hear and to read the Gospel. Only so can they find God and believe on Him.—American Lutheran.

WE MUST BECOME AGGRESSIVE AGAINST LIQUOR

Dear Sir:

I will appreciate space in your valuable paper to make a report I think your readers will be interested in. I ran an advertisement in a number of different denominational church papers throughout the United States the past few weeks calling the Christian men and women's attention to a Prohibition Pamphlet, "Dynamite, Handle Prayerfully"; America's Drink and Crime bill—224 billions of dollars.

I have spent a great deal of time and money to get this information from the government records: The only motive I have in fighting the demon of alcohol, is to do my bit to make our nation a better place for our boys and girls to live.

I haven't any political ambition. There is not an office, elective or appointive, from president down to the smallest office, that I want. I am not angry with anyone, I am not a fanatic, I am not a pessimist, I am not discouraged, I have been in this fight for more than fifty years.

Out of one million readers of the church papers, very, very few have been interested enough in prohibition to send me 25 cents for information that will be of great help in fighting the liquor business.

In 1928, the preachers, laymen, and lay women rose up and overwhelmingly elected Mr. Hoover president. I have authentic information that the liquor interests spent millions of dollars to discredit Mr. Hoover and his administration. There was only one way they could accomplish this, and that was to bring on the greatest depression in our history and claim that prohibition was the cause of it. The liquor interests propagandized our spiritual leaders and chloroformed the Christian men and women. We are still sleeping. A few things the new deal has done; it has made drunkards, prostitutes, gamblers, thieves, and murderers out of millions of our boys and girls. Woe unto him that giveth his neighbor drink. Habakkuk 2:12, 15.

When we vote for wet men and women, we put the bottle to our neighbor's lips; when we vote to legalize alcoholic beverages, we put the bottle to our neighbor's lips; when we have the opportunity to vote dry and fail, we put the bottle to our neighbor's lips. Sins of omission are just as great as sins of commission.

God is calling the ministers to cry aloud: Read the following Scriptures on your knees: Isaiah 58:1, Ezekiel 31:8, 19, Proverbs 29:1, Hosea 4:6, Joel 2:1, Amos 6:1, Joel 3:13, 14.

If every church member will begin now to talk prohibition and distribute prohibition literature, we can build up such a dry sentiment in the next 30 or 60 days, that we can elect dry governors, dry legislatures, and a dry Congress next November. It is going to take prayer, faith and work.

If you want some real spiritual dynamite, send 25 cents in silver to J. A. Giles, Macon, Ga., for a prohibition pamphlet, "Dynamite, Handle Carefully". This pamphlet, handed out and mailed out to your friends and neighbors, will start everybody to talking about prohibition.

Sincerely yours,

J. A. GILES.

Death is only a horizon, and a horizon is nothing save the limit of our sight.—R. W. Raymond.

COULD BE

"I don't need none," shouted the lady of the house before the agent had opened his mouth.

"How do you know?" he inquired, "I might be selling grammars."

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

ALDINE H. HORTON, JR.

Philip J. Bailey said, "He most lives who thinks most—feels the noblest—acts the best."

Thus it may be said of A. H. Horton, Jr., who died at Baton Rouge, June 3, 1946, of of a heart attack. The following facts about his life support such a claim.

He was born at Coushatta, La., October 22, 1915, where his father, A. H. Horton, Sr., at the time was superintendent of schools in Red River Parish.

In infancy he was baptized at the altar of the church by Rev. A. H. Parker. Thus his parents and church acknowledged their responsibility for his life and indicated their concern for his future. At the age of 11, having arrived at the age of discretion, he appeared again at the altar of the church at Coushatta and made his own the pledges his parents made for him in his infancy.

Aldine was graduated from high school in 1932, and from the State University in 1937 with the A.B. degree. These formative school years were marked by high excellence in scholarship. After taking his law course at the Louisiana State University he was admitted to the bar and entered upon his law practice with Hon. Fred Benton of Baton Rouge.

In 1938 he was married to Miss Elvie Stothart, daughter of Mr. and Mrs. H. Grey Stothart of Coushatta.

At the outbreak of World War II he was called into the service of the Federal Bureau of Investigation. In this highly important and responsible activity he rendered high service until December 1, 1945, when he retired from this federal post and re-entered his law practice at Baton Rouge.

He is survived by his widow, the former Miss Elvie Stothart; two sons, Aldine III and Donald Grey, ages 4 and 2, respectively; his parents, Prof. and Mrs. A. H. Horton, Sr., of Natchitoches, La.; and five brothers, Ryan, Edward, Leland and Richard of Natchitoches, and Felton of Richland, Wash.

Such a life is not to be measured by the brief number of years. This standard is too blunt and clumsy for that purpose. There was a full and vigorous boyhood with crowded school days. Then came the testing and maturing years of college and professional school. He acquitted himself honorably and admirably as a son, a brother, a husband, and father. During the most critical years of our country's history he gave his best in service.

Aldine, we salute your memory and covet for other young men a life as full, as fine, and as effective as yours.

D B. RAULINS.

"A friend will remember a hundred good deeds and forget one mistake. An enemy will never forget the one mistake you make." —Will Rogers.

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.—George Washington.

Our purpose must be firm, whether it be through our missionariese or political or trade representatives, to establish a world kingdom in which men have confidence in each other because they have faith in a common God.—Ralph W. Gwinn.

TEACHING ABOUT CHRIST AND HIS WAY IN THE CRUSADE FOR CHRIST

One of the primary reasons for encouraging church school attendance is that it gives opportunity for teaching people about the way of Christ and His will for them. This objective should dominate the entire program of the church school. It should not be taken lightly, but should be looked upon as a means of introducing people to the Master and leading them in finding ways of following him. This means that we must do a first class job which will require several things in the average church school.

It will be necessary that the church school officers and teachers plan regularly for their programs and lessons. Worship services must prove meaningful, lessons must be thorough and affect the thought and action of the pupils (see "Teaching for a Verdict" No. 818-B). Boards of Education must plan carefully the curricula to be offered the various ages and see that adequate physical properties are available. The workers' council must be alert to develop understanding and faith on the part of individual class members. All of this involves efficient leadership in these respective groups. These heavy responsibilities require two things of persons who carry them: (1) consecration to the Master, (2) continued study and preparation. A thoroughly devoted person who constantly seeks to improve his mind and understanding can lead countless people to a knowledge of Christ. This involves regular teacher-training programs in the local church where courses on teaching and church school administration may be studied annually.

Out of such an annual training program the local church would realize benefits which could be secured in no other way. Among these benefits would be (1) an improved program of studies and activities. When people study what they are attempting to do they almost inevitably find new and better ways. (2) There is a trend for enlarging the program of the Sunday school to include weekday activities—all of it coming under the heading of the "church school'. (3) The officers of classes and of departments will find ways of serving the church through a more efficient organization. (4) The teachers will discover new ways of preparing lesson materials, better ways of interpreting the teaching of Jesus. They will be encouraged to increase the use of the Bible in their lessons from Sunday to Sunday, thus developing a greater appreciation for the Bible on the part of the students.

A thorough job of planning and teaching will naturally lead to more persons presenting themselves for membership in the church. This will present the need for classes in the meaning of church membership. In any event they should be considered as an integral part of the church school and should, therefore, have its wholehearted support.

By doing these things in the best possible manner we are carrying out the Master's command, "Go ye, therefore . . . teaching them to observe all things whatsoever I have commanded you."

The man who graduates today and stops learning tomorrow is uneducated the day after.—Newton D. Baker.

What really is there in your Christianity if you look at men struggling in darkness and are content to congratulate yourself that you are in the light?—F. W. Robertson.

(IV) TEACH THEM

GO YE THEREFORE AND TEACH ALL NATIONS.... TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU.

MATT. 28. 19-20

1. PLAN REGULARLY
2. IMPROVE LEADERSHIP
3. IMPROVE PROGRAM
4. IMPROVE ORGANIZATION
5. USE LESSON MATERIALS PROPERLY
6. INCREASE USE OF BIBLE
7. TRAIN FOR CHURCH MEMBERSHIP

BEHOLD MY HANDS AND MY FEET

"Behold my hands and my feet, that it is I myself:—he showed them his hands and his feet."—Luke 24:39, 40.

This was a startled group of disciples that looked at the risen Christ. He had suddenly oome in their midst and they thought they saw a spirit; and while they stood there in staring silence, He spoke unto them, saying: "Behold My hands and My feet! See the very marks of the nails; these bear witness that I am the one you saw nailed to the cross to die, the one you saw buried in Joseph's tomb, and the one you thought was gone forever! But you have forgotten My word that I would rise again, and even now you can scarcely believe it! But look—behold My hands and my feet!"

And as we look and behold what hands they were! Hands and feet that ministered to the sick, the needy; that had healed the sick, and raised the dead. Hands that had reached out, touched and cleansed the leper; great hands that had touched the blinded eyes, and lo, they saw! Hands that had comforted the distressed; hands of strength and power, for the same hand that touched and cooled a fevered brow could also use a whip of cords and overturn the tables of the moneychangers that were in the temple. They were the hands of the eternal Son of Almighty God, our Father.

Jesus Christ showed to His disciples hands and feet that were pierced through with the cruel spikes that held His bleeding form upon the cross to die. They bore mute witness of all human sin and shame; but, thank God, they also bore witness of divine love and of grace sufficient, full and free from all sin!

Thank God for the hand and feet of Jesus Christ that reach out even in our day; for in that hand and under those feet is all power, and here alone may be found the hope of a ruined race. Thank God for the hand of life that is extended unto us at all times. Great multitudes since that distant day have come to know the touch that makes alive. He who said, "I am come that ye might have life and that ye might have it more abundantly," does indeed break the grip of spiritual death, and in Him we "pass from death unto life." The wonder of this spiritual grace is as great now as when Jesus Christ revived the ruler's daughter. The change is as marked, for we become "New creatures in Christ Jesus, old things pass away, and behold all things do become new".

We find that many people come short here! They are willing to take the way of profession but fail to go on to know spiritual reality. May we ever know the touch of the "hand of life and power". And who can forget the moment when the hand of Jesus Christ is laid on our lives in its great cleansing power. How the great pollution of sin gave way! Immediately we are made clean and whole. All of us have been marred by sin and need the touch that cleanses. Thank God we may know it, not by "remote control" but by the touch of his hand even as He laid it on the leper. May we seek to know that touch of power. It is a fact that Jesus Christ has the power to "break every fetter and set the prisoner free". Let us hasten to Him that we may know in its fullest measure, the working power of His touch. The touch that makes men "free indeed".

LASTIE N. HOFFPAUIR.

WHAT DO YOU DO?

(Continued from page 13)

Compromise only on material things. And then do not compromise with another person's rights or freedom. Be willing to give up advantages but negotiate from strength not weakness, and never at other people's expense.

Concede—yes when concessions are in order. Always be willing to concede the rights of other people to be the same as your own. But do not concede your own ideas of right nor your own rights.

Admiral Hart is quoted as the author of a prayer which sums it all up. "Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish one from the other."

All of this is on a personal basis, it is ture, but it is onl yas we learn first to apply rules of conduct to ourselves can true, but it is only as we learn first a group or a nation.

If we, as individuals, learn to act toward our fellow men in the proper spirit, then can we as peoples enter into the full exercise of freedom which is the right of men.—Ruth Taylor, The Stelzele Foundation, New York.

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I will meditate, and be still, until something of the overwhelming glory of the truth fall upon me, and faith begin to realize it; I am His temple, and in the secret place He sits upon His Throne.—Andrew Murray: "The Spirit of Christ."

THE PRAYER-ROOM TODAY

Come to Thy temple, Holy Spirit. I have no right to bid Thee come back to me. I have grieved Thee by years of neglect, all but quenched Thy life within me by my sin. It is only a ruined temple that Thou seest in me now, a desecrated and deserted shrine, dark and defiled and put to uses most unworthy. Nor can I cleanse Thy temple, or restore it, or even give it back into Thy keeping. I can only say, Come and take possession of Thine own. Come and make Thy temple less unfit for Thee. Not for my worthiness, but for my need I ask it. Amen.

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THURSDAY, JULY 4, 1946.

Watch Yourself Go By

(Anonymous)

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I."
Note closely, as in other men you note,
The bagkneed trousers and the seedy coat.
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye,
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn whate'er
You note of falseness in you anywhere.
Defend not one defeat that shames your eye,
Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe—
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you with "he," as substitute for "I,"
Have stood aside and watched yourself go by.

—The National Voice.

WALLET OF THE WEEK

PROTESTANTISM IN ITALY is showing at least two hopeful signs. The first is the growing interest of young people in religious questions and the attendance upon Protestant services in particular. The second is the broadcasting of Protestant services by the big stations in Turin, Venice, Milan, and other cities. Even from Rome Protestant services are going out and are heard by Catholics, as well as Protestants and freethinkers. This may not mean much in organized results, but it is an indication of more independent and liberal trends.

* * *

EVANGELICAL LUTHERANISM is the state religion of Finland, a country set up out of Russian territory since the end of World War I. More than ninety-five per cent of the people are said to belong to the state church. Since peace came to Finland, there has been a marked increase of religious interest throughout the country. Bible study is reported to be particularly interesting to the people everywhere. One wonders if a marked revival of religious interest has made its appearance among all the nations who were parties to the war.

* * *

THE PEOPLE OF ALASKA have developed their own slang or vocabulary of provincial expressions. "Muckluk" means a fur boot; "skookum-house," a jail; "poke" refers to one's money (a moosehide bag for the gold of the prospector); "malemute" is the name for a sled-dog; "hi-yu" means plenty, and "igloo" is the general word for the Eskimo home. As can be seen, all these terms have grown out of the very life which they live and they have no meaning apart from Alaska and the primitive customs of the people.

* * *

A CHURCH GET-TOGETHER has been held annually by the Church of the Brethren since the days of William Penn, says an exchange. This year the annual meeting was held on June 12-16 at Wenatchee, Wash. This was the one hundred and sixtieth conference of which they have a record. In the earlier days records were not kept. The conference theme this year was "Men, and a million for Christ". The original members of the Church of the Brethren came from Germany and between 1719 and 1729 they settled around Philadelphia and Germantown. They are said to have come upon the invitation of William Penn.

* * *

THE MEMORIAL HOME COMMUNITY for aged religious workers is located in Clay County, Fla., and it was founded by Mr. J. C. Penney, founder of Penney Stores, in honor of his minister-father. The home has been given to **Christian Herald** and Dr. Daniel A. Poling, president, announces the purpose to complete the million dollar endowment and to erect a building for the accommodation of widows and widowers who are not now provided for in the plan. In addition to this, **Christian Herald** owns a vacation center and children's home on the Hudson, the Bowery Mission, and two orphanages and industrial schools in Foochow, China.

THE BIRTH RATE IN GREAT BRITAIN is said to have received a record sharp wartime rise, but as soon as the war ended it turned downward again. Russia's birth rate for the first nine months of 1945 is said to have been up thirty-five per cent of the corresponding period of 1944. A Russian mother of three gets four hundred rubles, and the reward rises to five thousand rubles for a mother of ten. The incentives to motherhood are at least more effective in Russia than in Great Britain.

* * *

ALASKAN BUSINESS CONDITIONS, according to an overall picture recently published, present a very encouraging outlook in practically everything except tourist trade. The industries are undeveloped and among the needs listed are pulp mills for turning its forests into paper. Like much of the world, there is suffering from an acute housing shortage and building material is desperately needed, but prices, with the exception of two towns, are described as normal. That is more than can be said for the States.

* * *

GOVERNMENT-TRAINED BREWERS, according to a statement attributed to the **National Voice**, is one of the projects of the Third Army for the GI enrolled in the Army college on the outskirts of Freising, Germany. Classes are held at the Weisenstephan brewery, owned by the school, and the teachers will be German professors who have taught brewing before. Perhaps it might be well for Americans to give less attention to the re-education of Germany, and give a little more consideration to German re-education of America, at least to the drink factor.

* * *

THE CITY TEMPLE CONGREGATION, of which Dr. Leslie D. Weatherhead is pastor, worshipped in St. Sepulchre's from the time of the destruction of City Temple early in the war to a few weeks ago, when the church of St. Sepulchre took over for the sake of of its own post-war program. The City Temple congregation has now found hospitality among the Quakers, Friends House, where Dr. Weatherhead and his congregation will be able to worship every morning and evening. Plans for the rebuilding of City Temple will doubtless begin to take shape in the near future.

* * *

METHODISM'S FORTUITOUS HISTORY was recently portrayed by a chart of the perils which it escaped in Mr. Wesley, the founder. Among the tragedies escaped and the detours refused are: the limit of Dr. Annesley's children to twenty-four would have eliminated Susannah Wesley; if John's father had had only fourteen children it would have eliminated John; the peril of John's life in the fire which destroyed Epworth rectory; the bewitching charms of Miss Sophia Hopkey; the uningratiating nature of Mrs. Mary Vazeille, Mr. Wesley's wife; and the threat of tuberculosis when Mr. Wesley was fifty years old. These "ifs" leave out God.

New Orleans

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EDITORIAL

THE ARMY AS A STRIKEBREAKER

The General Assembly of the Presbyterian Church in the U. S. A., meeting in Atlantic City recently, according to a press report, approved President Truman's program to use the Army to break strikes or lockouts. The approach to the subject gave the action the appearance of constructive rather than actual approval, or the refusal to censure such policy on the part of the government.

We share with the average American bystander the feeling that strikes are power offensives for securing the demands of organized labor, and that they leave out of account a much greater multitude of people who are crucified for the interest of the strikers. However, we have never entered the discussion of the labor situation on either side. More than once we have said that there are so many angles with which we are not familiar that we could not hope to offer a constructive solution. We do know the side of those who are not parties to the contest and we make no apology for the sympathy which we feel for them.

On the matter of using the Army, except in cases of such widespread disturbance as might make it necessary for the protection of people and property, we confess to great hesitancy. Dictatorships are undergirded by the power and the terror of armies. Changes to dictatorships or in dictatorships are usually achieved through a **coup d'etat** by the armed forces. The armed forces in the Latin lands to the south of us never stabilized anything. They simply drove one crowd out while they installed and maintained another behind a ring of glittering bayonets. Those lifted to power may have persuaded themselves that the lot of the people was improved, but the history of army-ruled lands does not justify such an assumption. We are not here discussing either labor or strikes, but we raise question as to the wisdom of invoking army intervention except as a last resort. We are not so great as to be immune to military force, the seductions of power, and other undemocratic processes for getting what we want.

COMPLETING THE DISTRICT CONFERENCE CIRCUIT

On Monday afternoon Dr. Snelling and the editor of **The Advocate** set off for attending our last group of District Conferences—four of them in a row. Our first objective was Fifth Street, Meridian, where we found Rev. Clyde H. Gunn and the pastor, Rev. A. L. Meadows, had everything organized for a good conference. There was a good attendance, but we missed many familiar faces. The Conference was saddened by the announcement that Bro. J. L. Hamrick, chairman of the board of stewards of Poplar Springs church and treasurer of the District Board of Trustees, had died at an early hour that morning. He was a devoted churchman and Meridian Methodism has sustained a real loss.

First on the agenda was the representation of various connectional interests. W. L. Duren, editor of the New Orleans **Christian Advocate**; Rev. J. H. Morrow, Superintendent of the Methodist Home; Rev. J. G. Snelling, of the Memorial Mercy Home, and Dr. N. G. Golding, for Millsaps College, were heard. A pleasing episode occurred when Bro. George Mars arose and paid tribute to the late Dr. W. W. Holmes, a Kemper County young man, and to the editor of **The Advocate**. Bro. Mar's words were genuinely appreciated by the editor. He has been a reader of **The Advocate** for more than seventy years, and no interest of Methodism has ever failed to receive his loyal support. At the eleven o'clock hour, Rev. Tom Prewitt, of Vicksburg, brought a message on the evangelistic work of the Crusade for Christ and the Million Dollar Forward Movement. Mrs. C. C. Clark of Natchez addressed the Conference in the interest of the temperance program of the Methodist Church, and her presentation was very effective and well received.

A delicious lunch was served in the basement of the church building and after the Conference reconvened, we journey on for the next Conference at Canton, Jackson District.

At Canton

At the appointed hour, Dr. Otto Porter called the Conference to order and, after a brief devotional, the session was duly organized and proceeded to the work of the day. The connectional interests were heard through their representatives. Dr. Porter, district superintendent, was in his usual good humor, a fact which his friends took liberal advantage of, but without in the least changing the evenness of his temper.

Special emphasis was laid upon the Mississippi Methodist Forward Movement at the eleven o'clock hour. Mr. John T. Kimball, director of the campaign in the Jackson District, and Rev. J. W. Leggett, general director, made brief addresses and were followed by Dr. W. B. Selah, pastor of Galloway Methodist Memorial Church, who gave an effective interpretation of the Movement. Following the morning session, a delicious and bountiful lunch was served by the local congregation. After the lunch Bro. Snelling and this editor took French leave and went over to Satartia for a visit with Dr. Henry T. Carley and his daughter, Kling. Our next official destination is Crystal Springs, where we are to have fellowship with Rev. Van R. Landrum and saints of the Brookhaven District.

Crystal Springs

Arriving at Crystal Springs we had the opportunity for mingling with the representatives of the Brookhaven District as they arrived for the conference. Rev. H. B. Hilbun, the pastor-host, had anticipated every need and all was in readiness for an enjoyable and profitable session. At the appointed hour, Rev. Van R. Landrum, district superintendent, called the Conference to order, organized its work, and took the agenda as arranged. As in the other conferences, the representatives of connectional interests were scheduled to be heard first, but as some of them were a little slow about making their appearance, it became necessary to bridge the chasm by singing a hymn. All of them were heard, however, at the morning session and, following a brief intermission, Rev. T. O. Prewitt spoke in behalf of evangelism and the Mississippi Methodist Forward Movement at the eleven o'clock hour.

A delicious lunch was served to all, in the basement story of the building and Bro. Hilbun and his people were certainly not lacking in any detail of Christian hospitality, nor in meeting the entertainment needs of their guests for the day. Crystal Springs Methodism has long been famous for its hospitality and tender ministrations to the veteran preachers of the Conference, many of whom have made it their home.

Jefferson Street, Natchez

Again, at Natchez, we were on hand to greet the delegates as they came. A good representation from the various charges of the district was present in historic Jefferson Street Church and in Natchez, the very cradle of the Methodism of the southwest. Rev. O. S. Lewis, district superintendent, having effected the organization, heard various interests and again Rev. T. O. Prewitt was the speaker at the eleven o'clock hour. Following the session, lunch was served in the basement story and Rev. C. C. Clark and his people amply met the expectations of their guests and maintained the standard set by other conferences during the week.

Two items of the statistical reports presented to the conference are worthy of special notice. First is the fact that 496 members were reported on profession of faith as against 452 by certificate—an unusual balance in favor of first enlistments. The next item was that the acceptances for the Benevolences exceed the askings by $1,110, and on the acceptances, $9,481 has been paid, leaving a balance of only $3,164 still due. Mayersville still leads the District in Advocate subscriptions and we still acclaim it to be "Mayersville, the Magnificent."

Well, we are home again after four successive days of splendid conferences, made memorable by the hospitality of host-pastors and people, and the whole journey made unforgettable for a continuous series of "gully-washing" rains. Bro. Snelling, an inveterate shark for driving, took off Saturday afternoon to complete his thousand miles for the week.

HOW TO BE UNDERSTOOD

It was the good fortune of the writer to attend a conference recently where he listened for an hour daily to Dr. Edgar Hale of Ohio State University, as he exhorted speakers and writers to convey their ideas in language adjusted to the group for which the message is intended.

B. P. Brooks

How often this first rule of rhetoric is disregarded! A learned pulpiteer expounds the gospel to his listeners and they are greatly impressed by his erudition, but in many instances seventy-five per cent of his hearers may not understand a thing he has said. The median school year completed for all persons 25 years and over, throughout the United States, is 8.4. For the South, it is a little lower than this. Everyone delivering a general message to the general public, either oral or written, should bear this very pertinent fact in mind.

A man remarked recently that college professors certainly have an enviable position because every seventh year was set aside as their "Bacchanalian" year. It might be interesting, if space permitted, to enumerate words that are frequently used and yet the meaning is not clear. "Dissipate" is a word the meaning of which is known by only 31 per cent of junior high and 32 per cent of high school students. "Toxic" has meaning to 52 per cent of junior and 68 per cent of senior high school students. Only 36 per cent of juniors know what is a "vertebra." Only 52 per cent of juniors know what the word "pollution" means. The study could go on indefinitely. Please bear in mind in all this that the junior high graduate is above the average grade of all the adults of the nation. When one speaks of the "immaculate conception," "transmigration," "immortality," conjugal relationships, superannuation, supererogation (great favorite at Annual Conference), ecclesiastical organization, aprocryphal writings, apostasy, and the like, they are as sounding brass and tinkling symbols to the average hearer.

The following definition of education is taken from the text of one of our outstanding connectional leaders: "Education, narrowly and broadly conceived, involves conditioning individual human nervous systems to develop patterned reactions governed by the evaluation implicit in various symbols and **symbol-systems.** Since symbols are meaningless apart from the nervous systems producing and evaluating them, we should speak of **neuro-symbolic**-environment. Of this, the **neuro-linguistic** environment forms, in our western civilization, the most important part." I am sure such jargon clarifies thoroughly the average layman's idea of education.

A group came to Jesus Christ and asked him, "What is the Kingdom of Heaven?" Here was a splendid opportunity to deliver an exegetical dissertation on theosophy. But Jesus knew his audience. They were farmers. So, He said, "The Kingdom of God is like a sower who goes forth to sow," etc. He spoke the langage of his listeners.

(Continued on page 16)

WHEN IS A REVIVAL A REVIVAL?

Bishop Paul E. Martin
Arkansas-Louisiana Area,
Little Rock, Ark.

The importance of a revival as a means of producing the spiritual awakening that is so desperately needed today is abundantly confirmed by the arresting statement of the historian, Lecky, who said, in speaking of the Wesleyan Revival: "The religious revolution begun in England by the preaching of the Wesleys is of greater historic importance than all the splendid victories by land and sea won under Pitt." And Green, another historian of note, added: "The Methodists themselves were the least result of the Methodist revival. Its action on the Church broke the lethargy of the clergy; its noblest result is the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. The great revival reformed our prisons, abolished the slave trade, taught clemency to our penal laws, and gave the first impulse to popular education."

That appraisal of the Wesleyan Revival is in harmony with the statement in our **Discipline:** "The aim of evangelism is to bring all men into living, active fellowship with God through Jesus Christ the divine Savior and through the regenerating power of the Holy Spirit; to gather them into the fellowship of the Church; to lead them to express their Christian discipleship in every area of human life that the Kingdom of God may be realized."

This is the season of the revival in many of the churches in our section of Methodism. Methodism has already made history in the field of visitation evangelism. The effectiveness of the revival in helping to bring about a spiritual advance that will transform our world depends upon an adequate conception of it and of its possibilities. If in our churches we are to have simply a series of services—a protracted meeting—because that has been a custom through the years, we may expect nothing of far-reaching importance to happen. But if out of the sense of a great need for a transforming experience both for ourselves and our fellows, and out of a confident belief that there is available spiritual power to produce new life, and if there is a willingness to surrender completely ourselves to the leadership of the Holy Spirit as we work and pray, I confidently believe there will come a spiritual awakening that is adequate for the desperately critical period in which we live.

Empowering Enthusiasm

We shall never have a revival worthy of its name until we become obsessed with the thought that there is no remedy for the ills of the world except the gospel of Christ. We may quote glibly the statement of General Douglas MacArthur that "the problem basically is theological and involves a spiritual recrudescence and improvement of character—it must be of the spirit if we are to save the flesh", but unless there has come to us an overpowering sense of need both for ourselves and humanity for the gospel of Christ, these words will only be pretty sounding phrases.

John R. Mott, in his challenging book, **The Larger Evangelism**, says that the four evangelists of modern times who have impressed him most are Dwight L. Moody, Henry Drummond, Sam Jones, and Toyohiko Kagawa . "They had practically nothing in common in national background and family tradition. They differed greatly in personal appearanec. Each one had marked individuality. . . . In manner of speaking they were as different as could possibly be. . . . They had little in common in the choice and development of their subjects." Yet, Dr. Mott points out, "In the matter of evangelism—the bringing of men into vital union with Christ—they were all very much alike. . . . They one and all preached for a verdict under a mastering sense of immediacy. . . . Each had a compelling sense of divine mission, a dominant purpose, that of doing the will of God."

We shall not experience today the true revival until, out of the sense of great need, we become aflame with the enthusiasm of our cause. In smooth and easy generations Christian faith and experience can be thought of as something lovely that adds to life's pleasantness, but not now. Great religion today becomes a matter of life and death, the supreme gamble of the human soul. Our task to bring about a revival should be more urgent than it ever was before.

I hesitate to mention the time that is to be given to the revival season, for it is possible for the whole effort to be mechanical and formal and thus without spiritual vigor and force. But having said that, it is also true that the great revivals have been of long enough duration to arouse the men and women of the Church to the understanding of the responsibility they must share in this undertaking. The revival must come in the Church before it comes to the community and ultimately to the world.

For a revival to be a revival our people must not be satisfied with formal church membership. We must know the Christian experience of repentance, forgiveness, regeneration, sanctification, and living fellowship with Christ. We must use the means at our disposal for deepening and enriching our spiritual life—prayer, reading the Word of God, the fellowship with fellow Christians, sharing with others as we minister to their spiritual needs, and by putting our faith to work in our daily occupation and in our relationships with our fellowmen.

Intelligent Planning

The magnificent success that has already been achieved this year in visitation evangelism is convincing proof of the value of intelligent planning for a revival. The churches that are reaching their goals in this phase of the Crusade are the churches that are following rather carefully the plan given by our General Board of Evangelism. Intelligent planning does not mean that we are ignoring the leadership of the Holy Spirit. Instead it means there is to be co-operation wtih the Holy Spirit. A revival will not be produced with standardized devices, nor will it come about through careless and lazy dependence upon wishful good fortune. God expects us to use our powers of creative intelligence, imagination, resourcefulness and initiative. Revivals do not just happen. They come only as men prepare the way for them.

Recently there was brought to my attenton the very thorough plan whereby a pastor enlisted his people in the revival in his church. With genuine insight and creative planning he challenged his entire membership with specific responsibilities. Definite assignments were given to members and groups. Each night a check was made upon the attendance and before the next service the absentee was called and urged to be present. In the entire campaign the challenge was great enough to enlist the busiest and ablest men and women of the community.

Christ Indispensable

For the revival to be a revival there must come to the church not only a realization of man's greatest need, but also the conviction that the message of Christ is supreme, unique, and an absolute necessity. All through Wesley's Journal you find the words: "I gave them Christ." Mr Wesley did not offer Christ as an attractive option. Christ to him was indispensable—He was The Way, The Truth, and The Life. It is time for Methodism to emphasize this again.

"By their fruits ye shall know them." That statement abundantly applies to a revival. If the lives of persons who have missed the way are transformed, if the members of the church have experienced a miracle-working power whereby they evidence a new understanding and appreciation of a Christian order of men, if the church becomes a vital force in the life of the community, and if the Great Commission has been so accepted that its fulfillment becomes the consuming desire of the members of the church, and there is thus the beginning at least of the realization of Christ's will on earth, the revival is indeed a revival.

COURAGEOUS CO-OPERATION RESULTED IN REAL REVIVAL

Here's How it Happened!

By Thomas A. Carruth
Conference Secretary of Evangelism,
Biloxi, Miss.

The city of Hattiesburg, Miss., with Methodist leadership and Methodist preaching, witnessed from January 27 to February 15, 1946, the greatest revival this community has known for a quarter of a century. The results were so marvelous that words cannot convey them. Co-operation, courage, and consecration were the key words in this great movement.

Literally thousands of people attended these services and soon crowded out Main Street Methodist Church where the revival started. Hundreds knelt at the altar and experienced real conversion for the first time. Many more were converted who were already in the church. More than one thousand persons dedicated their lives to Christ and His Kingdom.

Hattiesburg is located close to Camp Shelby, where thousands of soldiers were stationed during the war. The community felt the terrible impact of evil forces that usually follow a large army camp. It was felt that if a revival could sweep this community surely one could come most anywhere!

This revival was no accident. It took courageous co-operative planning and a sustained spiritual momentum to generate this great movement which still goes on! Only God working through consecrated leadership could stir and elevate the life of a city such as happened in Hattiesburg.

Here are the steps that led to this great revival:

(1) In June, 1945, a consecrated speaker was secured and then an excellent song leader. They were young men with dynamic

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Bishop W. T. Watkins, of the Louisville area and a trustee of Union College, Barbourville, Ky., delivered the baccalaureate sermon for the sixty-seventh commencement of the college this year.

Rev. Robert B. Crichlow, pastor of the North Baton Rouge church, was in New Orleans this week and paid the **Advocate** office an appreciated visit. Bro. Crichlow reported that things are going well with him and his work.

Rev. J. L. Nabors, reporter for the Corinth district, writes that the reports from the churches at the third Quarterly Conference were good in every detail and that the Church School Attendance has more than doubled since last November.

Rev. Hubert A. Gibbs, who was made superintendent of the Lake Charles district recently, received a very cordial reception and is looking forward to a very happy fellowship with the preachers and people of the district.

The editor is away from the office this week attending district conferences in Mississippi, leaving his secretary to write the personals. This information is given that no responsibility may rest upon the editorial shoulders.

Rev. R. C. Moore, Amory, Miss., has brought his **Advocate** credit for the campaign to 28. They are making good progress at Amory and are not looking for any summer slump in the attendance at the services and Church school.

A note from Mrs. Nell Steel Sanders, La-Feria, Tex., says that her mother, Mrs. S. A. Steel, has returned to her home in Mansfield, La. After nearly a year away from Mansfield she is very happy to be back among her friends there.

We are indebted to Mrs. J. M. McWilliams of DeKalb, Miss., and to Mrs. Olin Ray of New Albany, Miss., for their kind expressions of appreciation of the **Advocate.** Such expressions help us to carry on in the work which we are trying to do.

The Vacation Church School at North Baton Rouge church, held the week of June 10-14, under the direction of Mrs. R. H. Hausey, had an average attendance of 95. Mrs. Hausey is superintendent of the Children's division and she and her staff of 17 workers deserve the credit for the success of the school. Bro. Crichlow, the pastor, was away at the time, attending the Pastors' School at Shreveport, but he knew that he had left the school in capable hands.

First Church, New Orleans, was broken into last week and robbed of a brand new typewriter which was in the pastor's study, four electric fans, 35 pounds of sugar, and the pastor's coat and glasses. The thieves gained entrance by breaking the glass of the side uptown door and then cutting a hole in the beaver board partition, after raising the wooden curtain which separates the auditorium from the study. The Friendship Circle had stored the sugar in the study, thinking that it was safer there than anywhere else in the church, and now they are wondering how they are going to carry on their activities without any sweetening. Bro. Melbert feels the necessity of buying a new suit since he doubts the propriety of appearing in the pulpit in his shirt sleeves.

EXCHANGE OF APPOINTMENTS

Bishop Martin has authorized the exchange of appointments between Rev. G. A. Morgan and Rev. Sam Nader: Bro. Morgan from Jennings to Many and Bro. Nader from Many to Jennings.

H. A. GIBBS, D. S.,
Lake Charles District.

REVIVAL AT COLUMBIA, MISS.

Our annual revival in the Columbia Methodist church was held June 2-9. We were fortunate in having ideal weather all through that week and an unusually fine attendance, a record being established for the morning service, which was held at 7 o'clock.

Helpers in the meeting were Rev. C. A. Parks, superintendent of the Sardis District, North Mississippi Conference, and Rev. H. L. Smith, pastor of the Holcomb circuit, in the same Conference. Bro. Parks and I were in college together a number of years ago and it was a great pleasure to renew the friendship of those early years when we were in preparation for the ministry. His sermons measured up to a high level and earned the deep appreciation of those who heard him.

Bro. Smith was a member of one of the churches that I served when he was a high school student. Twice since then I have been his pastor. He is a song leader of more than ordinary ability and adds greatly to the services in a revival meeting.

We are now (June 30-July 5) in our annual county-wide Youth Revival, with services held on succeeding nights in six churches in Marion county. Rev. Stewart Smith, associate pastor of Crawford Street Church in Vicksburg, is leading in these services in a fine way.

J. B. CAIN.

CALL SESSION OF MISSISSIPPI CONFERENCE

By the authority vested in me as President of the Mississippi Annual Conference, according to Paragraph 627, 1944 Discipline, and with the concurrence of the District Superintendents of aforesaid Conference, I am calling a session of the Mississippi Annual Conference to meet at Laurel, Miss., First Methodist Church, 10 a. m., Monday, July 22, 1946, to consider two items of church interest:

(1) Mississippi Methodism's Million Dollar Forward Movement, and

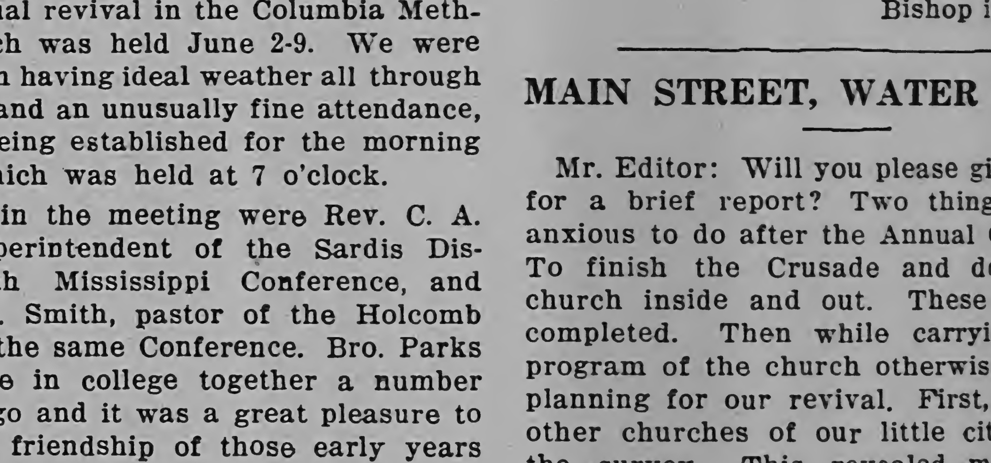
(2) a session of the Mississippi Annual Conference, Incorporated, in which the Conference will be called upon to consider the proposition of the purchase of a hospital in the city of Vicksburg, Miss.

At this session of the Conference the membership shall be the clerical and lay membership of the last session of the Annual Conference.

U. V. W. DARLINGTON,
Bishop in Charge.

MAIN STREET, WATER VALLEY

Mr. Editor: Will you please give us space for a brief report? Two things we were anxious to do after the Annual Conference: To finish the Crusade and decorate our church inside and out. These were soon completed. Then while carrying out the program of the church otherwise we began planning for our revival. First, along with other churches of our little city, we took the survey. This revealed much. After study home visitation began. Results were good. Special prayer meetings were held. Our meetings began June 16 and closed Sunday night of the 23rd, with Dean R. E. Smith preaching for us. Interest and attendance steadily grew. Other churches cooperated beautifully, being kind enough to call in services both Sunday nights and worship with us. As one has said, "Dr. Smith is refreshing and unique." His sermons were with power and demonstration of the Spirit. Although nearly every-



one around us being members of some church, sixteen people were added to our church. Our people were delighted and revived. We take courage and go forward.

A. S. BRISCO, Pastor.

REV. J. J. RASMUSSEN ASSIGNED TO EUROPEAN DUTY

Adding another chapter to its illustrous history, Trinity Methodist church of Ruston has announced that its pastor, the Rev. John J. Rasmussen, has been granted a six-month leave of absence with full salary and generous traveling expenses to make possible his acceptance of an offer to assist in relief and rehabilitation work among the Protestant churches in Poland, Czechoslovakia, Hungary, and Austria.

Rev. Rasmussen expects to leave Saturday for New York, where he will report to the headquarters of the World Council of Churches, under whose direction he will work while in Europe. He expects to sail from New York early next week.

Rev. Rasmussen's service in Europe will be rendered under the auspices of the World Council of Churches, with headquarters in Geneva, Switzerland. Dr. Cockburn, director of the Department of Reconstruction and Inter-Church aid of the World Council, writes as follows in connection with Rev. Rasmussen's appointment to the post:

"The Polish representatives welcome the idea that an American secretary and a European secretary should go to Poland and neighboring countries for at least six months to help Protestant churches of these distressed countries. We need people who are level-headed and not easily moved by propaganda 'lest they become pro-this or pro-that' instead of 'pro the Kingdom of God,' and with considerable knowledge of the Continent, able to speak German fluently and, of course, willing to work very hard."

Born in Vienna, Austria, Rev. Rasmussen received his early education in theology in Germany, and for two years after the first World War, did relief and rehabilitation work in Poland during 1921 and 1922. In the latter year, he was sent to Emory University, Atlanta, Ga., for post-graduate work in theology and after two years at Emory, was assigned to the Louisiana Methodist Conference. For eighteen years he has served various pastorates in Louisiana, the last three as pastor of Trinity Church, Ruston.

During Rev. Rasmussen's absence, the Rev. Bill Reid, of Little Rock, Ark., will serve as interim pastor of Trinity Church. Mr. Reid is expected to arrive in Ruston not later than July 10. Resident ministers of this area will supply the pulpit until that time, it was announced.

During Rev. Rasmussen's work in Europe, Mrs. Rasmussen and their two children will remain in Ruston, residing at the Methodist parsonage on North Bonner Street.

Ruston Newspaper.

SEASHORE DISTRICT CAMPS

The annual camps for young people in the Seashore District will be held at Magnolia State Park, four miles east of Ocean Springs, under the direction of Rev. W. L. Elkin, who has been chosen by the district camp committee for that purpose.

The camp for young people between the ages of fifteen to twenty, three will be held July 8-12. Six courses will be offered: "Worship and Evangelism," Miss Ellenita Sells; "At Work for a Christian World," Mrs. John Cirlot; "Recreation," Rev. W. C. Fulgham; "Making My Community Christian," Rev. Roger Cameron; "The New Testament," Rev. Murray Cox; "Stewardship," Rev. I. H. Sells. The inspirational speaker will be Rev. C. F. Haigh and other workers with varied responsibilities will be Rev. and Mrs. N. U. Boone, Rev. G. E. Allen, Mrs. W. L. Elkin, Mrs. W. C. Fulgham, and Rev. Winston J. O'Neal.

The camp for intermediates will be held July 15-19, also under the direction of Rev. W. L. Elkin. There will be six courses for intermediates: "How to Use the Bible," Rev. James Williamson; "God in the World Today," Mrs. James Williamson; "The Meaning of Church Membership," Rev. J. B. Cain; "Brotherhood for All," Mrs. E. W. Scott; "Worship," Miss Mary Nell Sells; "What Alcohol Does to Us," Rev. W. C. Rice. Rev. A. M. Ellison will be the vesper speaker and the leader of morning worship. Other workers will be Miss Ruth Faulk, Rev. Phil E. Pierce, Mrs. W. L. Elkin, Mrs. E. Stewart, Rev. J. S. Noblin, Rev. W. T. Mangum, Mrs. F. F. Flynt, and Miss Emma Helen Stewart

AMITE CHURCH REPORTS

The following is a condensed report of our work here at Amite since our Annual Conference:

The fine people of the Amite Methodist Church gave the pastor and family a very liberal pounding of a large variety of foodstuffs, and other things immediately following their appointment for the fifth year to Amite. However, throughout the year splendid gifts continue to come in.

The total program of the Methodist Church is carried out in detail, and nothing of importance is overlooked. At the District Conference, which was held at our local church here at Amite, May 22nd, the pastor was able to report the entire budget for the Conference year paid, except the pastor's salary, which was up to date. "World Service" had been overpaid for the Conference year, and our missionary's salary was raised, or rather we made an increase in his salary, and over $1,000 had been raised on his salary for 1947, and much has come in since that time.

Of importance to the Louisiana Conference is the fact that our missionary to India, Rev. Hendrick A. Townsley, is a native of Arcadia, La. He has recently married a native Indian girl of splendid culture and education. Bro. Hendricks is a graduate if the University of California and of Asbury College, Kentucky. He is at present a district superintendent in the South India Conference, and his reports of his work to us show very fine progress, and many converts to Christ and to Methodism.

We have passed our quota on profession of faith for the Evangelism Year, but lack a few by church certificate. However, we have our annual revival meeting scheduled for August 18th through the 30th, with Bro. A. C. Lawton, of Baton Rouge, doing the preaching, and I believe with other special efforts we will go well beyond our goal. According to reports from our missionary, if we were allowed to count those whom he has been instrumental in leading to Christ, and who have joined the Methodist Church in India, we will go beyond the 300 mark in additions.

At district conference we reported $1,000 raised on our proposed new church school annex, which will cost doubtless in excess of $5,000. We now have the architect's plans for said building, and much progress is anticipated on this work by Annual Conference.

Congregations have been consistently larger since Annual Conference than at any other time during our five years' ministry here.

And Church School attendance has been the largest in the church's history. This is a very splendid church to serve, and any pastor who serves it with his best energies and with all his heart and mind, will find wonderful cooperation on the part of the laymen. They are slow in finding fault with the pastor and swift in their cooperation in helping him carry through the full program of the church.

Some say that the pastor has grown in the growth of the local church, and we hope this is true. We can honestly say that many of our people have evidenced in their Christian living, and giving marked progress in their own spiritual development.

ASHLEY T. LAW, Pastor.

SENIOR-YOUNG PEOPLE'S CAMP, BATON ROUGE DISTRICT

The Senior-Young People's Camp of the Baton Rouge District, held at Bluff Creek Campgrounds, experienced this year one of the best camps of its entire history. Though the enrollment was somewhat smaller than other years (only 70 campers enrolled), the spirit of the camp and the student participation was splendid. An excellent staff of fourteen, under the direction of Virgil D. Morris, district superintendent, Benedict A. Galloway, camp director, and William E. Trice, assistant director, planned and carried out a program that was designed to build the character and enrich the spiritual lives of the campers as well as to hold their interest.

One of the strong points of the camp this year was the Vesper Hour, directed by Virgil D. Morris. The theme of the Vesper Hour was "Stewardship." Each service was designed to lead the camper up to and prepare him for the consecration service on the concluding night. Eight campers offered themselves for either full-time or part-time Christian service at this consecration service.

Another of our strong points this year was the hobby interests that were offered. They were: Amateur photography, directed by W. E. Trice; shell craft, directed by Mrs. B. A. Galloway; camp paper, directed by Mrs. Luther L. Booth; luster lace braiding, directed by Mrs. W. F. Mayo, and folk games and songs, directed by B. A. Galloway.

The quests offered this year were: "How to Use the Bible," led by W. F. Mayo; "Boy and Girl Friendships," led by Luther L. Booth; "Alcohol, the Destroyer," led by A. C. Lawton; "Understanding Races," led by R. B. Crichlow; and "Youth Living for God," led by W. E. Trice.

The evening programs were of particular interest to the campers and for the most part were student directed. A "Get Together Party" on Monday evening, a "Camp Out" on Tuesday evening, a "Stunt Night" on Wednesday evening, a "Youth Around the World Banquet" on Thursday evening, and the consecration service on Friday evening constituted the evening programs.

Others on the staff not already mentioned were: Mrs. W. E. Trice, publicity director; Miss Dorothy Tucker, commission leader; Miss Audry Baker, nurse; M. D. Felder, business manager; J. W. Lee, associate business manager; Mrs. Virgil D. Morris, banquet director, and Miss Julia Muse, dietitian.

The credit for a successful camp goes to the fine spirit of the campers and the splendid cooperation and work of the staff.

B. A. GALLOWAY,
Camp Director.

PERSONAL NOTES AND INCIDENTS

Mrs. H. N. Brown, who is well known throughout Louisiana, will spend the month of July at Carlisle, Ark., and mail will reach her there in care of E. L. Crandall.

We regret to learn that Rev. B. H. Williams, pastor at Anguilla, Miss., has been ill for some time and may have to take time off for a rest. He is, we understand, in a hospital for treatment.

Rev. and Mrs. James Clark Whitaker of Zwolle, La., announce the arrival of William Robert Whitaker II on June 19, 1946. No mention of poundage or other dimensions was given, but the indications are that he has come to stay.

Rev. A. L. Davenport writes that he is having a great year with the people of Noxapater, Miss. He began two Vacation Bible Schools on last Monday, and the series of revivals for the charge are to begin on July 14.

Last week Rev. J. L. Neill, District Superintendent, brought Rev. R. F. Harrell, retired member of the Louisiana Conference, to New Orleans for a hospital checkup. Bro. Harrell is serving Guinn Memorial Church from his home in Mississippi City.

Mrs. W. N. Purvis, wife of the pastor at Edwards, Miss., has been quite ill from an attack of pneumonia. We are glad to know that she is now much improved, and we trust that she may soon be fully recovered.

Dr. Dana Dawson, pastor of First Church, Shreveport, is to leave New York on July 8, aboard the Queen Mary, for an extended tour of Europe. The trip is being made upon the invitation of Dr. Sherwood Eddy, and is undertaken in the interest of intertional understanding and peace.

Mrs. Genevieve B. Jones, Box 93, Route, Winnsboro, La., renews **The Advocate** in the name of her mother who was translated last November. She says that **The Advocate** has been coming to the home for more than sixty years and she wishes it to continue as it has done for so long.

Rev. H. B. Hilbun has received one hundred and fifty-nine members into the church at Crystal Springs, Miss., since Conference—seventy of them by certificate and eighty-nine by profession of faith. For Benevolences, the church accepted twelve hundred dollars of an asking of eight hundred and fifty dollars, and has already paid thirteen hundred and forty-six dollars on the acceptance.

Rev. Thomas A. Carruth writes from Main Street Methodist Church, Biloxi. "Put us down for at least 300 subscriptions." That has been his record from the very beginning of his ministry, and if even twenty-five percent of the pastors were as loyal to the church paper as he is, the editing and management of the paper would be a sinecure.

DR. FRANCIS MARION VAUGHAN GOES HOME

Dr. F. Marion Vaughan, one of the old and splendid citizens of Lowndes County, Miss., died at his home south of Columbus a few days ago. His death followed a series of heart attacks. He was a nephew of the late Bishop W. B. Murrah and had been a practicing physician in the Murrah's Chapel community for many years. He is survived by his wife and one son, who was associated with his father in the business of farming.

BISHOP NUELSON DIES

Bishop John L. Nuelson died in Bethesda Hospital, Cincinnati, on June 26, following an illness of several months. He was born of American parents in Switzerland, January 19, 1867. At the time of his retirement in 1940, he was bishop of a European area with headquarters in Zurich. He is survived by three sons, one daughter, and three grandchildren.

MINUTES OF FIRST SESSION OF LOUISIANA CONFERENCE

Any minister, active or retired, who has not received a copy of the minutes of the first session of the Louisiana Conference, may receive one as a gift from the Opelousas church by writing to the pastor, Rev. A. A. Collins. Because of the limited supply this offer cannot be made to laymen, but as long as the supply lasts they may order a copy at $1 and the proceeds will be applied to the Centennial Memorial Methodist Church fund.

CHURCH FOR OPELOUSAS

Dear Brother:

I am asking you to give me a few minutes of your time. In those few minutes I shall endeavor to acquaint you with the proposed Centennial Memorial Methodist Church.

WHAT is the Centennial Memorial Church project? By action of two sessions of the Louisiana Annual Conference, it was recommended that there be built a memorial church in Opelousas as a commemoration of a hundred years of noble history of the Louisiana Annual Conference. This project was to be accomplished jointly by Opelousas and the rest of the Conference. Opelousas is to match any outside donation dollar for dollar.

WHEN is the Centennial date? January 6, 1947, will conclude a hundred years of work by the conference. On that date there will be a Centennial Celebration in Opelousas in the form of an adjourned session of the Louisiana Annual Conference.

WHY build it in Opelousas? Why not Alexandria, New Orleans, or Shreveport? Opelousas holds a double distinction: (1) The first Methodist Church in Louisiana was organized there in the early days of 1806. Before there was a state of Louisiana there was a noble band of Methodists organized into a church there. (2) The Louisiana Conference was organized and held its first session in Opelousas January 6-13, 1847.

There are questions that I know must be rushing to your mind, and I shall attempt to answer some of these. (1) Why should we build a church for Opelousas? Let them build their own church. You shouldn't build Opelousas a church. Our finances at the present reveal that the Methodists of Opelousas are able to build a church adequate for their minimum needs. We should have to call it the First Methodist Church, for it would not be the thing of beauty you would desire in a memorial.

(2) How are the finances on this project at the present? The Louisiana Board of Church Extension has given $500. About $300 has been given by the people over the Conference. The local congregation has raised $20,000.

(3) How are the funds to be raised? I cannot compel you to raise one cent. There will be no quota. There will be no pressure from the district superintendent. I do not know how to tell any minister to raise money on his work. Our plan is to place a tablet somewhere in the building on which will be inscribed the name of each church or charge giving as much as $100, and any additional hundred from a church will be indicated by a star. This should be a challenge to some layman to give this in the name of his church. We sing "Will your name be written there?" Well, will the name of your church be written on this tablet?

Your friend and brother,

ALBERT A. COLLINS.

BISHOP MARTIN WILL DOUBTLESS BE SURPRISED

CHURCH HONORS NEW, OUTGOING PASTORS

Members of the Rayne Memorial Methodist Church honored their new and outgoing pastors and their wives Tuesday night at a reception in the church auditorium, 3900 St. Charles avenue.

Dr. H. LeRoy Johns, pastor of the church for more than four years and recently appointed district superintendent of the New Orleans District of the Methodist Church, and Mrs. Johns were presented with a silver coffee service by the congregation.

The new pastor and his wife, Dr. and Mrs. Paul E. Martin, come to New Orleans from Alexandria, where he was pastor of the First Methodist Church.

Pastor of Rayne Memorial Church referred to above is Dr. B. C. Taylor. Bishop Martin will doubtless be as much surprised as we were.

REVIVAL AT HALL SUMMITT

We closed recently three of our six revivals, with Rev. Charles Assaf of Jackson, Miss., doing the preaching. Starting at East Point, we went then to Wesley Chapel and then to Madden's Crossing, La., with a net gain in membership of 37, two of whom by the way were Baptists.

Brother Assaf held five meetigs for us last year on the Hall Summit charge and did a most excellent work. He is of the old-time type, and has a way of reaching the hearts and homes of the people, and in his own way convinces people by the Bible. He has held two in Shreveport and one for Bro. Mouser in recent months.

No one needing a man will go wrong in getting Bro. Assaf to hold meetings. God bless him in his fine work he is doing.

Respectfully,
H. C. NORSWORTHY, Pastor,
Hall Summit Charge.

CHILDREN'S WORK AT GREENVILLE, MISS.

Dear Dr. Duren:

As District Director of Children's Work I wish to report to **The Advocate** some facts relative to our recent visit with the Vacation Church School in the Greenville Methodist Church.

Under the capable leadership of Miss Louise Law, our church deaconess who gives her undivided attention to the promotion of God's Kingdom in this fair city, we found one hundred children assembled for the school and well organized for worship, work and recreation, directed by twenty-two workers who were giving in various capacities their time in accordance with their respective talents. The pastor and his wife, Rev. and Mrs. T. M. Brownlee, were making a fine contribution to the success of the school.

In Miss Law's report to me she says, "The attendance and interest in the school was excellent. The children wanted to continue the school throughout the summer. Of course this was impossible, but when I return from camp we shall meet on a weekday and continue our activities throughout the summer." She also spoke of the fine results in the lives of the children.

Methodism in Greenville is on the March, seeking for better opportunities of development for this generation of children, and looking well to the laying of proper foundations for generations yet to come.

We deeply appreciate **The Advocate** and feel that its continued support and promotion is a thing that Methodism in Mississippi can ill afford to overlook.

Sincerely
MRS. J. D. WROTEN.

SUBTLE LIQUOR PROPAGANDA

Dear Dr. Duren:

In an editorial of the June 20th issue of the New Orleans **Christian Advocate**, headed "Expenditures for Liquor Advertising," you say: "We honor and support Curtis Publishing Company for its refusal to accept liquor ads."

I, too, had this same feeling until I began to read very carefully some of the fiction found in the **Ladies' Home Journal**. I find that the liquor interests have **offset** the lack of advertising in a most subtle and harmful way. One can hardly find a story in which there is not featured the "mixing of martinis," "Scotch and soda," or just drinking plain whiskey or beer.

This type of fiction is being featured in other magazines besides the **Ladies Home Journal**—such as **Good Housekeeping**, **Woman's Home Companion**, **McCall's**, and the **American Magazine**, none of which advertise liquor, but all of which have many readers.

I consider this subtle way of advertising more dangerous than the advertised page, because so many more are reading the stories than are looking at the advertisements of the liquor pages, beautiful as they manage to make them. These stories, filled with drinking scenes, are running a close second to the drinking scenes that are depicted in all the movig pictures. Both need to be checked and corrected.

I am very cordially,
MRS. R. T. PRITCHETT,
Sec'y of Christian Social Relations
of the W. S. C. S. of Haynesville
Methodist Church.

A RESOLUTION PETITIONING THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH TO INVESTIGATE SOME OF THE MATERIAL AS CONTAINED IN THE "METHODIST WOMAN" AND CHURCH SCHOOL LITERATURE FOR CERTAIN MONTHS.

Whereas, for the past two years or more the **Methodist Woman**, page 19 of July-August 1945; page 18 of the September 1945 issue; page 24 of the January 1946 issue and page 22 of the March 1946 issue; and many other items too numerous to mention, under the writings, reports and activities of the Department of Social Activities, have been such that we do not believe they are for the best interests of the Church;

And whereas, nearly all the Church School literature for the past two years, more particularly the December 1945 and

(Continued on page 13)

GENERAL BOARD OF LAY ACTIVITIES
OF THE METHODIST CHURCH

Adventures in Christian Stewardship*

BOOKS THAT GIVE NEW MEANING TO AN OLD WORD!

To All Ministers and Lay Leaders

- Information necessary for the successful promotion of the Stewardship program in the local church during the Christian Stewardship emphasis in the Crusade for Christ, which follows the current emphasis on Evangelism, are graphically given in two Manuals to be made available for general distribution not later than August 1. One is for ministers and the other for members of the Committee on Christian Stewardship of the local church.
- There is no beginning or ending date in the Christian Stewardship emphasis in the Crusade for Christ. It is an ongoing program that will simply be lifted into special attention from September 1, 1946, to August 31, 1947.
- The best way for ministers and laymen to prepare to do their part in the Stewardship program is to read, and encourage others to read, the best Stewardship literature available. Any or all of the Stewardship books listed at the right can be obtained from any branch office of The Methodist Publishing House.

The Message of Stewardship. Ralph S. Cushman. $1.00 per copy. Abingdon-Cokesbury Press. Fine resource book.

To Whom Much Is Given. G. Ernest Thomas. 60 cents per copy. Abingdon-Cokesbury Press. Popular Presentation of Stewardship.

Stewardship in the New Testament Church. Dr. Holmes Rolston. $1.00 per copy. Knox Press. Leadership Education Book.

When Christ Controls. John Versteeg. $1.50 per copy. Abingdon-Cokesbury Press. Stewardship Messages.

Achieving Results in Church Finance. (Approved Textbook) Boyd M. McKeown. 60 cents per copy. Abingdon-Cokesbury Press.

Stewardship and the World Mission. J. E. Simpson. $1.00 per copy. Fleming H. Revell Company.

The Christian Motive and Method in Stewardship. (Approved Textbook) H. B. Trimble. 60 cents per copy. Abingdon-Cokesbury Press.

The Stewardship Life. (Approved Textbook) Julius Earl Crawford. 50 cents per copy. Abingdon-Cokesbury Press.

The World's Need of Christ. Charles A. Ellwood. Cloth-bound copy, $2.00. Abingdon-Cokesbury Press.

Toward a World Christian Fellowship. Kenneth Scott Latourette. 50 cents per copy. Association Press.

(These publications may be obtained from The Methodist Publishing House branch serving your territory.)

***"Stewardship is an overwhelming sense of responsibility for the Christian well-being of the world."**

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. John B. Pollard

It was my privilege last month to attend an intensely interesting meeting of the Church. It was called the South Central Jurisdictional Rural Church Seminar and was held in the cathedral-like First Methodist Church of Tulsa, Okla., of which the Rev. John Crowe is pastor. This was perhaps the first meeting of this kind ever to be held and was made possible by the six bishops of this Jurisdiction and the capable and efficient executive secretary, Dr. Paul Womeldorf.

The purpose of this Seminar was to discuss and decide upon methods of procedure for the expansion of Methodism in the rural areas of this South Central Jurisdiction. The speakers centered their messages around the thought of what shall be the policies of our Church in its work in the rural field of these nineteen Conferences in Oklahoma, Louisiana, Missouri, New Mexico, Kansas, Nebraska, Arkansas, and Texas.

The personnel of the Seminar was made up of the six bishops and the following representatives of each Conference: One district superintendent, the chairman of the Town and Country Commission, the executive secretary of the Conference, a rural pastor, a rural layman, a representative of the Woman's Society of Christian Service, and a representative from the Church College. This made a working group of approximately one hundred and fifty.

The Program Committee had done some very excellent work and the speakers and discussion leaders had been carefully selected.

Each session was opened with a devotional message by one of the bishops. The opening session on Tuesday afternoon was presided over by Dr. Charles E. Schofield, chairman of the Jurisdictional Executive Council, and Bishop William C. Martin brought the devotional message, using for his subject "Methodism and the Rural Church." Bishop C. C. Selecman was the presiding officer for the evening session and also conducted a period of worship.

The next morning found Dr. Paul W. Quillian, vice-chairman of the Executive Council, presiding, and Bishop Paul E. Martin's address, "Creating Right Attitudes Toward the Rural Ministry," set the spiritual tone for the day and created a real thoughtfulness for the discussions that were to follow.

The afternoon session was conducted in a somewhat different manner. Miss Mary Beth Littlejohn, rural deaconess in Oklahoma presided, and three specialists from their particular fields of service led forty-minute periods with questions and discussions.

Bishop Angie Smith, who was scheduled to preside over the Wednesday night session, was called home by illness in his family, but Dr. Womeldorf graciously substituted for him. The main speaker on that occasion was Dr. Carl P. Thompson, a member of the faculty of Oklahoma A. & M. College, who told of State School resources for rural churches.

Interest was held to the very last moment and the closing session on Thursday morning found the delegates listening attentively to Mr. William P. Monypeny, of the Veterans Administration of Topeka, Kansas, tell of the "Governments' Rural Policy for the Returning Soldier."

The closing address by Bishop Frank Smith, on "The Expansion of Methodism in Rural Areas," was a direct challenge not only to each one there but to the entire Church.

There were many other outstanding speakers, each an expert in his particular line. Among them were "The Work of the Town and Country Commission," by Glenn Stanford, executive secretary of the North Arkansas Conference; "The Rural Work of the Woman's Society of Christian Service," by Deaconess Sheila Nuttall; "A Country Unit Plan," by Roy C. Rowlan of Oklahoma (this, to me, was most enlightening, showing what one large city church can do in the rural field); "The Board of Missions and Rural America," by Dr. Clarence W. Lakey, executive secretary of the Home Division of the Board of Missions, New York; "Through the Church College was the subject discussed by Dr. J. N. R. Score, Dr. Nelson P. Horn and Dr. A. W. Martin, of the S. M. U.

The findings of this Seminar have been put in printed form and can be obtained from the South Central Jurisdiction Office, 804 Colcord Bldg., Oklahoma City, for the asking.

The following are a few of the most pertinent of the recommendations:

Provide during the Annual Conference session an afternoon seminar on Town and Country Work.

Promote an Annual Conference Methodist Rural Fellowship.

That between Annual Conference sessions each district superintendent conduct a rural life conference or institute where possible.

That those who set up leadership training schools provide a special course on the Rural Church.

That an intensive and thorough Conference plan of selection and recruitment of young people for full-time Christian service be made.

That better and more specialized training for rural pastors through the Boards of Ministerial Training be given.

That Woman's Societies of Christian Service in rural areas be instructed in the "adaptation plan" of organization and reports.

That district superintendents and rural pastors familiarize themselves with this plan for Rural Societies.

That the stronger societies cooperate with rural pastors in organizing and developing societies where there is no organization.

That laymen be enlisted and trained to supplement the preaching program on circuits.

That rural lay leaders use special types of literature to aid them in the work of the local church.

That a study of economic problems for student preachers be made.

That our Church related colleges be more effectively used for both recruiting and training ministerial and lay leadership.

We recommend to the General Commission on Courses of Study a re-study of the course for Accepted Supplies to the end that the course may deal more simply and directly with the practical problems of charge administration.

If and when such courses are made available ,we suggest that college faculties be invited to furnish leadership in training, in short courses and other practical subjects.

We call attention to the fact that there are experts available in such fields as Public Speaking, Business Administration, Music, Dramatics, Rural Sociology, etc., who will be of peculiar value to our rural ministers.

ON A WIDE CIRCUIT

by W. W. Reid

THE CHURCH'S OPPORTUNITY

The **New York Times**, in a recent editorial, comments that churches of all faiths in these post-war problem days have an opportunity as well as a responsibility to "take a more energetic hand in the world's diverse troubles." Perhaps there is nothing new in the idea to most of us, but it is good to see the picture through the eyes of a layman of the newspaper profession.

Public officials, the **Times** says, are beset by many baffling problems. And when the officials are unequal to the solution, and their leadership seems irresolute, the natural reaction is to criticize. Often the church is in the critic's chair. "But such criticism," the editorial says, "essential and helpful as it may be, does not fully meet the bill when great causes are meanwhile going by default, when human suffering is widespread, and the church, if it would, could do something about it."

The **Times** then suggests three fields in which, at the moment, there is need for action greater than government is taking —and in which the church can help:

1. The hungry world must be fed . ."and is this not a cause in which the church must concern itself?"

2. Returning veterans must be housed . . . and there has been meager response to President Truman's appeal that each of America's 250,000 congregations, through its members, provide a home or rooms for four veterans.

3. There is racial and religious intolerance and hatreds and discriminations in America (some say they are growing in intensity) . . . and the voice and hand of the church must be used to combat this divider of American life and democracy.

We could name other fields in which the churches and synagogues must take leadership if the desired results are to be attained, but the **Times** list make a good beginning.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Personal Growth in Christian Living

Are you interested in finding a "Technique for Growth in Christian Living?" If so, then you should secure a copy of "Personal Growth in Christian Living." It is one of the leaflets suggested by the Spiritual Life secretary for the enrichment of the individual life. The contents are so fine that we print some of the information here. If these thoughts appeal to you, and you would like to secure some copies for distribution, they are for sale by Literature Headquarters at ten cents for 25 copies or fifteen cents for 50 copies.

The Aims

Choose from the following list these experiences which you wish to have come to you:

List 1

1. Peace that transcends irritation.
2. Resentment against no one.
3. Love for everybody.
4. Patience and courage with problems.
5. Joy in facing each day.
6. Willingness to do hard things without recognition.
7. Vision of personal relation to missionary service.
8. Realization of answered prayer.
9. A consciousness of God's presence.
10. Eagerness to share His riches.
11. Commitment to His leadership.

Suggested Means

List 2

1. Observe a daily quiet hour.
2. Participate in worship programs and prayer group activities.
3. Give systematically, however small the gift.
4. Study portions of Scripture diligently.
5. Read the Life of Jesus frequently.
6. Read the best books on religious thought and experience.
7. Store the mind with devotional gems from literature, Scripture, and hymns.
8. Be informed of needs of humanity.
10. Form an intercessory roll.
11. Resolve to make Paul's Code your own (It follows).

Suggested Reading

"A Diary on Private Prayer," John Baillie, $1.50.

"On Beginning From Within," Douglas V. Steere, $1.50.

"A Testament of Devotion," Thomas R. Kelly, $1.

"Creative Prayer," E. Herman, $1.

"Let Us Pray," Winifred Kirkland, $1.

"The Stewardship Parables of Jesus," Rosewell C. Long, 50 cents.

"An Adventure in Stewardship," G. Ernest Thomas, 25 cents.

"Great Souls at Prayer," Mary de Bordeleben, 25 cents.

"The Radiant Heart," Costen J. Harrell, 25 cents.

"The Word of His Grace," Costen J. Harrell, 25 cents.

"Ways of Praying," Muriel Lester, 20 cents.

Order these books and pamphlets from your nearest Methodist Publishing House and not from Literature Headquarters.

Paul's Code for Christians

Do not act from selfish ends or from vanity.

Do everything without grumbling or disputing.

Respect those who work with you.
Live at peace with one another.
Cheer up the despondent.
Keep hold of the weak.
Be patient with everybody.
Take care that none of you ever pays back evil for evil.
Always be joyful.
Never give up praying.
Thank God whatever happens.
Do not stifle the Spirit.
Have no anxiety about anything, but make all your wants known unto God in prayer and entreaty, and with thanksgiving.

Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy.

(From the New Testament, an American Translation. By Edgar J. Goodspeed. Used by permission of the publishers, The University of Chicago Press).

* * *

Letter from the Philippines

The war is over in the Philippines, but the problems of life are just beginning. Mrs. H. L. Talbert, in her report on Foreign Work of the W. S. C. S., tells us that it is a ripe field for activity. One of their first requests was for material for women's societies. Crusade money will provide scholarships for two women to study in America. Naturally, we are interested in news from that part of the world. The following letter received by Mrs. Bicknell Eubanks, of the Aberdeen W. S. C. S., is appealing:

Angelina B. Buensucesco,
Lá Carlota, Asc. Negros,
Philippine Islands.

April 30, 1946.

My Dear Mrs. Eubanks and Circle 111:

I am the recipient of the Christmas package you sent and I am writing this letter to let your circle know how greatly we appreciate it.

We received two other packages—one from Ohio and another from Minnesota. We are thankful indeed for the love and thoughtfulness on your part in sending these gifts **to us!**

I am sure you would like to know about us here.

I am a graduate of the Baptist Missionary Training School in Iloilo. My husband is also a graduate of the College of Theology and is serving as pastor of the church here in La Carlota. We have stayed here since 1938, with myself as church organist. We have three children: Lorna, who is six years old; Othello, four, and Virgilia, one and a half years.

Then the war broke out and we had to evacuate. We left the town with some of our faithful members and continued our services wherever we were. Then the Japanese came, bringing with them untold suffering and sorrow. And then came the Americans—bringing liberation and joy!

Now we are back in town carrying on the work with renewed effort. When we think of those perilous days during the Japanese occupation, it all seemed like a dream now. It is wonderful how God has preserved our lives and those of our children! We believe that if He had spared our lives it is because He has need of us to win souls for Him!

We regret that we lost 17 American missionaries, who were mercilessly killed by the Japanese militarists. Among them was Miss Dorothy A. Dowell, principal of our Baptist Missionary Training School. You can imagine the lack of workers here with seventeen of them gone, not to say of a great number of native workers who also died.

So we are doubling our efforts in this great campaign of soul-winning in the midst of handicap for lack of materials. Last night we began our evangelistic campaign here in La Carlota. People are just hungering to hear the gospel message. So far in Negros only two thousand decisions have been made and seven hundred have been baptized. We praise the Lord for these and pray that many more would be saved!

Before I close, let me express again my gratitude for your circle's love and thoughtfulness. Mr. Buensuceso joins me in this heartfelt expression of your generosity in sending to us this package.

God bless you and all those who have shared with us what they have—to alleviate our sufferings because of a truth we are still suffering in the way of food and clothing especially. So far we are not yet decently dressed and a great number, especially the children, are literally naked.

We hope that our needs will find hearts over there and those who are willing to help lift our burden. And for anything that any of you can do may God doubly reward you.

Yours in His service,
ANGELINA B. BUENSUCESO.

The greatest responsibility in this world is the responsibility of knowing Christ, and there is no condemnation so terrible as that which rests upon the man who has had all the privileges and promises and opportunities of Christianity at his disposal, and yet he has turned them to no account.—Mark Guy Pearse.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Guild Week-End

Twenty-seven of the fifty-six Wesleyan Service Guild units in the Mississippi Conference were represented by one hundred twenty-five members at the Guild week-end conference held in Biloxi, June 15-16.

This was the first Guild conference and it gave an opportunity for Guilders to have fellowship with each other and to gain a sense of unity in their organization. The conference combined inspiration, information and recreation.

Mrs. Velma Rogers of the Millsaps Memorial Unit, Jackson, served at the registration desk. The badges were cut in the shape of the state of Mississippi and carried the seal of the Guild.

Saturday Afternoon

The Saturday afternoon session was devoted to the organization and promotion of the Guild, with Mrs. Jesse H. Graham, conference secretary of Wesleyan Service Guilds, presiding. Miss Cornelia Hudnall, of the Natchez unit, served as secretary.

Mrs. E. V. Perry, conference president, led the devotional.

In the discussion of the organization of the Guild, the question was asked "Who should belong to the Guild?" The answer from the Handbook reads: "Any woman gainfully employed". In certain instances others may become members, but three-fourths of the membership must be gainfully employed women or the organization is not a Guild. The officers are always to be the employed women.

The different departments of work were discussed with the conference officers leading the discussion: Study, Mrs. E. E. Deen; Spiritual Life, Mrs. P. E. Cunningham; Connectional, Mrs. John Cirlot; Special Memberships, Miss Ina Thompson; World Federation, Mrs. T. H. Fore; Institutions, Miss Lena May Rust of Bethlehem Center, Miss Ruth Lovett of Wesley House.

Three questions of importance were discussed and action taken:

1. For election as Conference Secretary of Wesleyan Service Guilds at the annual meeting in March, 1947, each Guild unit has the privilege of presenting the name and qualifications of a person who could fill this office. The information is to be sent to the District Secretary of Wesleyan Service Guilds, who will present it to the Standing Committee which will, in turn, select a name to go to the Research Committee. The District Secretaries are:

Brookhaven—Miss Inez Flippin, Brookhaven, Miss.

Hattiesburg—Miss Dora Deen Talbert, 1318 N. Main Stret, Hattiesburg, Miss.

Jackson—Miss Nancy Collier, 901 Morning side, Jackson, Miss.

Meridian—Mrs. Dee Stribling, Philadelphia, Miss.

Seashore—Miss Florence Freidhoff, Box 38, Biloxi, Miss.

Vicksburg—Mrs. Mae Mitchell, 1200 Grove, Vicksburg, Miss.

2. After discussion, the Guilds voted to increase the pledge for 1947 to $3,000. The 1946 pledge is $2,500. The pledge includes all money except the offering for the Week of Prayer and Self-Denial.

3. No changes or additions were made to the recommendations adopted at the annual meeting in March.

Since one-third of all Methodist women are gainfully employed, there is a definite challenge to organize new units and to increase the membership of those already organized.

Tentative plans were made for the week-end conference for 1947 and for participation in the annual meeting of the Woman's Society of Christian Service. in March.

Saturday Evening

The Guild Unit of the Main Street Church, Biloxi, Miss Ethel Dowd, president, entertained the entire conference with a beach party Saturday evening. The Guilders enjoyed swimming, wading, and castle-building in the sand before the beautiful spread of sandwiches, drinks and cookies, then, the moon came out in all its glory. It was truly recreation in its highest sense.

Sunday Morning

The sun-parlor of the Buena Vista Hotel, looking out over the water, was an ideal setting for the sunrise prayer service Sunday morning, led by Mrs. P. E. Cunningham, Conference Secretary of Spiritual Life. She challenged this splendid group of women to use their Christian influence as they go about their daily employment. Mrs. Thomas Carruth sang "Come Unto Me."

In a body, the Guilders were guests at the morning worship service of the Main Street Methodist Church, where the beautiful flowers had been arranged in the colors of their organization.

The pastor, Rev. Thomas A. Carruth, based the message on the passage, "Speak unto the children of Israel, that they go forward." He warned that following the strenuous war years, there is a tendency to be apathetic, but it is even more necessary in this day that Christians meet the challenge to go forward. In our own Conference we are lagging in this year of Evangelism. If we are to go forward, successfully, we must move as a unit—every organization in the local church cooperating.

Sunday Afternoon

A very impressive re-dedication service was held in the Main Street Church Sunday afternoon, Mrs. Graham being assisted by the Standing Committee. The theme, "My Heart an Altar and Thy Love the Flame."

Mrs. E. V. Perry gave the Call to Worship and Mrs. Thomas Carruth sang "The Lord's Prayer," with the service of lighting the candles following immediately.

Rev. J. L. Neill, superintendent of the Seashore District, was assisted by Rev. Carruth and Rev. David Ulmer in conducting the Holy Communion Service, closing with the dedication.

The Main Street Unit of the Guild served fruit punch in the Chapter House immediately following the closing service, affording another opportunity for fellowship. Miss Florence Freidhoff, district secretary, Miss Ethel Dowd, president of the local unit, and the members of the W. S. C. S. of the local church, cooperated in making the first week-end conference of the Wesleyan Service Guild of the Mississippi Conference a success.

* * *

Pastors' School

After several years of meeting in other localities, the Mississippi Conference Pastors' School returned this year to the Assembly Grounds in Biloxi. Because of limited housing facilities, the attendance of the members of the W. S. C. S. was not as large as had been anticipated, but the two courses offered were most successful.

India

In the Mississippi Conference, **the study course for the 4th quarter** will be India. This course was led by Miss Kathryne J. Bieri, who spent some time in India and was able to contribute factual information. The text and the supplementary material is now available and may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, as follows:

Text: "India at the Threshold," L. Winifred Bryce, price 60 cents.

Supplementary: "Behind Mud Walls," Wiser, price 75 cents; "This is India," Mosher, price 25 cents.

Map: "India, Principal Center of Methodist Work," price 20 cents.

Stewardship

The course "Stewardship," led by Mrs. G. W. Dameron of New Orleans, prepared leaders for the study which will be used in the Mississippi Conference during the first quarter of 1947. The text used: "Christian Motive and Method in Stewardship," Trimble, price 60 cents, and for supplement, "To Whom Much is Given," by Thomas, also 60 cents. Further suggestions will be announced.

Seated Tea

Thursday afternoon the Woman's Society of Christian Service of the Mississippi Conference entertained with a seated tea in the dining room of Keller Lodge, honoring the teachers of the two courses. Guests were greeted by Mrs. E. E. Dean, Secretary of Missionary Education and Service, who was assisted by other Conference officers. Miss Ina Thompson presided at the punch bowl.

Miss Bieri displayed many articles from India and told of incidents which occurred during her stay in that country.

In appreciation for their leadership, Miss Bieri and Mrs. Dameron were presented Shearwater pottery bowls.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us. —Editor).

COURAGEOUS COOPERATION RESULTED IN REAL REVIVAL

(Continued from page 5)

personalities and without fear in their attack on sin.

(2) October 30, radio programs were started. These programs were evangelistic and very definite in their appeals.

(3) The district superintendent met with pastors of the city in November to plan the actual promotion of the revival.

(4) Radio announcements were continued throughout December.

(5) In December the first publicity was given to the papers under the district superintendent's name. The names of the speakers and the song leaders were published, together with the organizational setup.

(6) The publicity committee met just before Christmas. They planned the following:

(a) Window cards for every business house, and the printing of 10,000 hand bills for the homes.

(b) Personal pastoral letter to every member from his own pastor enclosing hand bill and urging full co-operation.

(c) The purchase and effective use of radio time.

(d) The planning of the advertising in local paper and the covering of each service by a reporter. A local newspaper sent a photographer to the meetings and printed large pictures of the revival in action.

(e) Throughout the meeting there were spot announcements on the radio and frequent half-page ads in the paper.

(7) On Sunday evening, January 27, the meetings began with an overflow crowd. The daily schedule had been set for 10 a.m. and 7:30 p. m.

(8) There were district-wide youth meetings on Saturday night. About 1,000 young people attended the first meeting and the attendance grew to 1,800.

(9) On Sundays at 2:30 p. m., the great mass meetings were attended by many more people than could be seated.

(10) On Thursday evening of the second week the meetings shifted from the church to the city gymnasium in order to accommodate the overflow crowds.

(11) A crowd of 2,500 persons made a plea on February 10 for the meetings to continue.

(12) The revival became the largest religious gathering in the history of the city's present generation.

Results

(1) The attendance at the morning services grew to 500 and nearly all attendants brought Bibles.

(2) Many volunteered for life service.

(3) Hundreds were converted.

(4) Six hundred persons signed tithing cards.

(5) Many churches in the city were greatly revived. There was an increase in Sunday night attendance, rebirth of prayer meeting on Wednesday night, with a great spiritual power taking hold.

(6) The moral and spiritual tone of the community was raised.

(7) Since the revival great youth rallies on Saturday nights have been attended by from 1,000 to 2,300 persons, and scores have been converted.

(8) The revival left a great positive vision for the on-going of the Kingdom of God. Literally thousands were blessed and inspired, and have now become active in the life of their churches.

* * * *

What were the leaders names? They do not think that important, for they believe God did this, and that He will do as much or more for any other city where the conditions of a true revival are met!

THE PASTOR'S SCHOOL AT THE OLD CAMP GROUND

"And are we yet alive
And see each other's face,"

As sung at Annual Conference, might well have been the opening hymn this year in the old tabernacle where the Mississippi Conference Pastor's School was held in June.

First of all, conspicuous by his absence was the late Bishop J. Lloyd Decell, who had such an abiding interest in the Campground and was planning such great things for it, at the time of his untimely passing six months ago. The school was overshadowed throughout the week by the sense of loss in his premature death.

But Bishop Darlington did a fine service in his place at the early morning devotion hours. And Dr. Hickman gave inspiring addresses morning and evening through Thursday. There was no lack of inspiring, spiritual leadership.

Not only was the bishop missed; we oldtimers on the campground could count many absent places and faces.

"Which I have loved long since and lost awhile."

One of these was Mr. Price, truly a "saint in Israel," who, years ago, when there was a fence around the grounds, used to keep the gate. He was faithful to every trust and as long as he was able, attended church and was one of its pillars. All these years he has been a good influence on the campground.

And so was Mrs. Sam Meyer of New Orleans, whose husband has been a member of the board of trustees of the Seashore Campground for many years, as well as a member of the board of stewards of Rayne Memorial Church. She and Mr. Meyer have brought their children and grandchildren to the Campground for so long that they know it as a second home.

Mrs. Meyer loved it so much that only a few months before her death she insisted on being brought over last summer even though the entire trip had to be made in an ambulance. She wielded a powerful, silent influence. She stayed in the background but made a charming home for her family.

Other faces missing were Dr. Ballard's, who still lives, though bedridden; Dr. Beverly Carradine's daughter, and of course the sainted face of Dr. Brown and that of Dr. Hardesty.

But we are grateful for those who still remain. Mrs. Brown still carries on in the Sunday school; Mr. Chalmers still comes and is helpful; Mrs. Bishop, though not active, comes back to live there, for this is sacred ground to her. And so the roll of the faithful could be called, but time would fail us.

We love the Campground for what it has been and for what it can become in the enlarged program of the church.

Those who love it should rally to the support of the Million Dollar Forward Movement which includes a special allotment of funds for its enlargement and improvement. It should become the great rallying point of Methodism in this area.

A. P. H.

A RESOLUTION

(Continued from page 9)

the May 1946 "Adult" material, have been more political and social-equality aimed in their teachings and conclusions, and have been an offense to the intelligence of the average pupil, more especially those of the South, when we take into consideration that we have lived peacefully with other races for centuries, and perhaps are better qualified to know just how to live with these people in brotherly love than some who prepare the material,

Be it therefore resolved, that we, loyal members of the Methodist Church and having a burning desire to see it prosper, do hereby this 29th day of May, 1946, in District Conference at Inverness, Miss., prayerfully petition the Council of Bishops, through our own beloved Bishop U. V. W. Darlington, to look into the matter above mentioned, and if in their wisdom, the circumstances demand, they take such action as they deem proper and wise,

Be it further resolved, that a copy of this resolution be sent to Bishop Darlington, one copy mailed to the Secretary of the Council of Bishops, and one copy to the **Christian Advocate** in Chicago, and one copy made a part of the official record of this conference.

E. A. TANNER,
Lay Activties.

Disposition of Resolution—Unanimously adopted by the Committee on Lay Activities. Adopted by the District Conference, 35 to 3.

THE CHRISTIAN FIRESIDE

TWO LITTLE SHOES

"Is she asleep?" whispered Left Shoe from under the edge of the bed.

"Sound asleep," answered Right Shoe, who was where she could see little golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day," laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, dear; I wanted to ask you if you saw all the things I did. But of course you did."

"I don't believe I missed a thing," whispered Right Shoe. "Those poor Brown Shoes that belong to Bobby Jones. How sorry I feel for them. They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play!"

"Oh, no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see I got acquainted with them at the shoeshop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoeman. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind and they were so unhappy.

"They said they wouldn't mind so much how he treated them, if only he wouldn't make them do unkind things. He has almost scorched them several times, putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant-hills, and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in."

"Poor dears," sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty? Don't you enjoy helping her step along when she goes so cheerfully on an errand for her mother? When she runs to meet her daddy, she is always so happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing."

"I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed by I felt myself being lifted right over him. Oh, I thought for a minute that Betty was going to make me step right on him. Of course, I should have known she wouldn't do a thing like that. She only turned him over gently with her foot, and he was so thankful that dear Betty—"

"Sh-sh!" said Right Shoe, "isn't she waking up?"

"No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed, "but we'd better go to sleep ourselves, dear; we must be ready for our dear little Betty in the morning. I heard her mother say she was going to take her to her grandmother tomorrow. That means a happy and busy day for us, you know. Good night, dear."

"Good night, and pleasant dreams," answered Right Shoe, half asleep already.—Our Dumb Animals.

NEW NEIGHBORS

By Gertrude D. McKelvey

The big moving van backed right up on the front lawn of the empty house next door. Kenny's eyes popped with interest as he swung on his own front gate. Kenny saw the new boy being lifted from the front seat of the truck.

"There you are, Bobby," laughed the driver, as he swung the boy to the ground. "Take a look at your new home." Bobby looked at the house but he did not smile.

"What's wrong, son, don't you like it?" asked the man.

"Yes, I like it but I like my old house better," answered Bobby, and he looked as though he would cry.

Just then Kenny got a bright idea. He went over to the new boy, "Hi, Bobby," he said, "I'm Kenny."

"Hello," said Bobby, without smiling.

"Want to come over and see my dog?"

Bobby began to grin a little. "Have you got a dog, honest?" he asked.

"Sure have," laughed Kenny, and then he called, "Here Skip, here Skip, come meet our new neighbor!"

In no time at all Bobby, Kenny and Skip were playing like old friends. Soon Bobby's father and mother drove up in their car. Bobby and Kenny ran to meet them. Bobby turned to Kenny and said, "Thanks for showing me your dog." Then he looked at his parents and remarked, "Guess I'm going to like it here after all."

Now Kenny did not know it, but he had just done what one of the verses in our Bible tells us to do. It is Hebrews 13:2.—Southern Christian Advocate.

AN ATOMIC SCIENTIST LOOKS TO GOD

Can religion be a force in an atomic age?

An eminent physicist says "yes!" In the July **Coronet,** Dr. Arthur H. Compton envisions a world revitalized through a dynamic new faith. Dr. Compton, chancellor of Washington University in St. Louis and Nobel prize winner for his cosmic ray discoveries, played an outstanding part in the development of the atomic bomb.

Dr. Compton's Coronet article reflects his firm conviction that science and religion must work hand in hand for the salvation of mankind. He believes that the most significant aspect of the atom bomb is the fact that with more power comes increased freedom and responsibility. In learning to use this power to his own good, man becomes more human.

Our problem today is not material, but spiritual. **Instead of being afraid of unleashed power, we must match it with an increasingly dynamic faith.**

First, we should have faith in the ultimate triumph of order and justice. Then we can fearlessly seek the truth in everything. That is the sound scientific attitude, for in seeking the truth we find the courage to apply the truth.

When one fearlessly seeks the facts, he has attained freedom of mind. If this freedom of mind can be spread throughout the world, we will have passed one of the major hurdles in the movement of international unity and cooperatiin.

We must have faith, too, in education. In a world of rapid technological progress we cannot survive half-educated and half-ignorant. We need to maintain our faith in democracy, not only as a workable plan of society but also as the means of attaining world unity.

Likewise, there must be more training for leadership, in which the individual learns to seek the common good rather than his own profit. With such an underlying philosophy, he will contribute to a strong, altruistic and enduring society.

The most important faith of all is faith in God. A vital faith in God and his love for man means that we keep alive and flourishing our ideals, our trust in the benevolence of the universe, our belief in the essential goodness of man. We know these objectives lie in the spiritual realm, but science acknowledges its gratitude to them because they afford the integrity on which science is based, and without which we could not exist. Faith in God ennobles life and its processes, and thereby dignifies science as an exalted endeavor.

When Christ urged men to seek the truth and told them that it would make them free, He gave to the world the real scientific incentive. One who studies the teachings of the Nazarene knows how well He stressed world-mindedness, universal brotherhood, freedom of research and charity to all. He made real the conception of man as the image of God, and gave to all who would follow Him the promise of happiness and peace.

BIBLE IN BRAILLE

Any one interested in receiving a Bible in Braille may write to Mr. Seth Lewis, 714 Court street, Opelousas, La. Mr. Lewis has a copy of the Bible in Braille and would like to give it to someone who needs it.

The man who once most wisely said,
"Be sure you're right, then go ahead,"
Might well have added this, to wit,
"Be sure you're right before you quit."
—Ezra.

"He departed from our eyes, that we should return to our own hearts, and find Him there. He would not tarry long with us, yet did He never leave us."—St. Austine Confessions.

EYE COMFORT

BURNING, SMARTING, OVER-WORKED EYES, are quickly soothed, cleansed and refreshed by

JOHN R. DICKEY,S
OLD RELIABLE EYE WASH

It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.
DICKEY DRUG COMPANY, BRISTOL, VA.

MRS. DORA LAIRD RANDOLPH

On Thursday evening, June 20, 1946, Mrs. Dora Laird Randolph passed away at her home in Memphis, Tenn. Thus the earthly span of an unusual life was completed. Mrs. Randolph was the widow of Colonel John A. Randolph, who served during nearly all of his active ministry as a Chaplain in the United States Army. Though in delicate health, this brave woman shared the privations of army life and contributed much to the influence of her distinguished husband. Her service to church and nation continued throughout the pastorates served by Chaplain Randolph after his retirement from the army.

During the score of years of her residence in Nashville, Tenn., Mrs. Randolph continued to make many friends. Her deep faith in Christ kept her alert to the racing changes of our modern day. Her friends and admirers never ceased to wonder over the youthfulness of her outlook and her belief that the purpose of Jesus would be accomplished as history unfolded. At the end of eighty-two years she passed to a well-earned reward, leaving those who knew her reassured of the power of the Christian message, and the convincing truth of the resurrection.

Mrs. Randolph is survived by two daughters, Mrs. Valcour R. McDonald and Mrs. E. D. Bennett, of Memphis, Tenn.; a son; Dr. V. T. Randolph, of Schertz, Texas; five sisters, Mrs. W. B. Smith, of Saulsbury, Tenn.; Mrs. Lillian Hines, of Jackson, Miss.; Mrs. Ed Doyle, of Canaan, Miss., and Mrs. S. A. and J. B. Nabers, of Memphis, Tenn. Interment took place in the National Cemetery, Memphis Tenn., where the body of Colonel Randolph was laid to rest.

A long and useful life has come to its triumphant conclusion. In the midst of sorrow we can give thanks and face the future with stronger faith in the goodness of God.

C. A. BOWEN.

MRS. T. W. LEWIS HAS GONE AWAY

After just a few days in the Methodist Hospital in Memphis the good woman whose name appears at the top of this column slipped away to be with her dear departed husband, who had left her in the spring of '39 while pastor down at Calhoun City. Miss. This happy couple were married at the beginning of a very successful pastorate at Madison Heights, Memphis, where they tarried for seven years. Those were very happy years for these young people. At the beginning of their ministry at Madison Heights they had 500 members, but when they came to the conclusion of their seven years there they had a membership of 1800. Mrs. Lewis made a large contribution to this fine record.

I wish I could write all I feel in my heart concerning this fine Christian character. No preacher ever had a more faithful helper. I shall never forget the happy night when Bro. Hal Spragins and I stood before these young people and performed the marriage ceremony. They seemed as happy as as two children. And they were happy all the way along.

When they were serving their last charge at Calhoun City, everybody loved them and gave them splendid cooperation. So splendidly did they serve this charge that a little later when they overhauled their church auditorium they gave the building their name—the Lewis Memorial Church. She made her contribution to this fine record.

Sister Maud was a fine Christian character. She was a friend of the poor and unfortunate. She made regular visits to the hospitals in Memphis and made life sweeter for many a poor soul.

Just a line from one who loved her most sincerely.

E. S. LEWIS.

Arcola, Miss.

MRS. MATTIE C. BROGAN PRICE

Mrs. Mattie C. Brogan Price passed away at the home of her daughter, Mrs. E. W. Walker, of Collinsville, Miss., on Friday, June 21, at 11 o'clock, after a lengthy illness of heart trouble.

Besides her daughter, she is survived by four sons: Dr. J. B. Price, of Millsaps College, Jackson, Miss.; George G. Price and Brogan Price, of Méridian; and Eugene Price of Greenville, Miss.; one brother, Rev. Edward Brogan, of Altus, Oklahoma; thirteen grandchildren, and a host of nieces and nephews.

Mrs. Price was the daughter of the late John C. Brogan, formerly of Ireland, and a member of the Mississippi Conference, and Louise Davis Brogan, formerly from Alabama.

She united with the Methodist Church very early in life and was loyal to it until her death. Her true Christian life was an inspiration to her loved ones and friends.

Her body was laid to rest in the McGowan's Chapel cemetery in Clarke County by the side of her husband, Joseph D. Price, who preceded her to the grave by two years and three months.

Revs. C. Y. Higginbotham, of Collinsville, T. L. Nelson, of Pachuta, W. C. McClelland and N. U. Boone, of Meridian, and the Rev. Mr. Simmons, Baptist pastor of the community, were the officiating ministers.

MRS. E. W. WALKER.

Summer Revivals

SUMMER is a time for saving souls!

In this Year of Evangelism, let us not overlook our many opportunities to bring souls into the Kingdom.

Camp meetings, outdoor gatherings, and all places of worship offer rich fields yet white unto the harvest. Let us work hard at summer revivals.

YEAR OF EVANGELISM
***in the* CRUSADE FOR CHRIST**

MERIDIAN DISTRICT

The District Conference for the Meridian District of the Mississippi Annual Conference of the Methodist Church was held in Fifth Street Methodist Church in Meridian June 25, 1946.

The conference was opened at 9:30 a. m. with Rev. C. H. Gunn, District Superintendent, conducting the devotions, and presidig over all the sessions of the Conference.

Brother Gunn had prepared a program for the Conference. This program was adopted and carried out in detail.

Rev. M. H. Wells was elected secretary and Mr. L. P. Davis was elected assistant secretary.

All the pastors in the district except three were present. These were absent because of hindrances for which they were not responsible. Four retired preachers, W. L. Blackwell, D. P. Yeager, M. R. Jones and Y. A. Smith were present. They were introduced to the conference. Several local preachers and a large number of lay delegates were present. Every charge in the district was represented.

The reports of the preachers showed that 314 have been received on profession of faith and 421 by transfer, and a substantial increase in church attendance and Sunday school enrollment. At least 50 per cent of the askings for World Service has been paid. Four charges have paid these askings in full. Waynesboro Circuit has paid its entire financial budget for the year in full.

An offering of $37.85 to send to the New Orleans **Christian Advocate** to the sanatorium and to retired ministers, was taken.

Dr. W. L. Duren was presented and represented the interests of the New Orleans **Christian Advocate.** Dr. J. G. Snelling represented the Memorial Mercy Home in New Orleans. Rev. J. H. Morrow represented the interests of the Mississippi Methodist Home in Jackson; Dr. M. L. Smith and Dr. N. J. Golding represented the interests of Millsaps College, Mrs. C. C. Clark delivered a stirring address on the need of alcoholic education, Rev. D. T. Ridgway represented the interests of the Board of Education. Rev. E. W. Ulmer and Rev. T. O. Prewitt represented the interests of the Board of Evangelism. Bro. T. O. Prewitt also preached an inspirational sermon at the worship hour, 11:30 a. m.

The following were nominated by the District Superintendent and elected by the conference.

Licensing committee: W. A. Tyson, M. H. Wells, A. L. Meadows, W. C. McLelland, J. P. Payne and T. J. O'Neil.

District Trustees—J. H. Weems, S. E. Graham, Hal Dabbs, W. D. Myers, W. C. Hunt, D. R. Thornton, I. C. Walker, J. E. Williams and M. H. Hand.

Committee on Hospitals and Homes—A. M. O'Neil, H. C. Castle, J. H. Jolly, J. H. Fleming, E. C. Gossard, Mrs. Herman Shields and Miss Mary Weems

At the noon hour the ladies of the host church served a delicious lunch for the modest price of 50 cents a plate

Rev. A. L. Meadows and his parishioners proved themselves to be most thoughtful and courteous hosts. They are to be congratulated on the elaborate interior decorations on their church, which are nearing completion and which make the church one of the most beautiful in the entire conference. They have also installed a cooling system which makes the church comfortable.

T. J. O'NEIL, Reporter.

ON A WIDE CIRCUIT

(Continued from page 10)

True, almost every church has spoken, even acted, in the first of these fields; many have acted in the third; perhaps less in the second. But surely our giving to the needy, our attack upon intolerance, our aid to veterans have not nearly measured up to our ability. There is still a vast field for individual and corporate action here!

The **Times** concludes: "They are causes that should appeal most forcefully to men and women who profess the good-will for all that is a part of true religion. We who are laymen of the church, in one creed or another, await a leadership that puts the church nearer the battle line in this urgent hour."

HOW TO BE UNDERSTOOD

(Continued from page 4)

Dr. Dale lists a few simple suggestions which it would be well for everyone to observe in conversationg, in writing, and in public speaking:

1. Have your audience and purpose clearly in mind.
2. Don't make fine distinctions when they are not needed.
3. Make sure that the logic of the material is clear.
4. Don't crowd in too many different ideas.
5. Break up your material into digestible parts.
6. Personalize your approach.
7. Keep vocabulary as familiar as possible.
8. Avoid using too many long complex sentences.
9. Summarize and repeat at appropriate points throughout your material.

—B. P. B.

26½ Million… PAID IN CASH

LET every church make a special effort to pay in full, not only the quota but every cent subscribed to the CRUSADE FOR CHRIST.

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Complete victory is the goal

SUCCESS DEPENDS ON EVERY CONGREGATION

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade for Christ

THE LIVING CHURCH

Peace is the lovely gift that comes to those
Who, 'mid life's turmoil, keep their faith serene,
And, while hemmed in with this world's claims, still hold
To things Unseen.

Peace is not something waiting anywhere,
It is the perfect blessing God imparts,
When, self cast out, we have made room for Him
Within our hearts.

—Mary Eversley.

THE PRAYER-ROOM TODAY

I thank Thee, my Lord, for all that Thy Church has meant to me. I thank Thee for Thy Voice I have heard in its holy teachings. Thy presence I have felt in its solemn worship, Thy beauty I have seen and loved in its lives of humble goodness. Let me, in my turn, become a living and life-giving part of Thy Church, a stone set somewhere in Thy temple. Let my daily living be part of that life that reveals Thee to the world. Let my love be part of that warmth of fellowship in which others feel the heart-beat of Thy love.—Amen.

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THURSDAY, JULY 11, 1946.

The Good Shepherd

I walked in Palestine one summer day,
  A flock of sheep gazed at me with mild eyes,
And cropped the green banks where still water lay
  Beneath the peaceful skies.

From out my world the shadows seemed to flee,
  From off my heart the burdens seemed to roll;
The spirit of the flock encompassed me,
  And peace reigned in my soul.

Then passed time's pageant of the crowding years
  To days when on those hills the Shepherd trod,
The Christ who came to soothe our griefs and fears
  And lead us back to God.

I saw him searching for the one lost sheep,
  I heard his voice still pleading, "Follow me,"
He knows his own, and these his love will keep
  Through all eternity.

Today, as far away in Palestine,
  He leads his flock as in the days of old,
And offers to your wayward soul and mine
  The shelter of his fold.

—The Northern Messenger.

WALLET OF THE WEEK

GAMBLING OPERATIONS, according to a paragraph in Religious Telescope, took the staggering total of more than ten billion dollars. This enormous sum added to the other enormous total expended for drink, expresses the recklessness and dissipation of our generation and accounts in some measure for the fact that we have three million children who are the victims of broken homes. Even these figures do not convince us and we go on allowing the agents of vice and crime to destroy the health, the fortune, and the future of our country.

* * *

KOREAN CHRISTIANS are said to be flocking across the border between the Russian and American zones of occupation by the thousands. The cause given for this mass movement toward the American-controlled zone is that the Russians are exerting great pressure upon them to join the Communist party and to become active propagandists for Communism. It is said that between five and six hundred pass daily across the line which separates the Russian from the American theater of control. This indicates the Korean devotion to freedom.

* * *

GREAT BRITAIN is reported to be contributing one hundred and ten giant locomotives as its share of UNRRA shipments for the rehabilitation of Poland, Czechoslovakia and Yugoslavia. It is expected that the shipments of the locomotives will be completed by October of this year, and the first have already come from the shops of the Vulcan Locomotive Works, in Lancashire. Both the cost and the labor required for the production of these locomotives will be great and the total will make a benevolent offering worthy of the British people.

* * *

A CHURCH PARSONAGE in Minnesota was declared subject to the state tax levy by the decision of a lower court. On appeal, the Supreme Court of Minnesota reversed the decision of the lower court. The ground for the decision of the lower court was that the parsonage was located several miles from the church. The Supreme Court decided that the right of the owner church to tax immunity did not rest upon its location, but upon its use. The reasoning of the judge of the lower court certainly indicates one of the strange quirks in the thinking of some men.

* * *

THE PRESIDENTIAL VETO OF OPA, revised, brings to a climax a long and bitter struggle between the President and the Congress. The first reaction to the veto message seemed to indicate that the President may have won and lost. He lost the fight for the continuance of effective price controls, but it is likely that he won in that he handed over to Congress the responsibility for any run-away inflation which may occur as the result of removing the regulative restrictions. Inflation is sure to mean suffering for millions who have low and fixed incomes.

PASTOR MARTIN NIEMOELLER, who spent eight years in a Nazi prison camp, is reported to be under sentence of death by a German underground organization which is pledged to restore Nazi Germany and to secure vengeance upon Hitler's enemies. Placards have appeared announcing the death sentence for Niemoeller, and the cause is said to be that he admitted Germany's war guilt. Such a situation is bad enough in any case, but a right-thinking man should have taken such an eventuality into account before he made it possible for himself to be classed as a betrayer.

* * *

OF THE INDIAN POPULATION, a number equal to the entire population of the United States is said to face starvation unless millions of tons of food arrive in Indian seaports immediately. For this desperate situation three reasons are given. First, there has been an unavoidable curtailment of food shipments from Burma. Second, there has been a disastrous drouth in South India. Third, the Indian standard of living is such that a large part of the population exist next door to starvation and any subtraction from their normal ration means catastrophe.

* * *

HOMELESS CHILDREN constitute one of the great problems of the lands ravaged by war. A French report estimated that there are one million two hundred thousand of them. Five hundred thousand are to be found in Poland; five hundred thousand in Yugoslavia; fifty thousand in Greece and the rest in various countries. This estimate is confined to Europe and to it must be added the uncounted millions of homeless in Asia, Africa, and the islands of the Pacific where the people were helpless bystanders in the world conflict.

* * *

FISH POND FERTILIZATION is a method for fish production which was developed by the Virginia-Carolina Chemcial Corporation. It has been found that fish food is not an accidental accumulation in bodies of water and that over-stocking and under-feeding result in few and small fish. Inorganic fertilizers tend to promote the production of fish food, to destroy protective vegetation such as kelp, sea-lettuce, and other weeds, and to keep a balance between fish stock and the food supply. On the other hand fertilization helps to decompose and free ponds of weed growths.

* * *

A POULTRY PICKING MACHINE has been devised for the small poultry farm which is both effective and inexpensive. It consists mainly of a revolving drum fitted with rows of small rubber tubes such as are used in milking machines, and the machine is powered by a half-horsepower motor. The drum is nine inches in diameter and fifteen inches long with a shield of galvanized iron. The drum revolves forward and throws the feathers against the shield. The machine is so simple that no expert craftsmanship is needed for its construction.

New Orleans
CHRISTIAN ADVOCATE

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Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
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EDITORIAL

CHAPLAINS TO ORGANIZED LABOR

Before we had seen the statement regarding the appointment of Charles T. Webber as chaplain to Labor which appeared in Zions Herald of July 3, we had prepared an editorial setting forth our views on the subject of appointments not authorized under the limitations of paragraph 432 of the Discipline of 1944. We made clear in that statement our position on all such appointments and their bearing upon the future of the Methodist Church. The statement has in no way changed our view on that subject, but it has raised a question as to the propriety of the editorial in view of the announcement to submit the matter of such appointments to the Council of Bishops. I am therefore holding our editorial pending the conclusions of the Council of Bishops.

We will say, however, that we regard the appointment as illegal, as tending to promote social strife, and to disturb the harmonious working of the Methodist Church as a whole. We believe that every Bishop should scrupulously hew to the line in the exercise of his appointive power. In no other way can he command the respect and confidence of those affected by his use of authority. We know from an on-the-spot experience that there is too much outside meddling in political affairs and its reaction is anything but wholesome in determining public attitude and intersectional relations. The Methodist Church can very well afford to keep its oar out of waters which have been troubled for political ends rather than for the promotion of the Kingdom of God. We do not withdraw our editorial but simply suspend publication until we have further knowledge of developments.

THE BIG FOUR CONFERENCE

It is a cause for general rejoicing that the representatives of England, France, Russia, and the United States have reached such a measure of agreement on controverted issues as to make it possible to summon the peace conference. It is a hopeful omen even if there do remain many knotty problems to be settled before a formal peace can be made. It signifies a better day for the organization designed to establish and maintain the peace of the world, and no less does it point to a growing friendship in international relations—a condition necessary to lasting peace.

On the national front, the calling of the Peace Conference will go far toward clearing the horizon of some of the international problems which have made it difficult to adjust and regear life to our domestic situation. Up to the present time we had neither the leisure nor the assurance necessary for an all-out offensive against problems which have confused and disturbed labor, industry—all life at home. We sincerely trust that the Conference may reach early agreement upon the terms of peace and that we can once more begin thinking and planning along constructive lines.

GETTING EXACTLY NOWHERE

The late President Roosevelt sought to reconstitute the Supreme Court of the United States after his own desires, and particularly to eliminate "Nine Old Men." He finally succeeded. Now look! He sought to use the prestige of his position for "purging" our highest law-making body of certain men of independent mind. You know what happened. At the present time certain alien persons and groups have clothed themselves in the dictator mantle. We do not understand their psychology or lack of understanding of psychological reactions, but we do know that Senator Bilbo and Congressman Rankin, both of whom were in a hurdle race, are safely ahead of the combined tallies of their opponents. It is safe to say that Senator Harry F. Byrd and the Virginia voters will administer a like rebuke to the self-appointed "purgers" no matter what pre-election prognostications may be given out.

It does seem that even radical uplifters might learn to leave the people to make their choice of representatives without finding out the truth the hard way, upon the basis of facts. At least they ought to learn that the South is not going to be told who it must elect as its spokesmen in political affairs. Good feelings and friendly relations between all sections and all groups can be helped by a more conciliatory procedure and a less personal form of attack.

DIPLOMATIC RESERVATIONS

Mr. John Strachey, the British Minister of Food, recently made a broadcast to his own people, in which he is quoted by **The Christian World**, June 20, as making the statement that "this country has now reached the limit of sacrifice". In another paragraph of the same issue we find words which indicate that this is one of those unctuous half-truths so often employed for the defense of desperate causes. The paragraph quotes Dr. Daniel A. Poling thus:

> "As an American citizen I deplore the extent to which my country is still diverting grain to the brewers and distillers. As an old friend of Britain I would advise her that her appeals for assistance in the present food crisis lose much of their effectiveness when it is known that the brewers of Britain are still getting one-third of the home-grown grain and, by using 2,000 tons of barley daily in the breweries, are destroying sufficient grain to provide a daily bread ration to 7,000,000 starving people."

American Anglo fans, without an understanding of the facts, will be disposed to find in the statement of the Food Minister, which he made for home consumption, a new text for praise of the benevolence and the international philanthropy of the British. The editor of the paper, in quoting the statement of the Minister, reinforced the words of Dr. Poling by the observation, "It was a pity that so frank a speech contained no reference at all to the question of the diversion of grain from bread to beer." We do not mean to insinuate that British diplomacy is less dependable than ours, but we do mean to say that we are not convinced as to England's sacrifice when we know the facts as to her misuse of the grain supply over which the country has absolute control.

Hitherto we have not entered into the discussion of the huge British loan proposal now under discussion by Congress, but our silence did not and does not mean that we are sold on the righteousness of granting such a loan at a time when our tax burden is oppressive. We could not approve the loan as a trade subsidy, and we are not sure that it can be justified by England's record if the above charges are true, and we have taken them from an English periodical. As a matter of fact, we fear that the loan may be nothing more than a "trade" subsidy. We are unable to find assurance that the principal will or can be returned and we regard it as a political trade maneuver, in the interest of tradesmen more than for the interest of the peoples of Britain and America. We know that we have no commission as a protector of the English people, but we do have an interest in seeing that our American treasury shall not be made a jack-pot which shall be accessible to anybody who wants something. We want to know where we are going and that applies to England and to every other nation alike.

We must not lose sight of our own financial stability if we are to escape social unrest like that which now plagues Europe. There are limits to the tax burden of our people if we are to continue to succor others.

THE BLOOD ATONEMENT

In its etymology the word Atonement simply means at-one-ment, that is, bringing God and man together as one. This has various meanings in different theories of the atonement. One is that by the Incarnation God and man became one; another is that in Christ God was in the world reconciling man with Himself, by His life and finally through His death.

Dr. A. P. Hamilton

In the old Hebrew dispensation, expiation for sin came through the sacrifice of the victim on the altar by the priest, who mediated between God and man.

In the new dispensation all this became symbolic. Christ becomes the Lamb slain from the foundation of the world. The shedding of His blood was the final act in the drama of Redemption.

To the old Hebrew blood was life. Sin was death. The blood of the victim became the symbol of new life for the sinner. The ancients knew nothing of the circulation of the blood, consequently when they dissected a dead body and found the arteries empty they concluded that life had gone out with the blood. Hence life was in the blood, or rather it was life itself.

By the shedding of Christ's blood on the Cross, symbolically new life was given to man. His sins were atoned for; he was reconciled with God. Hence it was said "without the shedding of blood there is no remission of sin."

My professor of chemistry in college told us the story of the discovery of the process of turning brown sugar into white, granulated sugar as we know it today.

It seems that in New Orleans early in the nineteenth century there was a large sugar export house right across the street from a slaughter house.

One day a hen was shooed out of the slaughter house walking on the bloody floor. She flew across the street and walked over the piles of sugar there. Wherever the prints of her feet showed the sugar had turned pure white. Thus was discovered the process of refining sugar through blood.

So it was two thousand years ago, that man made the discovery that the blackest heart can be made pure white through the blood of the Lamb once slain.

The modern church has become somewhat squeamish over the use of the word "blood" in our church terminology, especially in the hymns of the Church.

I understand that the committee adopting the new Methodist Hymnal wanted to leave out "There Is a Fountain Filled with Blood," but the Southern members of the commission made such an outcry that it was left in the book.

But wherever possible they have left out the word blood in all the hymns.

The recent war by the use of the blood bank certainly brought to the minds of men the power of the blood to save men who seemed all but gone in the heat of battle.

But in Christianity we have the greatest blood plasma of all time, and enough to save the world.

—A. P. H.

JAPANESE DIVINITY STUDENT TELLS WAR EXPERIENCES

(Note to the Editor: The following is a letter received recently by Dr. H. B. Trimble dean of the Emory University School of Theology, and Dr. Franklin N. Parker, dean-emeritus, from Kiyashi Tanimoto, a graduate of the school who recently returned to Japan to become a Methodist minister there. Tanimoto, born in Japan, graduated from a missionary school there in 1934. He came to this country and studied for a time at the University of California, transferring to Emory in 1936. He was awarded the degree of Bachelor of Divinity in 1940 and returned to Japan. In a newspaper interview in 1937, he voiced the opinion that America should not judge Japan too harshly for going to war against China, saying that the Japanese people needed breathing space. This letter is an interesting commentary on the change brougt about in his viewpoint by the war.)

To Dr. Parker, Dr. Trimble, Dr. Bowen and other friends of Emory.

Dear my teachers and friends:

How are you and your family getting along? And how have you been during the war. I wish to know all about you. This is my first time to write you since I came home from U. S. A. in 1941. The Home Mission Board of Japan Methodist Church appointed me to Okinawa and soon the war broke out. Okinawa, as you know, became one of the heaviest battle fields. I spent two years in the island and move to Hiroshima, the first victim of the atomic bombing of the world. Even in that terrible calamity, thanks to God, I and my family were safe. It seems to be a miracle. Two out of every family were killed and the rest were wounded more or less. Early in the morning I went out for visiting one of my friends who lived over two kilometers away from the center of the bombing. His house stood behind the hill. At the moment I saw a strange flash of lightning in the midair, I unconsciously did lie down on the ground and next moment I felt in my body stricken by strong vibration. When I got up, I saw the house where I had been in a moment ago was destroyed, but I was so lucky as being without any harm.

My wife and baby were at home, 1.2. kilometers away from the center of the bombing and with the flash the house was crushed into the ground. She, holding her baby in her arms, was buried under the wrecked house. Thanks to God, she saw a faint light in the darkness through a small hole beneath the roof. Being encouraged by her baby's cry she made the hole large enough to push her out first and then herself came out. It took about 30 minutes. Thus they could escape from the brutal death, though the house already had caught fire when they got out. Now we are living in the complete ruins. In September I myself got "atomic disease" and was sick in bed for two months. Now my wife is in the same physical condition, much suffering in bed.

May 30, 1946.

I started to write this letter in February, but did not finish.

I am getting busy day and night in many ways, even though recovering activities of our citizens in Hiroshima especially are quite slow, just owing to the fact that their sacrifices were very heavy and their living cost is now awfully high. It is not rare case that the entire family were killed in the atomic bombing. All human beings within one kilometer's circle of the bombing were given a momental (sic) death. As far as my own church is concerned, 58 active members were killed and others, being wounded more or less, were scattered far away all over the country. Our membership decreased from 800 to 120.

We, of course, lost our whole church buildings in the fire, including the largest Gosic (sic) Chapel and well-equipped Sunday School building in whole area of Chugoku and parsonage. Immediately after the bombing, I hired a Japanese private house to continue my church work, which was in bad shape on account of the vibration, and repaired it by myself. We are holding morning services every Sunday, though my congregation is rather small.

My first concern is to rebuild my church. Three weeks ago we celebrated our 60th anniversary, but I just started to reconstitute inner circle of my church. It is very difficult to build even a barrack house in the ruins, beside this kind of business I have to earn my own living—my salary is only 150 yen and living cost a month is 800 yen. In our defeat we must trod on the bramble road from now, however, it may be long and narrow. But I am now looking forward the future.

Generally speaking people outside church are becoming religiously. I see more reaction to my spiritual appeal among them. This merely owing to the fact that their gods were defeated in the war—they are now seeking the higher God—universal Godhead. They now realized that they just imitated material sides of the Western civilization and neglected its spiritual basis—that is Christianity.

Our Prefectural government asked me for co-operation in social education. They changed their attitude utterly toward Christianity. Most of them were non-religion, but now they have that religion, especially Christianity alone is the hope for national rehabilitation. In peaceful revolution toward democracy Christianity alone can do the country good. Shinotism and Buddhism are basically personalism. They have no adequate and deep conception of personality—Christianity can go deep and create foundations of our country. Now our governmental officers are recognizing this fact and highly evaluating Christian church.

I am receiving a lot of invitation from outsiders to preach Christianity. And recently I was appointed as Christian minister (chaplain) to three civil prisons—Hiroshima, Iwakuni, and Onomichi. This is our first time. In former days prison chaplaincy has been occupied by Honganji, the strongest Buddhist sect alone.

Since the post-war, Shinto and Buddhist priest approached us a great deal in spiritual promoting activities. They now publicly recognize a superior position of Christianity in moral standard of living. They respect us from their hearts.

I thus have many, many things to do, but alas, no building—whole city is just flat—everywhere ruins.

This is a critical hour in our people's spiritual life. People want to know the true God. Look! They are gathering Catholic church, because the Catholic church has its own building and now in the activity of building a large chapel. And again they have missionaries—most of them are Germans. Being defeated, people want to learn again the Western culture.

"Many offer to God what they would not give to any earthly friend—bad money and bad manners."

GARNISHED TRUTH FROM PASCAGOULA, MISS.

Guess it is my time to brag a little. A little boat on the Mississippi carried such little steam, every time it blew the whistle it had to stop. The Fourth of July is a good time for one to blow his own horn if he does not get too much excited in the jam. As is the custom I will say, "This report is far ahead of this time last year." That would make Gene Ulmer feel so good; I am not going to say that. Whatever has been accomplished this year has been built on the foundation that Gene had laid. "One soweth and another reapest" is always true. I am just reaping. I am having the privilege of rejoicing where Gene wept. I beg your pardon, Gene is still living. I should have waited.

Talking about one's self is like discussing whales' eggs, it is so simple it does not take long to finish the discussion. I should just state the facts and say, we have paid the $11,000 indebtedness on the building, paid in full the Retired Ministers' salary and the Benevolences; paid up to date the pastor, district superintendent, janitor and all other items and still have money in the bank. We have received one hundred and twenty into the church, made five hundred and sixty visits, preached ninety-two times, married eighty-six couples, read thirteen good books, and caught one croaker. This is the most interesting place I have ever seen. If you like variety, we have it. Almost every state in the Union is represented in this congregation. When they all go home, I will be known all over the United States. Don't you think by then so many will be asking for me that I will get a "promotion"? Or I might have to quit.

Pascagoula is right down in the southeast corner of Mississippi, just opposite from where Mossbacks come from. People here move around too much to be mossbacks. By the time I get a survey made, it is out of date. A few weeks ago I sent some laymen out on Visitation Evangelism and they came back with twelve members and not a one of them was on the cards that I gave them. They found somone else in the houses and worked on them.

I must tell you about the dedication of the church. Many of our people have never seen a Bishop, and when they heard that Bishop Darlington was going to be here they came in great numbers. The Bishop was at his Best and he preached like a country evangelist and when the call for dedication was made everybody in the house responded. It was an inspiring sight. June 16, 1946, will never be forgotten by the people of Pascagoula. It was indeed a Red Letter Day in the history of this church.

The people here are certainly nice. They are lovely to the preacher and we have a fine spirit of co-operation and lots of people are willing to work. Almost everybody in town has found out that I am here. For a long time some of them called me Ulmer, but now they know better and we have large crowds Sunday mornings.

I would like to tell you more, but I had better wait and see how much of this you will believe.

Sincerely yours,

SWIFTY.

The doctor's little daughter had strayed into his surgery. Watching him as he tested the heart and lungs of a patient, she suddenly spoke, "Getting any new stations, Daddy?"The Virginia Methodist Advocate.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

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W. C. NEWMAN........Church School Lesson Writer

MRS. E. L. DIAMOND............Editorial Secretary

BALLARD PRESS ....Printer

Rev. Milton Jay Peden, Calhoun City, has our sincere thanks for a list of fourteen subscriptions from his charge. Three are new subscriptions.

Rev. R. G. Moore, pastor at Amory, Miss., reports his work as making good progress and says that he is not expecting a summer slump in either the attendance upon the regular services or the Church School.

Mrs. A. P. Holt, once a resident and well known to the women of Louisiana, continues her contact with her friends in this section through the columns of The Advocate. She is now located at 216 North Cascade avenue, Colorado Springs, Colo.

Rev. A. C. Bishop, executive secretary of the Board of Education in North Mississippi, reports general progress in the campaign for increasing Church School enrollment and in the promotion of youth activities.

Miss Mary Elizabeth James, daughter of Mr. and Mrs. J. L. James, was married to Mr. Robert Melville Dunier on June 29, the marriage taking place in Chicago. Miss James was connected with Methodist Information.

Rev. Clyde T. Shaw turns in a list of sixty subscriptions to this paper, thirty-two of them new. This is a wonderful record for Melville charge, but the record is not new for Bro. Shaw. He has done a like piece of work before.

Rev. J. G. Snelling was the preacher at Waterproof, La., on last Sunday morning. He seems to have delivered a one hundred-dollar sermon—at least he received an offering of that amount for the Memorial Mercy Home. Rev. C. M. Hughes is the pastor.

The tragic death of Mr. David Haas III at Bunkie, La., on last Thursday will enlist the sympathy of many friends throughout Louisiana and in other sections. He was the scion of one of the splendid families of north Louisiana, a recently discharged veteran of World War II and was widely connected throughout Louisiana. He was a student at the University of Alabama and had flown his private plane home for the week-end.

REVIVAL AT BEULAH

The Rev. Ted Howes, pastor of the Pleasant Hill charge in the Shreveport District, held a revival meeting at Beulah Methodist Church from June 24 through June 30. The Vacation Church School ran in correlation daily, with a fine group of workers and 30 children in attendance. Every one had a most enjoyable time working and playing together. Bro. Howes presented the children with beautiful certificates of recognition after the closing out presentation of their work at the Church School hour, June 30.

The attendance at the service was fine despite the heavy rains and the revival was a great success. Mr. H. L. Myer rededicated his life in Christian Service and three young girls, Jennie Ainsworth, Eloise Cox and Eddie Lee Barnhill joined the Beulah Methodist Church.

Thanks of appreciation are extended to Mr. and Mrs. L. E. Place, Mr. and Mrs. W. C. Bumpas, Mrs. Ted Howes and many others for their splendid song service.

A BEULAH CHURCH MEMBER.

STATE BOARD OF CENSORS FOR MOTION PICTURES

Senator Brooks Oliver, from Bastrop, La., entered a resolution, which was unanimously passed by the Senate, requesting Governor James Davis to immediately set up in Louisiana a State Board of Censors to approve or disapprove all motion picture films publicly exhibited within the state of Louisiana.

I had a conference with Governor Davis about this matter and have every reason to believe he will set up said board immediately, if your churches, P. T. A., Civic Clubs, etc., ask him to do so.

Act. No. 16 of the third Extra Session of 1935 authorizes the Governor to set up this board of censors. This board finances itself with no cost to the state whatever. All films which are to be shown in Louisiana must be educational, amusing, harmless in character, and moral to obtain the approval of the board. One hundred million people a week attend the picture shows in America, while thirty million a week attend the churches. The picture show teaches both by the eye and the ear, while the churches' program of education is largely auditory. It is needless to say which of the two is the greatest teaching agency. The setting up of this Board of Censors is a necessity if we are to curb juvenile delinquency and lift the moral standards of Louisiana. It is now up to you and the Governor.

REV. A. C. LAWTON.

INTERMEDIATE CAMP

Beautiful Clarko Park with its rustic buildings and sparkling lake was the scene of the 1946 Camp for Intermediates of the Meridian District, held June 24-28, with a registration of 58 and a most successful week.

Mr. A. H. Nall, District Director of Youth Work, was assisted by an efficient staff: Camp director, Mrs. D. H. McKeithen, New Augusta; recreation, Miss Ida Fae Emmerich, McComb; water front activities, Bobby Dickinson, Jackson, assisted by David McIntosh, McComb; counselor, Mrs. J. R. Grisham, Decatur.

Delicious meals were prepared by the dietitian, Mrs. John White, Meridian, assisted by Mr. and Mrs. J. H. Carpenter, Bailey.

The day began with the Morning Watch. Immediately after breakfast each Intermediate attended one of the classes; "Ways We Worship," taught by Rev. J. R. Grisham, Decatur; "Questions Boys and Girls Ask," Mrs. C. H. Gunn and Miss Ina May Quattlebaum, Meridian, co-teachers; "The Way of Jesus," taught by Rev. A. M. O'Neil, Union; "India," Mrs. Stanley Wilson, teacher.

The Assembly period followed classes, then a swim in the lake.

The afternoon program included: A rest period; interest groups in nature study, recreation, music, directed by Mrs. H. W. F. Vaughan, Jackson, Miss Ida Fae Emmerich, Miss Rosemary Thigpen, Meridian; a second swimming period.

The evening hours were varied, the most outstanding being the "stunt" night. Vespers closed the day.

The Camp Council, with Martha Jo Nall, president, and Mary Ann O'Neil, secretary, attended to details, and the camp moved smoothly with each camper sharing in the day's work.

Among the visitors was Rev. C. H. Gunn, District Superintendent.

METHODIST YOUTH CARAVAN

The Methodist Youth Caravan arrived in Holly Springs, Saturday, June 22, for the opening week of Caravan work in the North Mississippi Conference. Under the pastoral guidance of Rev. C. T. Floyd, everything was in readiness for the arrival of the visitors, with local enthusiasm and interest high in anticipation of Caravan Week.

The Caravaners taught in the Church

LUZIANNE
COFFEE
100% GOOD

School Sunday morning and were introduced by the pastor to the congregation at the 11 o'clock church hour. Miss Catherine Gulley of DeKalb and Drew is counselor; Miss Becky Rush of Olanta, S. C., has charge of worship and evangelism; Miss June Snyder, Lexington, Ky., is instructor in World Friendship and Community Service; and Miss Marietta Harrison of Rocky Mount, N. C., is special recreational leader.

The entire Sunday evening worship service was conducted by the Caravaners. The theme, "Christ Above All," was impressively presented in songs and in the devotional talks.

Sixty-eight young people were tentatively enrolled by the pre-registration committee, with more than sixty in actual attendance. Classes and workshop activities were conducted each morning where the young people put into practice the principles taught.

Fellowship suppers each evening were followed by classes for the intermediates, young people and adult workers interested in youth. Inspirational worship services were planned and executed each evening by the local young people under the guidance of the Caravaners. Each commission was responsible for a worship service.

Evening recreation was held on the church lawn under the floodlights installed for the occasion. The recreational group closed the period of play each evening with the friendship circle and taps was sounded with "Jesus Calls."

While in Holly Springs the Caravaners were house guests of Mr. and Mrs. B. D. Hammond, Mr. and Mrs. Ivy Reynolds, and Mr. and Mrs. Jesse Wilkins. They were guests of the Junior Chamber of Commerce, the Rotarians, and in the homes of the Methodist young people for the lunch hours. The Fellowship suppers were served by the different circles of churches participating.

Caravan Week closed Friday evening, June 28, with an inspirational-Communion service, followed by an impressive dedication service with the youth turning in voluntary pledges for more consecrated and active work for the Master. The evening was concluded with a candle lighting ceremony. The entire congregation, made up largely of young people, marched in single file with their lighted candles, singing softly, "We Are Climbing Jacob's Ladder," to the lawn where approximately one hundred joined in the Friendship circle and by the light of the glowing tapers sang reverently the Methodist Youth Fellowship songs.

During the closing session of Caravan week, while the minds and hearts of the youth and the adult workers were filled with inspiration, new ideas and much determination, plans were mapped out to carry on the work started by the Caravaners.

Mrs. Fred Belk has been elected counselor for the Intermediates and Mrs. John Lester for the Senior and Young People. Committees and earnest workers are being appointed for the follow-up program.

Caravan Week was a glorious week in the lives of the young people and the adult workers in the Holly Springs and surrounding churches. Much lasting good is expected to come of these new experiences. A clearer vision of the Christian's responsibility in every phase of life has been gained through the service rendered by the Caravaners during their stay in Holly Springs. Prayers of the Christian people here will follow the team as they go from church to church during their seven weeks this summer in the work of our Master.

"I WAS IN PRISON"

By A. R. Beasley Chaplain,
Mississippi State Penitentiary,
Parchman, Miss.

Will the interest of Society be protected when an offender against the law is in prison?

Prior to my coming to this institution as chaplain I thought society was fully protected when a prisoner was confined in prison. I do not have that opinion now, unless the attitude of the prisoner is changed for the better while he is incarcerated. My work here with the prisoners convinces me that confinement, work, and even punishment within the limits of the law, will not necessarily change the ideology of a man in prison. I used to think when any one was sent to prison that he was charged off the books of society. Statistics of this institution tell a different story. During our last fiscal year, July 1, 1944, to June 30, 1945, 413 prisoners were released from this penitentiary by expiration of sentence; one by pardon; 99 by suspension of sentence, and 93 by parole, making a total of 606 prisoners released during our last fiscal year. I have found only one prisoner who has served as much as 26 years, and he was released on suspension of sentence this year.

In view of the fact that our records show that most prisoners in this institution eventually go back into society, and inasmuch as many of them have no job or plan for the future, there should be close co-operation between this institution and the people outside of the penitentiary in helping them to make the necessary adjustment that will enable them to take their place in society again. In my opinion if society and the prisoners receive the maximum benefit from the prisoners' confinement in the penitentiary, there should be a well-planned and helpful rehabilitation program promoted here in the penitentiary.

Approximately 40 per cent of our prison population cannot read and write. Our state Legislature of 1944 established a parole law, making it possible for a prisoner who has not been convicted three times of a felony and has a record of good conduct here in the penitentiary to secure a parole after the prisoner has served the required length of sentence. This parole system has been helpful, but we need to go even further and we are now dedicating ourselves to the task of promoting a rehabilitation program for the prisoners. To promote an effective rehabilitation program we must continue to have faith in humanity and the power of God to rebuild broken lives. Our present goal is to have Sunday school every Sunday in each of the 18 camps or units; an adult elementary educational program wherein we hope to be able to teach illiterate prisoners to read and write well enough to read their Bibles and write letters to loved ones and to read mail received; to provide adequate recreation when the prisoner is not at work, and a circulating library for the benefit of all prisoners of the institution.

Under the penitentiary law our support fund cannot bear the expense of this program. We shall need books, musical instruments, and funds to carry on this work until the next meeting of our Legislature in January, 1948, when it is hoped that they will make adequate appropriation to continue this rehabilitation program. We have inmates in this institution from 18 different states, and I am confident many people will be interested in our rehabilitation program and will be glad to make a contribution to this cause. We shall appreciate any contribution that anyone can make. Make your contribution payable to the Parchman Welfare Fund and mail to the Chaplain, Parchman, Miss. Records of receipts and disbursements will be open for inspection to any interested party. We shall deeply appreciate any contribution that you may make to this worthy cause.

"USE ME OR LOSE ME"

A Siwash Indian knew of a very excellent spring of water. Every time he used it he covered it up. He was afraid other tribes might discover it and use it. He dreaded the day when that refreshing water would no longer be his to enjoy.

Others, however, did find that spring. They used it constantly—and so did the Siwash Indian. To his utter amazement he discovered that the more people used it the more water there was to use.

People are like that spring. The more we are used by God and man the more use we can be.

God is like that spring. The more we depend and rely on God the greater his providence; the more astonishing his mercies.

Someone has correctly said, "Use me or lose me."

That's right!—The Church Herald.

DR. PERSINGER KILLED IN AUTO ACCIDENT

The Rev. Benjamin Meade Persinger, D.D., superintendent of the Richmond District of the Virginia Conference since 1944, and a member of the Board of Missions and Church Extension, and of its Executive Committee, was killed in an automobile accident near his home on Saturday, June 29. The funeral was held in Richmond on July 1.

Dr. Persinger was born in Covington, Va., July 22, 1902. He was educated at Randolph-Macon College, which also gave him the degree of Doctor of Divinity (1937), and at Union Theological Seminary. He served pastorates in Richmond, Bowling Green, and Norfolk. He was a delegate to the General Conference of 1944. As missionary secretary of the Virginia Conference (1933-44), he achieved a remarkable record in promoting missionary and World Service interest and knowledge.

Dr. Persinger is survived by Mrs. Persinger, who was Miss Margaret Spann, and by a son and a daughter.

Jimmy: "Daddy, what was the date of the Battle of Waterloo?"

Daddy: "I don't know."

Jimmy: "You don't know? And to think that tomorrow I shall be punished for your ignorance."—Exchange.

PERSONAL NOTES AND INCIDENTS

Mrs. B. W. Moore, Durant, Miss., adds her word of appreciation to that of many others concerning the meaning of **The Advocate** visits from week to week.

Mrs. M. E. Blanks of Collinsville, Miss., has our thanks for a generous word of appreciation for **The Advocate** added to the request for some copies of a particular issue.

Mrs. J. W. Collins, Rt. 2, Winnfield, La., gives expression to her feeling regarding **The Advocate** in a manner which will encourage greater effort upon the part of any editor.

W. H. Evers has our thanks for the assurance that **The Advocate** means so much that it would be difficult to be without it. We shall certainly have renewed interest in its visit to that home at Pearl River, La.

A cheerful note from Mrs. J. H. Felts, 206 South Hinds street, Greenville, Miss., adds to a personal message a word concerning her appreciation of **The Advocate.** Mrs. Felts, as was her late husband, has long been a friend of **The Advocate** and of its present editor.

Mrs. F. P. Jones of Leesville, La., gives a personal touch to her expression of appreciation of **The Advocate** when she says that she intends to continue **The Advocate** as long as its present editor is in charge. We hope that she will continue it for a long time beyond that.

Friends of Rev. F. J. McCoy, retired member of the Louisiana Conference living at Lafayette, La., will be glad to learn that, though still far from well, he feels that he is some better. Bro. McCoy expresses his appreciation of **The Advocate** and asks particularly about Dr. Carley.

Mrs. Sallie Phillips, Route 1, Pineville, La., writes that she is 83 years old, can't walk, and has not been out of the house in two years. She has her church paper, her radio, her friends, a home, and a firm trust in her heavenly Father. We are glad to have a small part in the blessings which make her eventide light and joyous.

The death of Mrs. Reames, wife of Rev. I. T. Reames, brings sadness to many friends in Louisiana and elsewhere. Mrs. H. B. Wren writes that the funeral was held from the Methodist Church in Vivian, Rev. Bentley Sloane officiating. Bro .Reames, a veteran of the Louisiana Conference, has lived in Vivian since his retirement several years ago.

Among the new missionaries commissioned for home and foreign service at the meeting of the Executive committee of the Board of Missions in New York City on June 19 were two Scarritt College students from Mississippi: Miss Elizabeth Nowlin of Corinth, for deaconess work, and Miss Ellenita Sells of Picayune, Religious Education in China.

Mrs. J. Lem. Seawright, Meridian, Miss., renews the subscription of **The Advocate** which goes to her mother, Mrs. F. C. Hunt, who is now 92 years old and is still in good health. Some years ago this editor had the privilege of ministering to Mrs. Seawright and her son, Robert, when they were in Atlanta, Ga. The son is now a physician at Bolton, Miss.

NEWS ITEMS FROM GREENWOOD FIRST CHURCH

The Vacation Church School this year was the best we have had in a number of years The quality of the work was impressive.

Rev. W. R. Richerson assisted in the Youth Activities Week program, July 7-11. We attempted to have an assembly in the local church.

The evangelistic work all the year has resulted in 230 additions to the membership of the church so far.

There has been considerable increase in the membership of the Woman's Society of Christian Service. This organization, with the Wesleyan Service Guild, carries on a full program of work.

The Board of Education is trying to circulate church literature freely throughout the membership. As a result we have 250 homes using the **Upper Room**; 100 taking the New Orleans **Christian Advocate**; 70 taking the Chicago **Advocate**; 67 taking the **World Outlook**; 67 taking **The Methodist Woman**; 60 homes using the Devotional Booklet for Youth—**Power**. The Youth Division issues a bi-monthly paper called "The Fellowship," which is circulated among the youth of the Church locally, at college, and in the armed service. The weekly bulletin is circulated giving items of information of general interest.

The Home Department has been revived which is taking care of the shut-ins.

Looking forward to improving the physical equipment, an architect has submitted some plans for better use of the floor space in the Educational Building. A new, modern heating plant has been purchased for the auditorium. A committee has been appointed to investigate the possible purchase of a new pipe organ.

At present we are broadcasting the Sunday morning service in co-operation with the other churches. It gives us an opportunity once in six weeks.

W. R. LOTT, Pastor.
Greenwood, Miss.

THE BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference convened in the Methodist Church at Crystal Springs, Miss., on Thursday morning, June 27, 1946.

The Rev. Van R. Landrum, Superintendent, called the conference to order at 9 a. m. and led in the morning devotional with Rev. O. H. Scott serving as the leader of songs for the conference.

Following the devotional, Rev. Frank E. Dement, Jr., was elected secretary of the Conference, Rev. G. Eliot Jones, assistant secretary, and Rev. O. H. Scott, secretary of the roll.

The program of the day was adopted as outlined by the superintendent in the mimeographed bulletin furnished. Mr. W. T. Denman was authorized by the Conference to serve as the committee on Conference minutes.

The report of the district trustees was heard and received by the Conference and the district committees of, "Board of District Trustees", "District Licening Committee" and "District Board of Evangelism", were organized.

During the morning session the various connectional interests of the church were represented. Dr. J. G. Snelling represented the work of the Memorial Mercy Home, Dr. W. L. Duren, the New Orleans **Christian Advocate**; Rev. J. H. Morrow, the Methodist Home; Rev. D. T. Ridgeway, the work of the board of education within the Annual Conference; Dr. M. L. Smith, Millsaps College, and Dr. J. M. Sullivan, Conference Lay Leader, brought a challenging message, emphasizing the responsibility of the layman in the program of the Church.

The hour of the morning worship furnished the high spot of the day. The Conference joined heartily in the singing of several hymns under the leadership of Bro. Scott and Dr. Joseph A. Smith led in prayer. A girls' double octette from the Crystal Springs church brought two beautiful numbers in song: "Holy Spirit, Breathe on Me" and "Take Up Thy Cross and Follow Me". Rev. T. O. Prewitt, pastor of the Crawford Street Methodist Church, Vicksburg, and the representative of the Conference Board of Evangelism brought the message of the hour. He spoke on the subject: "The Great Challenge that Comes to Us in the Methodist Church," using as his text: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Matthem 24:14). Our hearts were challenged as we listened to this earnest messenger and all were made to feel the urgency that is upon us, as a church and as Christians, to be up and about the Master's business NOW—WHILE IT IS STILL DAY!

Following the worship hour the Conference adjourned for lunch which was tastefully and bounteously served by the good ladies of the Crystal Springs Methodist Church.

The district superintendent called the afternoon session to order at 2 o'clock and led again in a brief devotional of song and prayer.

The afternoon session was spent largely in the hearing of reports. These reports were encouraging in that progress was noted in the various fields of endeavor and yet we were made to feel that the progress had was in no wise sufficient nor perhaps commendable in the evident reflection that they had to show of the earnestness of the Church's endeavors in the months of the Conference year that had passed.

The district superintendent announced the district's quota on the Million Dollar Forward Movement as being $78,884, and a committee for the distribution of this money to the local charges of the district was formed.

The Conference accepted the invitation of Mr. W. T. Denman of the Centenary Methodist Church, McComb City, Miss., to meet with them in the next year.

A number of visitors were had during the day's session other than those who came in some official capacity, all of whom the Conference gladly received.

It would not be right to close this brief report of our Conference without paying tribute to our pastor-host, Rev. H. B. Hilbun, his fine people and our district superintendent, Rev. Van R. Landrum. Crystal Springs has long been noted as a center of hospitality to all peoples and especially to Methodism as such as from time to time encroached upon her generosity, but this time the fine little city and its pastor simply "out did" themselves. Every need and convenience of the Conference had been anticipated and prepared for and we did thank and do thank them again for their glorious reception. Bro. Landrum, in the fine way that has always characterized him, presided over the day's session. He had given thought to the work of the day,

A CALL TO METHODIST YOUNG PEOPLE

(Missionaries on furlough and missionaries detained from their field because of war conditions made this appeal, at a recent Conference in Albion, Mich., to Methodist youth:)

The world needs you! The ravages of war, moral and spiritual confusion, political and social conflicts have made human needs critical in every land from which we come. Shall a Christian way of life prevail in our world?

Christ needs you! Life can be lifted only through persons. Christ can speak to the youth of the world only through you. This is the year, this is the hour when choices are being made for or against righteousness.

The Church needs you! Methodism is a worldwide fellowship of witnesses. There is a place for every kind of worker of all races. The church needs young people trained and ready to work now. No conference in any country has adequate staff. The younger churches await you.

We joy in our tasks! Doctors, nurses, preachers, teachers, social workers: we like being missionaries. We call on you to share in this high privilege of being messengers of the Lord Jesus Christ.

(The Personnel Department of the Board of Missions and Church Extension of the Methodist Church, 150 Fifth Ave., New York 11, N. Y., is now seeking some 400 college-trained and professionally-trained young Methodists for missionary service. Write your qualifications and ask for further information.)

planned and organized for it, and the day moved along in complete harmony without haste and yet without waste of time.

The Conference was brought to a close in a Consecration Service when those in attendance gathered about the altar of the church in rededication and supplication unto Almighty God that His power might rest upon the group, individually and collectively, to the furtherance of His Kingdom in the weeks, months and years that lie ahead.

FRANK E. DEMENT, Jr.,
Reporter.

MILLSAPS EVANGELISTIC CONFERENCE

During July 1-3 there was held at Millsaps College an Evangelistic Conference to which all the Methodist preachers in the two Mississippi Conferences were invited. One hundred and twenty-five of these men were our guests either during the entire period or part of the time.

Bishop C. C. Selecman was the principal speaker. His four addresses on different phases were most timely. Others on the program were Reverends Thos. Carruth, E. W. Ulmer, A. Y. Brown, Dr. Jospeh A. Smith, Mrs. W. H. Ratliff, Dr. V. L. Wharton and Dr. Bond Fleming The song services were conducted by Reverends Frank Dement, Bill Dement, Mary Lytle and Dr. A. P. Hamilton. One of the teachers at Millsaps College, Mrs. Frank Rea Taylor, was the pianist.

Notwithstanding the fact that Conferences were being held at Junaluska and at Emory many of the district superintendents took time out from their busy schedules to attend the Millsaps Evangelistic Conference.

MILLSAPS COLLEGE GIVEN GRANT BY FOUNDATION

Grant of $4,000 annually for the next five years has been awarded to Millsaps College, Jackson, Miss., by the Carnegie Foundation for the advancement of teacher training.

Millsaps College is among 33 Southern institutions selected to participate in a program to "vitalize instruction," according to O. C. Carmichael, foundation president.

The project will be financed by a special grant of $700,000 from the Carnegie Corporation, plus $200,000 from the participating schools, making available $900,000.

"The program," Mr. Carmichael said, "is based upon the belief that probably the greatest single need in American higher education today is to vitalize instruction. Dull teaching may result from the incapacity of the teacher; more often it derives from his intellectual inactivity. Clearly, the surest way to improve instruction is to stimulate creative activity and research among teachers.

"Among the generally accepted barriers of creative intellectual activity in the average college faculty are heavy teaching loads which allow no time for independent study; low salaries which must be supplemented by Summer teaching or other lucrative employment; inadequate library facilities, and the limited opportunity to get intellectual stimulus from colleagues in the same field. Lowering these barriers, as we hope to do through this program, will strengthen higher education at one of its weakest points."

University Centers have been set up at Atlanta, Nashville, New Orleans and North Carolina, each center serving as the focal point for several colleges. Millsaps has been grouped with others using Tulane in New Orleans.

PENSION BOARD—REPORT OF COMMITTEE ON FINDINGS

We, the Committee on Findings, fully recognize that the marked progress in the status of the Pension Program in the several conferences throughout the Church, is due to a large extent to the aggressive and capable leadership of the Board of Pensions.

We find that our conferences such as we are now holding are very beneficial and recommend their continuance.

We express our appreciation to Dr. T. A. Stafford and Dr. A. T. McIlwain for designing and making available the beautiful and symbolic button for Retired Ministers of the Methodist Church. We recommend that each annual conference co-operate in the plan of distribution of same.

We observe in this conference a new spirit of enthusiasm for a more adequate pension program; therefore, we recommend the following:

1. The continuation of the present Stabilization Fund.
2. That each annual conference increase the permanent fund for adequate pensions.
3. That the effective members of each annual conference assess themselves the amount they would pay if their conference were in the Reserve Pnsion Fund.

Respectfully submitted,
E. W. GAMBLE, Chairman.
ROBERT J. O'NEAL, Secretary.
J. H. ARMBRUST.
A. G. SWANSON.
LLOYD SANDERS.
E. W. FREEMAN.
S. D. NEWELL.

Memphis, Tenn., June 20, 1946.

RESOLUTION OF APPRECIATION

Whereas, the facilities of Millsaps College were offered to the ministers of the Mississippi Annual Conference and the North Mississippi Annual Conference for the holding of the Evangelistic Conference;

And Whereas, we wish to express our appreciation for this conference;

Be It Resolved, That we express our appreciation to the Boards of Evangelism for the program which was prepared for us;

That we express our appreciation to all the speakers and others who have contributed to the success of this meeting;

That we express our sincere thanks to the officers and personnel of Millsaps College for our entertainment and comfort.

Respectfully,
A. M. O'NEIL,
T. B. THROWER,
C. C. CLARK,
R. T. HOLLINGSWORTH.

REVIVAL AT PEARL RIVER CHURCH

The Pearl River Church has renewed courage to press on in the battle for the Lord as the result of a week of evangelistic services, June 23 through the 29th. Bro. Addison Smith, pastor of Second Church, New Orleans, was the evangelist and Bro. Robertson, our beloved pastor, brought a message in song at each service. The labors of these brethren were much appreciated. They called among our constituency every day and conducted truly inspiring and heart-warming services nightly. In spite of almost constant rains we averaged about 40 at each service and had 57 present the closing night. Eleven new members joined the church, representing an increase in membership of 20 per cent. With Brother Smith's earnest preaching and Brother Robertson's great singing plus the thorough visitation work these brethren did, Pearl River Church has taken a new lease on life. We will soon build an educational addition to our church and we shall all work together to raise our sights financially with a view to deserving and supporting a resident pastor. We are convinced that the Lord will revive his work in a continuing and increasing way.

REPORTER.

Real joy comes not from ease or riches or from the praise of men, but from doing something worth while.—Dr. Wilfred Grenfell.

It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economics, and law courts; that if there be not a religious element in the relations of men, such relations are miserable, and doomed to ruin.—Thomas Carlyle.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. E. C. Gibson

"I shall walk in the steps of my father,
Not for the matter of ease, but rather
Because I like the shape of his print
That left a deep mark, not merely a hint.

— — —

Marking his path with a pattern apart
Made by the tread of a man and his heart." —By Jessie Farnham.

It is a far cry from the days when Methodist women and other Christians were praying for "an open door to China" and from the days when their only study materials on foreign missions were the letters received from missionaries over there.

As a child I have listened to the reading of these letters written to my mother and to my aunts from Miss Laura Haygood, concerning her work.

These letters were passed around among women unable to attend the Parsonage Aid Society and so have not been preserved except in the hearts of those already gone to their rewards, and in the faint memories of their children.

That was a beginning. Suppose there had been no prints of her tracks left. Of course there would have come others as they have, but someone would have missed the path.

Are we making deep marks, or merely hints that we have passed this way? Is ours the tread of a head and a heart, or merely of feet? Are we helping to make a pattern that can be enlarged on as the years come and go?

We have a wonderful pattern set up for us to follow in our Woman's Society of Christian Service. We must learn to follow in all we can and thus grow into a more perfect organization.

You know we have the Division, the Jurisdiction, the Conference, the District and the Local Society—each has its own function but each dependent upon the others.

The efficiency of our local work depends on how well each individual co-operates with her local society.

If each local organization becomes a law unto itself or claims sovereignty in its workings, we become a disjointed, un-united district society, and are not only ineffective but a hindrance to the work all along the line.

Are you an officer who accepts an office and then does nothing about it? Do you study what is available on the duties of your office and work at them to some end? As an officer, you cannot give your best unless you know what is expected of you and that means unless you read the **Methodist Woman.** It is the pattern of your work. Of course, you cannot do all that is suggested but by choosing and completing some objectives, your enlarged accomplishments make a better department.

Spiritual Life groups are the source of strength through Him whom we approach for help in this work. Do you attend and take part in cultivating a more Christ-like attitude, or do you find help in meditation alone?

One morning, returning to the hotel from the Chicago Temple where I had gone to attend the morning service in that grand old downtown Methodist church, I was amazed to hear a half dozen individuals, walking alone, humming the song sung after the benediction—"Leaning On His Everlasting Arms."

What a comfort to realize one has such support—and in Chicago, too!

Try committing to memory hymns and tunes. They will come to you just as does Scripture comes when you need it.

We are living in a time when we must think.

Some one has said, "To think well is to serve God in the interior court." Let's place in this court our home, church and community, and here we will find all the service we will have time to give. Our community has come to include the world, so ours is a world service. This world wants peace.

Can we have "Peace through His Cross?" Who bore His cross to Golgotha? Was white, brown, red, yellow or black? Let's read the **World Outlook** and see what is needed by, and done for or by, all other races than our own.

Are you registered? Do you vote? We must be willing, even if it is an effort, to exercise our franchise and vote in all elections. Failing to register your convictions by the obligation that pranchise placed upon you is failing in a duty. We are responsible for our laws. Either vote or don't complain of laws and law-makers.

What is your status as a woman?

Do we so live as to cause other women to want to become members of a group banded together for Christian Service?

What has become of our children, our youth and our students who have grown into adulthood? Are they in the Woman's Society? In Wesleyan Service Guild? Have we kept in touch with our students away at college? When they have returned?

Have we met in interest groups with our youth or held additional sessions with the children? If we have not, we can be assured they will not become permanent in our work.

Here is a proper place to record this prayer:

Our Father, God, we, into whose keeping Thou hast entrusted the youth of this day, come, asking that Thou wilt so open our minds that we may do Thy will, leading them to know that Thou art God; asking that Thou wilt so touch our hearts that we may love them as Thou hast loved us, thereby having right understanding of their perplexities.

Let us remember that "childhood shows the man as morning shows the day"—that whatever we help our youth to become will be reflected in those of future years.

May we be fair-minded, firm in our faith, constant in our devotions, willing to ask that Counselor, that Comforter, that Light unto our feet, that Good Shepherd who cares for us, to help us to realize more clearly our responsibilities to our youth.

May we plan for their future and provide wholesome recreation at home and in centers.

May they have a genuine concern for all others in this world, a reverence for God, and a stubborn determination that the youth of tomorrow will have a better world than theirs because of the foundations they have laid.

We place ourselves in Thy keeping, we thank Thee for Thy constant care, remembering, always, Thy great gift to us—Thy only Son—that ours may know Thee and glorify Thee.

In His name we pray. Amen.

Below are listed for you, who may want to refer to your work sheet, suggestions from secretaries. These all refer to **Methodist Woman** issues of 1946. Be on the lookout for the next six months for new, fresh suggestions:

Children—January, page 31; February, page 30; March, page 27; April, pages 31 and 20; May, page 30; June, page 24.

Youth—January, page 31; February, page 31; March, page 27; April, page 30; May, page 30; June, page 23.

See pages 20 and 21 in June issue.

Student — January, page 30; February, page 28; April, page 31; June, page 22.

Study page 24 in March issue.

Wesleyan Service Guild—January, page 29; February, page 30; March, page 26; April, pages 25 and 30; May, page 29; June, page 17.

Spiritual Life Cultivation suggestions are found in each issue.

Plan early for Week of Prayer, October 25-31.

Besides plain duties laid down for each secretary, there are stories of people, places or work done or to be done by us or by those whom we support by our money. Use the stories.

How many boxes of supplies has your society sent to our projects? How much money?

Ask your Secretary of Supplies what she wants you to do. You'll be surprised how much you have in your closets that is usable. Get it out. Send it on its way.

Half year is gone. Have we accomplished half our work, or have we half-done what is done?

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

ZONE MEETING

Zone IV of the Woman's Society of Christian Service held its first meeting of the year in Macon, Miss., on March 13th, with an attendance of 72.

Mrs. Pruitt Webb of Noxapater is chairman of this zone, and Mrs. Boyce Elkin of Macon, is secretary and treasurer. Mrs. Webb called the meeting to order by asking the congregation to sing "O Worship the King."

Mrs. Clark of Louisville presented a very inspiring devotional, and Mrs. Ferrill of Louisville led in prayer. After this came a solo, "This Is My Task," by Mr. Ferrill, pastor of the Louisville church.

Then Mrs. Gregory of Macon welcomed the guests.

The following program was presented:

"Need for Workers," Mrs. Stewart Adams of Salem.

"This Is My Task," Mrs. Glenn of Noxapater.

"Quiz on Our Work," conducted by Mrs. Whitt.

"Children's Work," Mrs. Ferrill.

"Spiritual Work and Evangelism," Mrs. Bell of Brooksville.

"Education and Promotion," Mrs. Elkin of Macon.

Minutes of the last meeting were then read, and the following answered roll call: Louisville, 25; Flower Ridge, 5; Rocky Hill, 4; Macon, 18; Prairie, 6; Brooksville, 4; Noxapater, 5; Salem, 4.

After the reports from the societies, Mrs. Fulton of Rocky Hill gave the closing worship. On adjourning the guests were invited into the reception rooms, where the Macon ladies served refreshments.

MRS. BOYCE ELKIN,
Secretary.

Families in a New World

Some of the societies have already studied "Families in a New World," but many are just beginning in this quarter. For the benefit of the latter we include some suggestions for procedure. At the moment it is a timely study. "This is a new world, and the family, being the most important social unit, is of paramount concern." The purpose of the course is "To find existing needs and conditions in families around the world, and how the church and other agencies can minister to these needs, and thereby help to create a new world order."

The study may be divided into six major topics: Safeguarding Children, Economic Security, Families and New Personal Adjustments, Families and New Community Patterns, Families and a New World Order, The Family and the Church.

Session III—Families and New Personal Adjustments

I. Purpose: To find families that are maladjusted and to try to help them to readjust to new world conditions.

II. Resource Materials:

1. A Counseling Viewpoint—packet.
2. Youth and Religion.
3. Marriage and the Family After the War.
4. When Johnny and Mary Come Marching Home.
5. Christianity and the Family—Groves.
6. The G. I. Bill of Rights.
7. The Bible and the Methodist Discipline.

III. Assignments for Sesison IV:

Appoint a leader for Session IV. Find at least three resource persons regarding rural, city, and world communities. Appoint leader for worship.

IV. Procedure for development of theme:

A church counseling group has met to discuss cases of maladjustments that they are to combat, using the recent case of divorce of John and Mary Smith, members of their church. (John is a returned veteran.) Besides the leader, four other persons may sit around the counseling table, and the method of planned conversation will be used, emphasizing the following:

1. Maladjusted families: a. Separation through war . Disabled men; c. Children and returning men; d. Individual disorganization; e. Divorce—separation.
2. The returned veteran and the displaced worker.
3. Counseling—Should the local church provide?

V. Worship Theme: Christian Marriage.

Quiet music; hymn, "Love Divine"—No. 372; Scripture, Eph. 5:22-23; Prayer Hymn, "O Perfect Love," No. 431; Mizpah Benediction.

Session IV—Families and New Community .... Patterns

Purpose: To learn of the activities of families in the community and its relations to the world.

Procedure: A Panel Discussion.

I. What is a community?

II. Changes in community patterns in the last five or ten years: 1. City; 2. Town; 3. Rural; 4. U. S.; 5. World.

III. The Church at Work with Families of the World:

1. Giving—Crusade for Christ, W.S.C.S., W.S., Youth Fellowship.
2 Sending out youth.
3 Changes in Community Patterns.
4. Giving all groups access to the best.
5. Providing substitutes for evil commercial activity, un-Christian.

IV. Resource Material: The Packet.

V. Worship.

Session V—Worship With Families Around the World

1. Call to worship from a member of a Persian family:

"God will not see thy face,
Nor will he ask thy birth;
Alone he will demand of thee
What hast thou done on earth."

2. Hymn from a member of a British family:

"In Christ there is No East or West
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

3. Wisdom from a member of a Japanese family:

"Through the winter's first snow
See the poor shivering rag man go,
Yet, he, too, is the son of man."

4. Admonition from a member of a Russian family:

"He who hurts another, harms himself,
And he who would help another, helps himself.
Where love is, there is God also."

5. Wisdom from a member of a Chinese family:

"Within the four seas, all are brethren."

6. Reading from a member of a Jewish family: Acts 17:24-26.

7. Prayer from a member of an African family:

"O, thou Great Chief, light a candle in my heart, that I may see what therein is and sweep the rubbish from Thy dwelling place."

8. Prayer from a member of the Korean family:

"As the fire under the stone floor of my dwelling place burns brightly to warm my house, so may the love of God warm my heart and the hearts of those who step over my threshold."

9. Prayer from a member of a German family (Written 1815):

"Lord of all truth and right,
In who all is might,
On Thee we call!
And may the nations see
That men brothers be,
And form one family
God save us all."

10. Poem from a mother of an American home:

"So long as there are homes to which men at close of day,
So long as there are homes where children are—Where women stay,
If love and loyalty and faith be found across the sills,
A stricken nation can recover from its gravest ills
As long as there are homes where fires burn,
And there is bread,
As long as there are homes where lamps are lit,
And prayers are said,
Although a people falters through the dark and nations grope
With God Himself, back of these little homes,
We still can hope."

—Grace Nell Crowell.

11. Silent prayer for families around the world.

Session VI—Families and the Church

1. The Methodist Church.
2. The Local Church.
3. The Family and the Home:

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Zone Program—Third Quarter.

These: "Women in the Church."

Purpose: "To instill in the women the desire to serve to their highest ability; to help them realize the sin of a buried talent in a world that demands the best there is in them."

Opening hymn: Guild Hymn, "This Is My Song" (Tune, "Finlandia").

"This is my song, O God of all the nations,
A song of peace for lands afar, and mine.
This is my home, the country where my heart is,
This is my hope, my dream, my faith, my shrine,
But other hearts in other lands are beating
With hopes and dreams and faith the same as mine.

"My country's skies are bluer than the ocean,
And sunlight beams on clover leaf and pine;
But other lands have sunlight, too, and clover,
And skies are sometimes ocean blue as mine.
Oh, hear my song, Thou God of all the nations,
A song of peace for other lands, and mine."

Devotional: "Who Will Go for Us!" (Isaiah 6:7-12).

Unison Prayer:

"Is there some desert or some pathless sea
Where Thou, good God of angels, will send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take and scatter far afield,
'Til it, in turn, shall yield
It's hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise?
Great God, send me!"

Organization: Reading of minutes, etc.

Talk: "The Status of Women" (material in new handbook, "Status of Woman").

Talk and Demonstration: "The Christian Social Relations of the Gainfully Employed Woman" (material in Information and Action Bulletin now in hands of local secretary C. S. R.)

Talk: "The Wesleyan Service Guild—Its Personnel and Function" (material in 1946 Guild Handbook).

Benediction: "The end of the meeting is the beginning of the enterprise".

Lunch: (Group meetings may be held around the tables).

Call to worship.

Hymn: "Beneath the Cross of Jesus", No. 144 in Hymnal.

1. District Secretary's Forum.
2. Recognition of other district officers.
3. Place of meeting for next zone meeting.
4. Discussion of September district meeting.
5. Presentation of Special Memberships.
6. Summing up the spiritual significance of the day.

Closing Prayer of Consecration.

Librado Javalera

On page 35 of the May issue of **The World Outlook,** is an article about the last days of Mary Johnston Hospital, written by Miss Librado Javalera, of the Philippines. Her picture will be found on page 37. Below we print a letter which she wrote to Miss Octavia Rickey of Biloxi:

My dear Miss Rickey:

I am grateful for your interest in the Philippines. Since I have been in the States, I have found that very few know much about the Philippines. Of course, the coming of the armed forces has helped a great deal, but I am afraid that the American boys see only the sordid sight and I do not blame them.

No country after three years of occupation by Japan, suffering the destruction as in the Philippines, can give an impression of what it used to be. A superficial knowledge of the people and a passing judgment can be so unfair. I have read accounts in the papers written by the boys who have been there, which pictured my people and my country as if it is the worst part of the world and the most backward of nations.

Were we to judge the American people by the few hundreds we have seen and met in our country, and what one can read in the papers, I am sure your people would not feel complimented. But we know that to get a better idea of people and their customs, we must know a few of them real well and see them in their daily living in normal conditions and environment.

I am interested to know about your family and especially your brother who was in the P. I. We know what the civil affairs have done for us and how wonderful it seemed when relief came from the army. I hope he understands our situation. I have never seen our people so destitute as during these years.

Scarritt is a wonderful place, and the with them and to learn that American youth girls are so nice. It is a privilege to be are not all like they are pictured in movies and magazines. I am happy to be here and have great hopes to return home and be of some use for the great task ahead.

There are four brothers and five girls in my family. Six of them are married and have their own families. Both of my parents are living. Two of my brothers survived the Bataan Death March and are at present in the active duty. We are all in different vocations. One sister, who is also a nurse, is working for the Philippine Red Cross. She is being sent to Cleveland, Ohio, for some advanced courses.

We have been having hot days lately. I hope it does not get any hotter. I am accustomed to heat, but this seems to be different from what we have.

Yours sincerely,
LIBRADA JAVALERA.

News

Into the home of Mr. and Mrs. Robert Rollings, Hattiesburg, has come a baby daughter Roblyn, who is the granddaughter of our Conference Secretary of Supply Work, Mrs. R. E. Rollings.

Mrs. J. W. Clark of Utica, our Conference Secrteary of Christian Social Relations and Local Church Activities, who could not attend Pastors' School because of the illness of Mr. Clark, writes that he is greatly improved.

In the group from the Mississipip Conference who will attend the School of Missions at Lake Junaluska, July 22-30, will be: Mrs. T. H. Fore, Mrs. John Cirlot, Mrs. E. E. Deen, Mrs. J. W. Clark, Mrs. P. W. Cunningham, Mrs. Jesse Graham, and the District Secretaries: Mrs. R. C. Tolbert, Mrs. Chandler Hutto, Mrs. William Weathersby, Mrs. M. E. Blanks, Mrs. C. L. Nelson, Mrs. C. D. Crawford. Mrs. Paul Arrington will teach the course on "Stewardship" and Mrs Stanley Wilson will conduct the work shop on Literature and Publications.

Appointments have been released for the institutions in the Mississippi Conference. Bethlehem Center, Jackson, Miss Lena Mae Rust; Moore Community House, Biloxi, Miss Sallie Ellis and Miss Sophie Kuntz; Meridian Wesley House, Meridian, Miss Iva Conner and Miss Lillian Hilburn, formerly at the Helen Kelly Manley Community Center, Portland, Ore. Miss Maude Fail, who has served six years at the Meridian Wesley House and who is eligible for a furlough, has not been notified whether she may have the furlough or because of the shortage of workers will have to take an appointment.

The dates for the Conference Retreat have been set for August 20-22, but the place has not yet been definitely decided. Reserve these dates on your calendar for the Retreat.

Don't be ashamed of your job or the size of your business; be proud and earnest and the people will respect you.—Selected.

Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to conceal it.—William Penn.

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MILLSAPS COLLEGE—1893

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
July 14, 1946

By W. C. Newman

WE HAVE ONE MASTER

Lesson Text: Exodus 20:3-6; Joshua 24: 16, 22-24; Matthew 6:24; Luke 9:57-62; 16:16-27.

Golden Text: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.—Matthew 6:24.

W. C. Newman

There is a widespread sense of disappointment among the people of our time. This twentieth century promised to be so wonderful and has brought us so much tragedy. What has gone wrong? I have not found any better analysis than one which is compiled from statements made by several of the best thinkers of our time. It would go something like this—we have technical skill without moral control, ingenuity without wisdom, proximity without fellowship, materialism without motivation, prosperity without purpose, freedom without discipline, and ethics without God; which is by way of saying that we have all the paraphernalia of a great century without having that one central source of control and motivation, which alone can give life greatness. In short, we have not acknowledged our complete and unqualified devotion to God.

The central fact about the life of Jesus was His devotion to God. To do the will of God was His one purpose. He was in constant fellowship with God and He continually sought not only to reveal God to men, but to bring men into that perfect relationship with God in which they would accept Him as their master.

And this is the central need of our day, that our technical skill, our material abundance, our human relationships, our personal conduct, and even our ethical standards should find their source and center in God.

Our Great Apostasy

It is shocking to realize how thoroughly the twentieth century has cast God out of our thinking. Many people in America professed to be enraged when Hitler openly and bluntly rejected Christianity and said that it must be driven out of Germany. America and Russia have been more widely divided by Russia's declaration of atheism and her war upon religion than they have been divided by her communism. We have commonly thought of Japan as being a heathen nation, bound down by the pagan practice of emperor worship.

But the truth of the matter is that God has occupied a smaller and smaller place in the life of the average American during the last fifty years than ever before in our history. Even in religion, many of our sermons and religious books have been nothing more than ethical essays drawn from humanitarian considerations, and not having their basis in the will of God at all. Most of our sociologists and economists, in considering the world's illness, have prescribed full dinner pails and shorter working hours rather than Christian faith and obedience to God.

In a very real sense of the word we have departed from God; He is no longer our master; we are prodigals and apostates.

Casual Religion

Out of the many unhappy aspects of our century it is doubtful if history will record an unhappier one than the shallowness of our religious faith. We are indeed a generous and charitable people. I suppose that more money has been raised for humanitarian purposes in the first half of this century than in any thousand years of the world's history before. But the fact of the matter is that our charity does not spring so much from deep religious convictions as it does from our social culture. Religiously we merely go through the motions of faith. We have produced fewer martyrs than any other period in the life of the church, because we have fewer people whose religion is deep enough that they are willing to die for their convictions. If our religion and our prosperity, or our religion and our pleasure conflict with each other, our religion is always the thing to be put aside and these other matters take precedence over it. Instead of being the dominant factor in our lives religion is just incidental and is to be treated as being of secondary importance.

But such religion is neither adequate for such an age as ours nor is it big enough to challenge our earnest loyalty. And all of this is due to the fact that even religious people of our day do not have one master, God, but many masters, among which God is by no means the most dominant.

Do You Love God or Hate Him?

If you have been thinking of Jesus in the traditional manner of being gentle, sweet, kind, weak, and perhaps meek, you must be shocked when you read some of His stern, blunt statements. In our Golden Text he is really saying that many of us actually hate God instead of loving Him. "No man can serve two masters; . . ." He said, and that is just exactly what we are faint-heartedly trying to do, to serve God while at the same time serving the world. An honest searching of hearts is one of the things we need. Every person who reads these lines, as well as the writer of these lines, ought to check himself short with the question—do I really love God so that He is my one master?

That we are in desperate need of a large scale return to God in our time no earnestly religious man will deny. It is the cry that we hear on every side, even from many people like Walter Lipmann, who have been irreligious if not anti-religious before. But we can achieve this large return to God only if we who call ourselves Christians first fix our loyalty to Him so strongly that it will become apparent that He is our one master, that we are willing to do His will at any cost, that we will follow Him rather than men, that our convictions on the troublesome problems of our time will be drawn from Him and not from political demagogues, and that we are ready to make whatever sacrifice may be required of us in order to serve Him and Him alone.

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AS WISE AS A BAT!

Men commonly use the expression, "Crazy as a bat," but the fact is that men are just beginning to be as wise as a bat! For two Harvard scientists have decided that bats have been guided in the dark by their own radar system ever since creation. The bat sends out a supersonic (high-pitched) tone, inaudible to the human ear, that is reflected back by any obstacle, acting as a warning to the bat. So accurate and sensitive is the bat's hearing that it can steer clear of carpet threads or fine wires strung in a totally dark room.

The possession by the lowly bat of such superhuman power is another of the "imponderables" that evolutionists must face! —The Pentecostal Evangelist.

God's best gift to us is not things, but opportunities.—Alice W. Rollins.

ATTENTION ALL
CHURCH OFFICIALS

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THE CHRISTIAN FIRESIDE

THE CHRISTIAN HOME, ITS CHARACTER AND INFLUENCE

Home! What a hallowed name! The name touches every fiber of the soul. Next to religion, the sentiment of the human soul is the home affections. Home has an influence which is stronger than death.

Home—the father's love, the mother's smile, sister's embrace, and brother's welcome. Childhood has its sorrows and trials, but home is the place where these are soothed and banished by a fond mother's voice.

Home is the school of human virtue. Its joys, sorrows, smiles, tears and hopes, form the chief interest of human life. There is nothing so intimate and enduring as the relation of husband and wife, nothing so tender as that of parents and children, nothing so lovely as the companionship of brothers and sisters.

Nothing on earth is so beautiful as the home where love forever smiles. No cloud can darken it, no storms can make it tremble, for it has a heavenly support and anchor. Home is a place of rest after the busy cares and trials of the day are over.

Much of man's energy and happiness depends upon the character of the home, such as the reading of good books, Christian literature, and the Bible. The recreation indulged in, and the company kept, all speak for the character and influence of the home.

Home—the sweetest type of heaven. A beautiful and happy life should be found at the end of every day's labor. Blessed is that home where altars are erected and prayers are offered to God on bended knees. It is a foretaste of heaven. Like manna, it will fill our souls and sweeten the cup of life. Let yours be a Christian home where God dwells therein.

They who daily pray in their homes do well. But they who pray, read the Bible, and sing praises to God do better. How lovely the scene of a pious mother gathering her little ones around the bedside or around the family altar, and teaching them to pray. It is this which makes home a type of heaven. Happy are those children who at the altar have been consecrated by a father's blessing and baptized by a mother's tears.

Our heavenly home awaits us beyond the grave. It is the land of quietness and peace. Heaven is the home of the faithful. Christ says, "Be thou faithful unto death, and thou shalt receive the crown of life." At best we are only pilgrims and strangers in the world.

Heaven is to be our eternal home. Life is a mystery. "Some day we shall understand all mysteries, even the deep-hidden mysteries of God." Paul says, "Now we see through a glass darkly, but then face to face. Now I know in part, but then I shall know, even as I am known." Our eternal home, no crying or tears, no sorrow or death, but home, everlasting home.

Home influence is either a blessing or a curse. It cannot be neutral. It is either for good or for evil. "As the twig is bent, the tree inclines." "Train up a child in the way he should go, and when he is old he will not depart from it."

Our very nature demands a home. A

(Continued on page 15)

FIRST CHURCH, HOUMA DAILY VACATION SCHOOL

With a registration of 100 the daily attendance of the Vacation Bible School in the First Methodist Church, Houma, was 76. The boys and girls in the picture are standing at the front entrance of the church.

The church has exceeded the goals assigned thus far in the Crusade for Christ. Given a quota of $1,356, the members responded with $1,850. In the evangelism phase of the Crusade the church has received to date 70 additions; its quota was 40.

Inadequately housed, Houma Church is working toward a new educational building. Rev. Albert S. Hurley is the minsiter.

RESOLUTIONS
MRS. CORA C. HAYS

Whereas, our Heavenly Father in His Divine love and wisdom, has called home one of our most loved and faithful members of the Woman's Society of Christian Service, Mrs. Cora Campbell Hays, wife of our late beloved pastor, Rev. W. A. Hays, and who has been a life member for several years.

Therefore, be it resolved: We, as members of the Woman's Society of Christian Service, of the Waynesboro Methodist Methodist Church, pay a tribute of love and respect to her, whose life has painted memories we shall always cherish and hold most sacred. Her inspirational life and prayers will live on forever in the lives of those who have known her.

Be it further resolved: That we shall strive to emulate her example in carrying on the work of our Lord and in putting "first things first," as she so forcibly stressed while serving as president of our society.

Though absent from us in person for several years, the church and society were uppermost in her life and prayers. Our deepest sympathy goes to her loved ones.

Be it further resolved: That a copy of these resolutions be sent to her family. Copies sent to the local paper, New Orleans Christian Advocate, and a copy kept in minutes of our Society.

Respectfully submitted,
MRS. L. W. BOZONE
MRS. W. P. GRAY
MRS. G. ELLIS.

"A CHANCE TO SHINE"

A Chinese Christian said, "The greatest effect of the war on Christianity has been that it has given Christianity a chance to shine." He was thinking of the Christian relief workers, doctors and nurses, who stayed behind when others fled before the oncoming invaders. Any who had believed that one religion is just as good as another now know that Christianity does make a difference. Today the religion of Jesus is understood in China as never before.—The Missionary Herald.

THE BARROOM AS A BANK

You deposit your money—you lose it;
Your time—and you lose it;
Your character—and you lose it;
Your health—and you lose it;
Your manly independence—and you lose it;
Your self-control—and you lose it;
Your home comfort—and you lose it;
Your wife's happiness—and you lose it;
Your children's happiness—and you lose it;
Your own soul—and you lose it.

—Selected.

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ON A WIDE CIRCUIT

by W. W. Reid

WHEN EDUCATION DIVORCES RELIGION

The contributions which American Protestantism has made to American life and welfare, especially in the areas of religion, education, and government, are now under attack and are in danger of being lost, in the opinion of Naval Chaplain Roland D. Driscoll. He writes in **Monday Morning** (Presbyterian):

"In the field of education Protestants long ago surrendered their place of leadership. With the acquiescence of many Protestant church leaders themselves, educators in America have divorced learning from religion. They have reared a race of little pagans who are of scant credit to their illustrious forebears of generations that have passed away. Protestants must therefore demand of our educators that American Protestant children be properly taught wisdom, goodness, and religion.

"In the field of government, Protestants are losing their pre-eminence. Protestantism traditionally has stood for individual freedom, individual responsibility, and individual worth, and on this platform has nurtured the best form of government under which any people dare hope to live. We have reached a stage now in which our people scarcely understand the origins of their democracy. They are little able to evaluate the benefits of true democracy, and they are refusing to accept their duties and responsibilities under democracy.

"In the field of religion Protestantism is no longer so popular or so prosperous as it once was. Protestantism, with its emphasis on the individual soul, on individual goodness, and on the individual's relationship to God and to Christ, has little appeal for wide classes of people who would rather let the Church do their thinking for them and accept responsibility for them.

"Either the values of Protestant Chrisian civilization are permanent, good, and worth preserving, or they are temporary and second-rate, and should be thrown overboard.

"It is to be assumed that all Protestants agree that the contribution of the Protestant religion to the life of America has not ended. All Protestants, then, must help to rescue the economics, the politics, the religion, and the education of this country from further deterioration.

"Protestantism has within itself the power to regain its enthusiasm, and to march triumphantly against all odds to the salvation of America and the world. The churches of Protestantism beckon to their ministers to speak boldly, clearly, and prayerfully, in the name of God, to our people and to our world."

Perhaps we should add that not alone "Protestantism"—which is widely and variously interpreted—but that the whole Christian and Jewish basis of morality, integrity, and interest in human welfare and service is in danger of being lost; and, to repeat an earlier statement in this column, that **only the teaching of basic religious truths (acceptable to all Christians and to Jews) in all the nation's schools can begin the rebuilding of a better way of life in America and in all the earth.**

THE CHRISTIAN HOME, ITS CHARACTER AND INFLUENCE

(Continued from page 14)

place does not constitute a home. It is the smile and cry of the babe, the song of the birds, the place where children are wanted, and where the Bible is read.

A woman's worth is estimated by the goodness of her heart, the greatness of her soul, the purity and sweetness of her character. Such are the noble qualities of womanhood in the home. The future of our boys and girls will depend upon the fidelity, purity and Christian character of our women of today.

No home is secure unless its foundation is built upon the solid rock of Jesus Christ. We must dedicate ourselves, mind, heart and pocketbook, to the advancement of Christ's Kingdom. Then he can use us. Our greatest need is not material, but spiritual values.—T. S. Simms, M.D., Columbus, Ohio.

LOUISIANA W. S. C. S.

(Continued from page 10)

Six months to go! Will we be better satisfied with our efforts the next six than the past?

If our pledge being paid in full each quarter? Certainly, during these times we should over-pay. Think what it costs to rebuild our schools and churches and what it takes to care for our missionaries en route back, and after they are located again in our foreign fields.

Can we feel happy in our souls when we realize how fortunate we are to live in America, and yet do nothing or so little for those suffering in other lands?

MRS. E. C. GIBSON.

Monroe, La.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Purpose: To make the family more conscious of children of different races and discriminations; to change attitudes of the family toward other peoples and classes through conversation, visual aid, and personal contact, resulting in inclusion of some of these people in religious activities of the group.

Procedure: Scene in living room at Christmas time. The family group of various ages has a missionary guest. In their conversation emphasis is placed on children around the world.

Worship service for closing of drama as a culminating activity. Service participated in by various members of the family group.

Subject: Birth of Christ (Luke 2:8-20).
Song: Silent Night".
Prayer.

MRS. WALTER ODOM,
Conference Secretary,
Missionary Education.

FAITH NEEDED FOR TODAY

In the **Woman's Home Companion** sometime ago, Dr. Norman V. Peale emphasized the urgent need for a revival of faith in God.

"Millions of men and women," he said, "are creeping through life on their hands and knees, figuratively speaking, merely because they refuse to rely upon any power than themselves. They think they are being brave and independent, but actually they are only courting disaster. Anxiety and the inferiority complex have become the greatest of all modern plagues. The truly Christian life is, from the psychiatric viewpoint, the ideal life.

"Neither penicillin nor sulfa drugs nor any techniques of the medical profession can provide a sure cure for these diseases which lurk within the hearts of so many people, but the Great Physician who said, 'Come unto Me, all ye that labor and are heavy-laden,' can make them whole again."

As an illustration of what faith can do for a man even in the humbler walks of life, Dr. Peale told a personal experience with a New York taxi driver which should bring courage and inspiration to all who read it.

"It was early in the morning," said Dr. Peale. "I had just returned to New York after a sleepless night on a train, and when I picked up a taxi I couldn't help admiring the driver's beaming friendliness. Then, much to my surprise, he asked if I'd like to have him sing for me.

"I wasn't enthusiastic about the idea, at that hour, but I told him to go ahead, and as we rolled down Fifth avenue he burst into an old gospel hymn. He had a fine baritone voice and, in no time at all, I had forgotten my fatigue and felt like joining him in song. When we reached our destination, I asked the man if he always sang hymns to his passengers.

"Not always," he said. "It depends on what they want and on what God tells me to do."

"Then he explained that every morning, upon taking his taxi from the garage, he would bow his head over the wheel and say: 'Lord, as I move through the streets of New York today, I am going to carry all kinds of people. Some will be happy, some will be worried, some will be struggling and broken. Lord, ride with me in my cab and help me to pass Your healing spirit to everyone whom I meet!'

"All day long, he said, every day, he tries to live up to that prayer. The good which that one humble layman accomplishes in the course of a year must past all reckoning.

"That," concluded Dr. Peale, "is where we need religion today if our battered civilization is to be saved—in taxicabs and buses, in shops, factories, offices, in homes and stores and on the streets. We cannot confine our faith to holy places alone and expect to be a vital force in our lives."—The Civic Bulletin.

MINISTERS HELD "CHIEF HOPE" OF INTERRACIAL PEACE

Confronting the possibility of postwar inter-racial friction such as followed World War I, North Carolina Baptists, in state convention in Raleigh last fall, laid upon the church, and more specifically upon the ministry, the primary responsibility for keeping the peace.

"The chief hope that we have of preventing such misunderstanding," said the convention, "is an aggressive leadership on the part of the Christian Church at this moment. Such aggressive leadership should have its initiative amongs the ministers of both races, who ought now, with frequency and with a sense of divine imperative, to come together to canvass local problems and to seek, humbly in the spirit of God, the solution which would prevent the deplorable violence which occurred after the last war."

To that end the convention went on record as endorsing "a closer working relationship between Negro and white ministers of our denomination in the various communities of our state."

At a subsequent meeting the North Carolina Council of Churches went on record to the effect that it would "seek to encourage ministers in communities to meet together regular in interracial fellowship." The council recommended further that "in the formation of new ministerial associations due recognition be given to making them interracial," and that local councils of churches be encouraged to "provide opportunities for interracial fellowship and cooperation."

J. B. COBB ARRIVES IN JAPAN

The Rev. John B. Cobb of Macon, Ga., for twenty-five years a missionary of the Methodist Church, arrived back in Tokyo on June 24, to resume regular missionary service. He is the first Methodist missionary thus returned to Japan. As soon as living quarters can be arranged, Mr. Cobb will take up his residence and work in Kobe, where for many years he was a district superintendent and a school principal.

Mr. Cobb first went to Japan in 1918. He was for four years in Hiroshima as principal of the Fraser Institute; that building was demolished by the first atomic bomb, it is reported. He also served as principal of the Palmore Institute in Kobe, and principal of the English School in Osaka. He has also been district superintendent of churches in Hiroshima and in Kobe. He was for some years chairman of the Japan Mission Council.

Mr. Cobb returned to the United States from Japan in March, 1941. During his enforced absence from Japan, he was engaged in work among the Japanese Americans in Western United States, with headquarters in Alameda, Cal., as acting superintendent of the Japanese Provisional Conference.

Mail to Mr. Cobb may be addressed in care of the Board of Missions and Church Extension, 150th Fifth avenue, New York 11, N. Y.

BARBEE LIVES IN MY HEART

Harriett Farnsworth

"Barbee" was a coyote. She had a heavy yellow coat, with a perfect V-ruff around her neck. Her eyes were limpid and yellow and seemed to look into my soul.

When I found Barbee she was starving to death, under a greasewood bush on a blazing desert day. I coaxed and she snapped. My heart went out to her even then for she had such a beautiful, intelligent look in her eyes. She was too weak to put up much of a fight and I finally succeeded in getting her home.

In time, she made friends with "Bucky," the Doberman, and felt at home. She followed at my heels from morning until night. Born to kill, she had a mania for killing chickens, which she never ate. It time and patience to break her of this, I did. Then she seemed to take on responsibility of protecting things and never had any more trouble, but she seem also to know the boundaries of the ranch killed everything outside.

Packs of coyotes crossed the ranch night and I often expected to find, morning, that Barbee had gone back her kind. But she didn't. She stayed me for three years. Then, unfortuna she was shot, by accident. To be sure was a coyote, but then again she w For she had learned the kindness of hu hands and, in return, I found her lov and the most loyal dog I ever owned.— Dumb Animals.

MAN'S INEFFICIENCY

C. B. Powell

Man isn't sufficient for himself. He has his sufficient certainty, but not apart from God, for the Christian faith grounds itself in the nature, the purpose, and the activity of God. God acts because He chooses to act and whatever exists can exist only because of His activity and purpose. According to the Christian faith and the point of view, the only reason for the world is man, and the creative activity of God is inspired by His purpose to secure man and bring him to completion. This gives to him a place of supreme importance and also saves him from being nothing more than an impersonal mechanism. All of God's dealings with him look to one end—to make out of him a true son of God, and a true brother of all his kind. But in all this man isn't sufficient for himself. He needs help from within which gives him power from without. Man must rely upon God, for he cannot create this power within himself. The Word tells us we are saved by grace, a gift from God, not of works, lest any man should boast. The gift is eternal life through Christ and through Him we experience this life. It comes through Christ and all other revelations that come to man come in the same way. They are not revealed in any other way. Man has never been able, nor will he ever be able to experience these truths himself. It is utterly impossible. Man could never have known the goodness and love of God, unless they had been revealed through Christ. For it was God's love for us through Christ that redeemed us. Thus God proved his love for us by redeeming us. Our sufficiency alone will not solve the problem.

The supposition that belief in Christ, or in God the Father and the Holy Spirit, is a fundamental security, is only a human tragedy. There is an absolute necessity of forgiveness for sin and fellowship with God in Christ; to believe otherwise is a contradiction of the known facts and throws man upon his own responsibility and apart from God.

His sufficiency would be within himself, and he could not say I am saved by the grace of God thruogh Christ. So man's sufficiency is in God through Christ and not apart from Him.

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THE LIVING CHURCH

Perhaps the best way to set on foot a revival of religion would be to restore to individuals a sense of personal responsibility—a consciousness that they are answerable for themselves. State paternalism disenchants the appeal of the Fatherhood of God.—Demos.

THE PRAYER-ROOM TODAY

Lord Jesus, let me be one of those to whom Thou dost impart the hidden manna. I have often marvelled at Thy saints, their courage, their constancy, their radiant joy. Help me to learn their secret. Teach me with them to gather day by day the heavenly food, day by day to bring afresh to Thee my hunger and my need. And all day long, Thou Living Bread, may I also be feeding upon Thee in my heart by faith with thanksgiving. Amen.

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THURSDAY, JULY 18, 1946

John Wesley

Tribute in the highest measure must be paid to the indefatigable labors of the two Wesleys, and more especially to John, whose indomitable spirit, unfaltering faith and courage and patient wisdom built themselves into an epic. One sympathetic writer has described the purpose of his life as that of "doing good" like his Master. For this he relinquished all honor and preferment; to this he dedicated all the powers of body and mind; at all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive, and every inducement, he strove with unwearied assiduity, to turn men from the error of their ways, and awaken them to virtue and religion. To the bed of sickness, or the couch of prosperity; to the prison, or the hospital; the house of mourning, or the house of feasting; wherever there was a friend to serve, or a soul to save, he readily repared; to administer assistance or advice, reproof or consolation, he thought no office too humiliating; no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of men were precious in his sight, and the value of an immortal creature beyond all estimation. He penetrated the abodes of wretchedness and ignorance, to rescue the profligate from perdition, and he communicated the light to those who sat in darkness and the shadow of death. He changed the outcasts of society into useful members, civilized even savages, and filled those lips with prayer and praise that had been accustomed only to oaths and imprecations.—Methodism and the Common People of the Eighteenth Century, Wearmouth.

WALLET OF THE WEEK

THE LOCAL PREACHER has played a large part in the work of British Methodism. Mr. Wesley was almost entirely dependent upon these unordained men—laymen they were. British Methodism had the foresight and the wisdom to develop and to give seriousness to the work of the local ministry by encouragement, training and use. An ominous note was sounded recently, however, when it was reported to the Connectional Local Preachers' Committee that against eighty-one increase On Trial there had been a loss of five hundred and eighty-four local preachers. This seems to indicate a loss of interest in the local ranks.

* * *

THE GREAT WESTERN RAILWAY in Great Britain reported recently that it had received through the mail a nicely laundered towel—one of three hundred thousand taken from company lavatories in 1939. On the package was the message, "The need was great—1939". The company said that if other "borrowers" of their towels, window straps, electric light bulbs, seat cushions and rugs would follow the example of the person who returned the one towel, it would be grateful. To the individual a towel is a small thing, but to the company such loss had more significance.

* * *

THE VACATION BIBLE SCHOOL, which is such a common factor in Church School work today, is said to have had its origin in the mind and heart of a Virginia woman—Mrs. Virginia Sinclair Hawes. After moving from Charlottesville to New York, she joined the Baptist Church, and in 1898 she organized a Vacation Bible School for the training of the children of a tenement section. Her school met five mornings each week and ran for six weeks. She returned to Charlottsville after the retirement of her husband, and she died there in 1915. Her two daughters live in Richmond.

* * *

DOCTOR ALBERT SCHWEITZER, who is now advanced in years, is reported to be quite worn from the climate and from the unceasing toil at the hospital in Lambarene, Central Africa. The hospital, which has been seriously understaffed, is constantly filled to capacity with natives who live in extreme misery. One of the most numerous troubles requiring surgical treatment is hernia. Notwithstanding the fact that there are only two doctors on duty at present, Dr. Schweitzer and his aides keep right on.

* * *

FAMINE RAVAGED INDIA is said to have almost one-third of all the cattle of the world. Yet, that country has repeatedly faced the worst famine conditions of any other area on the globe. Hindus regard the cow as sacred and will not allow it killed, so the people have an inadequate meat supply. They do have a supply of milk and by a stroke of good fortune, religious belief requires that the milk shall be boiled before it is used. In that way disastrous milk contamination is avoided and many people are saved from starvation.

THOMAS W. LAMONT, of the J. P. Morgan Company, was the son of a Methodist minister. He is well educated and, along with his fame as a financier, he has had a varied experience—newspaper reporter, consultant in peace negotiations in 1919; an adviser in many international efforts for assisting nations in need; and also as expert counselor on German reparations in 1929. His parents are said to have lived on an annual stipend of $1,200 of which they contributed a tithe to benevolent causes, but they managed, by the greatest economy, to send their son to Harvard and to start him on the road to fame.

* * *

THOMAS BEECHAM, an English orchestra conductor, has returned to England from Hollywood. He is quoted in **The Daily Mail** as saying: "Hollywood is a universal disaster compared to which Hitler, Himmler and Mussolini were trivial and fleeting incidents. Films are ruined by the continued distortion of American life." He did not like Hollywood, but it is worthy of note that his understanding of American standards of life led him to credit the people with virtues which survive filmland's distortions.

* * *

THE ORDINATION OF WOMEN was approved by the General Assembly of the Presbyterian Church, U.S.A., at a meeting in Atlantic City recently. A resolution was adopted by which the measure will be submitted to the two hundred and sixty-eight presbyteries for their approval. If two-thirds of the presbyteries vote favorably, the question will go to the next General Assembly for final action. Under such final action, if favorable, women will share with their Presbyterian brothers the field of pastoral service and responsibility.

* * *

AN EFFORT TO CONTACT THE SPIRIT OF CLARENCE DARROW, at an agreed time, has been repeated every year since his death in 1938, and as many times am here in fulfillment of our pact. If you can manifest no rewarding revelation has been made. The Detroit businessman who promised his deceased friend, Mr. Darrow, to make the effort has neither failed in his efforts, nor is he discouraged by his unanswered call. He says that he will try again next year, but it is not likely that he will receive answer to his call: "Clarence Darrow, I am here in fulfillment of our pact. If you cannot manifest yourself, do it now."

* * *

MRS. CAMPBELL MORGAN, widow of the late Dr. G. Campbell Morgan, died at her home in England a short time ago. She was the former Miss Annia Morgan and was a cousin of her distinguished husband. Dr. and Mrs. Morgan had four sons and they had the joy of seeing all of them enter the Christian ministry. Some of the sons are holding pastorates in the United States. Dr. Morgan's name was made famous in many lands by his interpretations of the Bible—he was a Bible teacher in the best sense.

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EDITORIAL

METHODISM AND "THE CENTURY OF THE FORGOTTEN MAN"

The quotation appearing in the caption of this editorial was used by Robert F. Wearmouth, in "Methodism and the Common People of the Eighteenth Century," to describe the social conditions in England for the period of the life and labors of the Wesleys. For two and a half centuries the work of the Wesleys has been under constant scrutiny of both friends and foes. This has often been more a study of the alleged faults of Mr. Wesley than of the horrible conditions existing in England at the time of the Wesleyan Revival. It is probably true that Mr. Wesley, whose writings furnished the chief fund of source material for such study, contributed to the one-sided view, because he was pre-eminently interested in the salvation of the people rather than in society as such.

We have read many books and articles on Mr. Wesley's work, and dealing as well with the eighteenth century social conditions which provided the background for his labors. We have even examined Marie Conway Oemler's "Holy Lover"; G. Elsie Harrison's "Son of Susannah"; and Marjory Bowen's "Wrestling Jacob", all of which we regarded as perfect examples of misinterpretation. We felt that we had a fair knowledge of the period of English history which saw the rise of Methodism. But in Wearmouth's book we find an amazing, brutal and sickening record of the persecution of the poor, carried out by "judicial savagery," and, as one writer said, in "the only country in Europe where people were murdered by law". Wearmouth often quotes Mr. Wesley and other Methodist writers, but literally hundreds of the incidents cited were gathered from the files of the secular press of the period, which files are still preserved in the British Museum. The papers reported the incidents and defended the course of criminal tyranny pursued by the aristocrats. The cases are fully documented and the reader may judge the material for himself.

In the seventeenth century, described as "The century of the forgotten man", the lower classes were illiterate and half the entire population of England were paupers. Mobs, often encouraged by the clergy, were guilty of brutal lynchings. The artistocrats drove the poor to work, to the dungeon, and even to death. Literally thousands starved to death under conditions whose details can scarcely be imagined today. The ferocity of "aristocratic justice" was such that an estimated five hundred were executed annually while another fifteen hundred were deported and sold as slaves under the euphemism of "passage money" payments. They were scattered from Botany Bay on the coast of Australia to the eastern seaboard of America, and thousands rode the high seas of the world as exiles serving on British merchant ships. Even George Washington had numerous "indentured" slaves purchased from English shipmasters. To be sure there were instances of benevolence, but they have the marks of a subsidy intended "to keep the poor quiet."

The Established Church was more a tool of the aristocrats than an institution for the promotion of religion. It provided sittings for only 48.2 per cent of the population and the distribution made the situation many times worse. No steps were taken for new churches until 1817-1819, when the sum of four million dollars was set aside for that purpose. Its clergy were guilty of pharisaism, nepotism, pluralism, dissipation and all kinds of wickedness. The Whitely edition of Wesley's Work mentions it "as the biggest den of thieves in the world". On the side of its social activity it provided jailers for millions of the poor for whose salvation it held a nominal commission. In addition to being an engineer of the judicial juggernaut of death and oppression, its time-serving clergy were for much part political materialists, rationalists, luxury-loving and shamefully lax in character. The bishops are referred to as State policemen to keep the poor in place. The jails were often kept by clergymen, and Mr. Wesley said of one of the jails: "Of all the seats of woe on this side of hell, few, I suppose, exceed or even equal Newgate". "Old Bailey", the seat of one of the courts was described as a "horrid vestibule of Hades". It was the scene of two hundred death sentences in 1776, the year of American Independence.

In such an atmosphere, John Wesley discharged the offices of educator, social reformer, and successful evangelist. The author says: "Whether John Wesley desired to rectify the evils in the political, social, economic and judicial regions of the State, he does not tell us . . . . certainly he condemned the corruptions connected with the administration of national affairs. The reform he most earnestly sought after was a moral and religious one." On the social, the educational, and the ecclesiastical sides, Mr. Wesley had little in common with those to whom he chose to minister. He staked everything on the redemption of individual souls and he literally lifted poor and starving multitudes to a plane of industrial imporance and independence which enabled him to integrate them into English life upon the basis of their worth. He tapped hidden resources of Britain and left to the land that repudiated him and his followers, a legacy of more than a hundred thousand people with a definite experience of salvation and an equally definite commitment to the implications of that experience. Aldersgate and Thursday evening at a quarter to nine o'clock of May 24, 1738, became a focal point in the interpretation of English history as well as for the survey of Methodist achievement.

All this came about because Mr. Wesley was a man of absolute and unfaltering dedication to the Gospel of Christ and to the salvation of men. In that way of life he counted not the cost to himself, nor did he spare those who labored with him in his evangelistic crusade. He was not reactionary in his theology, but, judged by his sermons, his ministry and his life, he was faithful to the Scripture teachings. He was a social reformer, because he was a preacher of the whole truth.

One thing emphasized in Wearmouth's book is the fact that the Methodist movement was given impetus by the industrialization of Britain which began about the time of Mr. Wesley's death, but when the industrial development reached the saturation point Methodist progress halted also, and it seems not to have regained its momentum even to this day. One wonders if that may mean that the genius of Methodism is limited in its effectiveness to groups who are socially and industrially deficient. Anglicanism, because of its state support and its great revenues, may continue without being a potential factor in the spiritual life of the people, nonconformity, including the Methodists, is absolutely dependent upon its direct and positive contribution to social and religious life for its appeal. We think that no Methodist, having read this little volume, will dare to call his evangelistic service either militant or sacrificial. Caution: Do not read this book expecting to find support for your ecclesiastical pride. Methodism, born in "The century of the forgotten man," is by every token a ministry to the socially and industrially submerged and to the spiritually lost.

NEGATIVE PIETY

A young man who, because of academic failure, was dismissed from the institution which I represent was in my office today pleading for another opportunity to prove himself. He stressed the point that he never drank, never gambled, and did not indulge in certain other vices of which some were guilty and yet were allowed to remain in school. It reminded me forcibly of the man who came to Jesus boasting that he had never stolen, had never committed murder or adultery, but had kept the commandments from his youth. Jesus, recognizing the great worth of these virtues, advised the man that there was one thing he lacked. If he would go and sell all he had and help the poor, he might have Eternal Life.

B. P. Brooke

So many people are complacent in their religious life because they have refrained from current evils. It is easy for some not to steal but it is extremely difficult for them to administer to the needs of less fortunate human beings. Few people actually commit murder but there are millions whose inhumanity to others has made countless thousands mourn. There are those who can truthfully boast that they have kept themselves unspotted from the world, but how many of them have earnestly dedicated themselves to the task of removing some of those spots from the world?

Prayer is the mainspring of our spiritual life. It is the peace of our spirit, the stillness of our thoughts, the seat of meditation, the rest of our cares, and the calm from the tempests of woe that sweep over our souls. Prayer keeps open the highway between earth and the Throne of Grace. Yet, I knew a woman who spent so much time in prayer that she didn't have time left to counsel and guide her two fatherless boys and both of them became failures. I knew a conscientious, devout minister of the gospel who was so preoccupied in building churches and praying for the welfare of his people that he neglected the spiritual needs of his own children and, as a result, they became totally indifferent to things eternal. If a neighbor is destitute, it is splendid for friends to be concerned enough to pray for him. If, however, said friends would also send over a sack of potatoes, I have an idea it would help the situation very materially.

A landlord, before going off on a journey, left some money in his servant's care. The servant hid the money so that it would be safe. When his master came back, he was very angry because nothing had been done with the money. He reminded the servant that he could have lent the money and could have received interest even to the extent of usury. Usury is an ugly word. It is never right to charge usury but the point of the story is that probably the worst thing you can do with money, with talent, with opportunity, is to do nothing. There is nothing on the statute books that makes it illegal for a man with an unusual voice, an attractive personality, a genius for leadership not to use these qualities. To bury these talents, however, will prove very disappointing to the Master who gave them when He comes to claim His own.

The Scripture portrays a very graphic scene of the final judgment when all the nations shall be gathered together. And the Lord shall direct some to enter into the joys prepared for them. The test will be that when their neighbors were hungry, or thirsty, or lacking in clothing, friends administered to their needs. This is such a simple formula. People have an idea that one must conquer cities, or lead great reforms, or have a long list of outstanding achievements to enter the Kingdom of Heaven. Jesus said, "In as much as ye have done it unto one of these my brethren, ye have done it unto me."

Faith without works is dead. B. P. B.

BOOKS

"The Modern Wonder Book of Trains and Railroads," By Norman Carlisle. The John C. Winston Company, Philadelphia, pp. 278 with index, price $2.50.

This beautiful volume covers the development of railroading from the first locomotive that ran without rails to the latest refinement of the Deisel-engine streamliner that today breezes across our land. The book is profusely and effectively illustrated and, while it is written for teen-agers, it will provide entertainment and information for many with more mature minds. Any boy interested in one of the prime factors in the development of our country will find here a book of substantial romance with a thrill on every page. It is printed in clear and readable type and the story is told in the pictures with equal force. To any person interested in a gift book, you cannot go wrong in the purchase of this volume, whether you seek a book to give information or as inspiration.

"Sermon Nuggets in Stories," by William L. Stidger. Abingdon-Cokesbury Press, New York, Nashville, pp. 138 with indices, price $1.50.

This latest book of Dr. Stidger is the third in his sermon stories series. The volume sustains the reputation of the author for his seemingly inexhaustible supply of stories and incidents for inspirational and illustrative material. We feel, however, that those who have read the other two in the series may feel, as we did, that something of the freshness and the novelty is gone from it. This will be untrue in a measure, but the style of telling and retelling such stories is nothing to which one cannot give infinite variety. It has the Stidger charm and many will find it bracing and helpful.

"Whose Leaf Shall Not Wither," by James M. Lichliter. Abingdon-Cokesbury Press, New York, Nashville, pp. 187, price $1.50.

The author is a young Episcopal minister in Missouri, he is the son of a minister who for many years filled the pulpit made famous by Dr. Washington Gladden. The author has had considerable experience with college students and has understanding sympathy with their point of view. The chapters cover a wide range of social and public interest. Some may not agree with his tendency to debunk the idealization of the early New Testament Church and the inclination to relate religion to witchcraft, but he will find, along with that, stimulation for thinking through tenets and practices of religious life. We could not say that this is a great book, but it should be a helpful book in the hands of a reader with serious mind and purpose.

"The Home-Builders," by Warren Hastings Miller, illustrated by Kurt Wiese. The John C. Winston Company, Philadelphia, pp. 296, price $2.00.

Here we have a book for older boys and girls which begins with anticipations of romance in rebuilding and restoring an old, run-down farm, but which soon loses its romance in the realistic labor involved in the task itself. But the romance returns as Seth, the hero, overcomes his disappointments and begins to see the effects of his work in the transformed farm. It is an adventure story which is both wholesome and inspiring, for the real transformation was as much in the thinking and the attitude of Seth Harding, the city-bred lad, as in the old farm with its burned house and the neglected acres surrounding it. The youthful reader will find a thrill in the story much like that experienced by Seth in the achievement itself.

"Christian World Mission," edited by William K. Anderson. Commission on Ministerial Training, the Methodist Church, Nashville, pp. 273, price $2, or (paper covers) $1.

This volume is made up for the greater part of papers or addresses at the twenty-sixth annual Conference on Ministerial Training. Nineteen of the chapters were prepared and delivered at that Conference and the "symposium" is completed by the addition of eleven additional chapters. On the score of authors (thirty in number), nine nationalities and eleven different Christian denominations are represented. The book is divided into three parts: Background, or material relating to the history of Christianity in the development of its universal character; a survey of its missionary and international aspects at the present time; and the presentation of the social approach and technique now employed in the presentation of the worldwide Christian enterprise . The book undertakes to cover a large field in a necessarily limited compass, but it gives a surprisingly detailed picture of the origin, progress and position of the Christian religion. In view of unpromising international relations which have developed since the material was prepared, there may be those who will be inclined to discount its hopeful attitude toward international co-operation, but that itself should drive the Christian back upon the very faith which is essential to any adequate and effective concept of international brotherhood.

"The Christian Pattern," Hugh Stevenson Tigner. The Macmillan Co., pp. 80, price $1.50.

Not yet forty years of age, Hugh Stevenson Tigner is one of the most provocative and original religious thinker in America today. It has been the pleasure of this reviewer to comment on his two previous books, "Our Prodigal Son Culture" and "No Sign Shall Be Given". They were excellent books. But in this new offering from his pen, H. S. Tigner is increasing in stature and in depth.

"The Christian Pattern" asks the question: "Specifically, what is the Christian way of life?" To which Tigner answers that "the Christian life is a God-centered pattern of faith and action which can be outlined or indicated by five words: worship, thanksgiving, humility, service (or sacrifice) and love."

These words are quite familiar to the religious vocabulary. For many they have unfortunately become pious platitudes by being so frequently quoted uncritically and without sufficient scrutiny as to their meaning. But no one after reading Tigner's book will be able to take them that way any more; for in the chapters which he devotes to each of them, plus an additional one on "Human Pride" (the counterpart of humility), Tigner makes these words come to a new life, in their vibrant and forceful application to the problems of this day.

Let no one be deceived by the shortness of this book—it has only eighty pages—for it is a gold mine; and the reader will want to ponder its pages over and over again. This is a splendid book.

—A. M. S.

FATHER AND SON RELIEF PROJECT

About July 25 the Rev. Alfred E. Willet and his son, Robert, 17 years of age, will leave an American port with a carload of heifers as a relief gift, probably to Gdynia, Poland. They will be serving one of the shiploads of heifers sent abroad under the program of the interdenominational Heifer Project. Brother Willet is a former missionary of our church, who once served in Foochow, China, and is now our minister of the Patterson Avenue Methodist Church, Patterson, N. J. This is the first time, we believe, that a father and son have given service in this unique way. Brother Willet, speaking of his trip, says, "We want to do more about overseas relief than just giving a spare can of food."

STRENGTH FOR THE DAY

By Tip H. Allen

Why should my peace of mind take wings,
  And leave me filled with constant dread
Of what TOMORROW probably brings?
  And what may cross my trail ahead?

Why do the paths beyond each hill
  Cause me to doubt whence I can't see?
Why can't my heart be calm and still?
  Why wonder I if God's with me?

Why not face the morning skies,
  Which is the trustful thing to do,
And not despair because my eyes
  Fail to see a passage through.

Today there's STRENGTH for just TODAY,
  Tomorrow brings TOMORROW'S needs.
The MASTER planned it all this way;
  There's not a SPARROW but HE feeds.

The chores TODAY should be my task.
  TOMORROW I may never see.
There's STRENGTH at hand if I but ask,
  For as my days my strength shall be.

Canton, Miss.

UNIQUE GIFT TO OVERSEAS RELIEF

The Methodist Church of Ruston, La., has made a unique gift to overseas relief. Not only has she done more than her share in sending money, food and clothing abroad, she has also given her pastor, Dr. John Rasmussen. Early this spring the Methodist Committee for Overseas Relief learned that our Ruston church was interested in loaning her mister for a brief term of service abroad. As we do not have any special relief representatives in foreign countries, our own committee could not accept this offer. Some time later it was learned that the World Council of Bishops in Geneva was looking for a special representative to serve in an Eastern European country. Dr. Rasmussen's name was presented for th position and he was accepted. On June 28 he left New York by plane for Brussels. From there he will go to Geneva. Probably Dr. Rasmussen will serve as liaison officer for the World Council of Churches in Poland. His church is paying his salary and giving him a liberal allowance for travel expenses during the six months he will be abroad. Our Ruston Church should be complimented on this fine act of Christian giving. May other Methodist churches make other unique contributions to overseas relief.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
W. L. DUREN, D.D. ....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks ....Associate Editors
W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

The editor acknowledges with sincere appreciation a message of greetings and good wishes from our veteran friend, Rev. H. W. Ledbetter of Shreveport, La.

Rev. J. T. Garrett reports that God is greatly blessing him and his efforts on the Chatham, La., charge, and that his work is prospering in every way.

Bro. Wm. Welch of Bonita, Miss., has our thanks for a generous work of appreciation concerning **The Advocate** and its meaning for him. He has recently moved from Meridian to Bonita.

Rev. L. M. Sharp reports good progress in his work at Kingston, Laurel, Miss. He and his people are looking forward to the coming of Bishop Darlington for a service in Kingston on the night of July 21.

We regret to learn of the continued illness of Mrs. C. J. T. Cotten, wife of the pastor at Bonita, La. Mrs. Cotten has been ill since last August. While she is much improved, Bro. Cotten is not able to leave her alone for long at a time.

Mrs. R. M. Weissinger, Louise, Miss., says she has been a reader of **The Advocate** for many years and that she wishes many would read it who do not. We appreciate her good words concerning its meaning for her.

Rev. Wyatt D. Boddie, pastor at Lisbon, La., announces his schedule of revivals as follows: Lisbon, July 15-21, Rev. Carl F. Lueg assisting; Harmony Chapel, Hico, July 22-28, Rev. James T. Harris assisting; and at Arizona, August 5-11, pastor doing his own preaching.

Rev. Dan P. Yeager writes from Porterville, Miss., that his daughter, Mrs. Belle Cobb, is now making her home with Mrs. George Hollingsworth at Winona, Miss., Mrs. Hollingsworth being a daughter of Mrs. Cobb. She moved there not long ago from Enterprise, Miss.

Dr. W. L. Doss, Jr., reports good progress in his work at Haynesville, La. There has been an increase in Church School attendance over last year, finances are up to date, and the benevolence acceptance lacks $100 of being paid in full. Thirty-nine have been received on profession and 46 by certificate since the Annual Conference.

Rev. W. C. Newman, our Church School lesson writer, was the platform speaker for the Memphis Conference Pastors' School which met at Lambuth College, Jackson, Tenn., June 18-20. Dr. R. L. Russell of the North Georgia Conference, offered a course on Present Day Evangelism and Bishop W. T. Watkins delivered an address on June 20.

Mrs. J. W. Thomas of Blue Mountain, Miss., who was away from home when her renewal notice was sent, is disturbed because of the discourtesy to us because of not renewing until the paper had been discontinued. We beg to assure her that we do not regard such lapses as discourtesies at all, but we do appreciate the fact that she feels that much interest in us.

DEATH CLAIMS S. N. CHENAULT

After a three weeks' illness in St. Francis Sanitarium, Monroe, Bro. S. N. Chennault of Gilbert, La., passed to his reward at 7:30 a. m. July 6. His pastor, Rev. A. R. Hoffpauir, assisted by Rev. C. A. Martin, conducted the funeral services Sunday afternoon at 3 o'clock, with Masonic honors.

MRS. LIPSCOMB IN HOSPITAL

Dear Dr. Duren:

I am writing a note to say that upon the advice of our doctors I carried my wife to the Scott and White Clinic in Temple, Tex. The doctors there found that she has a serious heart condition, and advised that she remain in bed and rest for awhile. She seems to be doing fairly well. We will appreciate the prayers of others. With best wishes, I am,

Yours fraternally,
T. D. LIPSCOMB.

SEASHORE CAMP MEETING

According to announcement authorized by Mr. C. O. Chalmers, Dr. Robert Horton, pastor at Memphis, Tenn., will be the speaker at the campmeeting services on the Seashore Campground, July 22-28. The campmeeting will begin officially on Sunday morning, July 21. Dr. Horton is well-known in Mississippi. Dr. A. P. Hamilton from Millsaps College will conduct the song services.

ATTENTION: METHODIST CONFERENCE DELEGATES

Gulfport Methodism looks forward with real enthusiasm to the meeting of the Mississippi Annual Conference at First Methodist Church October 16th. All delegates should make reservations through Mr. Frank Fagan, Manager, Hotel Markham, Gulfport, Miss.

Mr. Fagan has agreed to arrange all reservations for the conference in whatever hotel they are to be made. Prevailing rates as of this writing are as follows:

Edgewater Gulf Hotel, six miles from church, on coast—Single $3.25 to $5; double, $4.25 to $7.50.

Great Southern Hotel, two blocks from church—Single, $2.50 to $3.50; double, $3.50 to $9.

H. & H. Hotel, three blocks from church—Single, $2; double, $4.

Hotel Markham, one block from church—Single, $3.25 to $5; double, $4.25 to $7.50.

Lane Hotel, six blocks from church—Single, $2.50; double, $3.50 to $5.

HENRY M. BULLOCK,
Pastor-Host.

PINEVILLE HAS GOOD REVIVAL

Rev. G. P. Comer, a general evangelist in the Methodist Church, held a two weeks' revival for us beginning June 9. Like Billy Sunday, Rev. Comer surprises his audience with his unusual methods and remarks. His keen sense of humor and human interest delight his audience. He has a forceful personality.

Modern social and moral issues were dealt with frankly. His thunderous rebukes of present day immorality and abuses offended some but a number of the most wicked men in the community were brought under conviction and genuinely converted. Comer preaches a great Saviour who is adequate to our needs. Many young men and young women who were victims of modern standards and given over to present-day living, were led to see the evil of their position and gave their hearts to Christ.

The greatest value realized was that which happened to the church membership. Scores of people who have had a nominal interest in church activities for years are rallying to the church and some are volunteering for Christian service. Twelve joined the church

LUZIANNE
COFFEE
100% Good

on profession of faith and sixteen by certificate, and a number will come in later. One joined the Baptist Church and one the Nazarene Church.

A renewed interest in church and church school is seen in every department. Sixty-two attended prayer service last week. Many fine young business men have moved into Pineville and have joined our church during the Crusade effort. Our church school has doubled in the last four years and shows an increase of 20 per cent since the revival. Our church attendance has increased 200 per cent and the church finances are 300 per cent what they were in 191. We have $9,000 on our building fund in cash. Last Friday night a group of young men organized committees for a drive in interest of a new church auditorium with plans to renovate the present building and make it into an educational building. More interest is being shown in this project than ever before and we feel confident that it will succeed.

Every form of evangelism has its casualties regardless of the careful individual attention given the converts, but I am for any man who is being used by God as is Rev. G. P. Comer. He shocks some but those who stay with him through the meeting find themselves better Christians by having heard him. This was the greatest revival I have witnessed in many years.

THE JACKSON DISTRICT CONFERENCE

The District Conference of the Jackson District convened in First Methodist Church, Canton, Wednesday morning, June 26, with Dr. Otto Porter, District Superintendent, in the chair. The Rev. J. L. Carter, pastor-host, and his fine people had everything in perfect readiness and the conference began on time.

The Conference elected the Rev. Gilbert L. Oliver as secretary, and Rev. Allen Lindsey as assistant secretary.

Following the devotional message brought by Dr. Otto Porter, the conference heard Rev. J. H. Morrow, representing the Methodist Home; Dr. J. G. Snelling, representing the Memorial Mercy Home, and Dr. W. L. Duren, representing the New Orleans Christian **Advocate**. Following Dr. Duren's statement concerning the **Advocate** an offering was taken to send the **Advocate** to the Superannuates and their widows, and also to send the District Director of Evangelism to Lake Junaluska to attend the conference on Evangelism there.

Mrs. C. C. Clark, secretary of the Conence Board of Temperance, represented this board and outlined the program of the Mississippi Conference Board in this field.

Dr. J. M. Sullivan, Conference lay leader, spoke to the Conference, representing the Board of Lay Activities. Dr. Golden had a word to say concerning Millsaps College and the Rev. D. T. Ridgway, Conference executive secretary of the Board of Education, spoke briefly concerning the work of Christian Education in the conference, concerning the accomplishments for this year and the goals for the remainder of the year.

This brought us to the 11:30 hour and the time set for the presentation of the Mississippi Methodism Million Dollar Forward Movement. Dr. Porter presented Mr. J. D. Kimball, the executive director of the movement, and the Rev. J. W. Leggett, Jr., pastor of the Capitol Street Methodist Church, who is serving as the Conference director of the Mississippi Conference. Dr. Porter then presented Dr. W. B. Selah, pastor of Galloway Memorial Church, who gave an effective interpretation of the Movement.

At the noon hour the ladies of First Church Canton served a delicious and bountiful meal that was thoroughly enjoyed by all.

The afternoon session heard reports from the various committees. One of the most interesting reports was that of the Committee on Missions and Church Extension. This report revealed the fact that the Jackson District has made something of a record this year in the matter of payments on the General and Conference Benevolences. Reports made by the pastors revealed the fact that the district as a whole had overpaid its acceptances by approximately $100. Some charges had not completed payments, but others had overpaid and the total revealed the fact that the district as a whole had cleared the decks and was ready to launch the Million Dollar Forward Movement with no hindering balances.

Dr. Porter had the business of the Conference well in hand and the day was most pleasant and profitable. Dr. Porter is in his fifth year on the Jackson District. His leadership has revealed itself in many accomplishments, however this year bids fair to surpass anything that he has done before. He is a brother beloved, and under his leadership the Jackson District is going forward.

REPORTER.

THE CHURCH SCHOOL LITERATURE

Here and there all over the Church we are hearing protests concerning the literature now being issued in the name of our Church, especially that for the Church Schools. I need not repeat the charges as they appear in resolutions introduced in various boards and conferences. That these charges are true can be denied only by those who are hopelessly blind to the most obvious facts. We suggest, however, that they neglect the underlying cause of these troubles; I refer to the gross incompetence of those preparing these materials.

If nothing else, it is time that we consider the trivial drivel that is sent out in the name of "Christian literature". The contents of many of the Sunday School lessons are so utterly meaningless that one wonders how any intelligent man can read them without nausea. For a soberminded person to read one to find spiritual help is often like eating the husks of the swine pen. I have just finished studying the lesson in the **Adult Student**, the **Wesley Quarterly**, and **The Church School**. The writers seem to have been intent on saying nothing and I confess that they have succeeded. Surely our Methodist congregations are entitled to something better than this!

Of the literature supplied us for our young people, the best that can be said is that it consists principally (to borrow a phrase) of "the erotic, the neurotic, and the tommy-rotic". The writers seem to suffer badly from lack of a vital Christian message and certainly from lack of ability to put it in a readable form. I have yet to find a group of young people that really likes **The Highroad**. When I have gone to our specialists in this field, I have met with, "No, you mustn't depend upon the **Highroad**. You should supplement it with this—and this—and this", and so on ad infinitum. Why not give us some worthwhile materials in the **Highroad** itself?

In considering these resolutions it should be remembered that these criticisms are not new, they are only now becoming vocal. The little group who control these publications has again and again assured us of its appreciation of "constructive criticism" but when any suggestions of any nature have been offered they are immediately denounced as "destructive" and the authors of them accused of being faultfinders and of disloyalty. This without any regard to how able and loyal the person or in how Christian a spirit the suggestions are made. Laymen and preachers alike have been browbeaten and talked down. You can talk people down but this does not cure the evil.

Just now there seems to be quite a campaign to get Methodist Church Schools to use only literature supplied by the Methodist Publishing House. The whole campaign is a confession of weakness. We are told that it is a literature suited to our own constituency. It is sufficient refutation to say that if it were so well suited to our use then there would not be so many cases of the use of other materials in spite of attempts to prevent it. The plea of church loyalty comes with poor grace from men who have never been conspicuously loyal to Methodism and whose writings indicate their own lack of faith in its doctrines and traditions.

If we are to be permitted to make a suggestion then we say this: Let us cease our efforts to dictate. Remove line 28 from pastors' reports to Annual Conference. (If this has a place why not an **Index Prohibitorum** also?) Then let us have a literature that will inspire confidence of its own accord and will not need such artificial devices to support it. Let it be writteen by men who believe in historic Methodism. Let it be by men who are religious and have a religious message. Let it be by men who have ability and intelligence. Such a literature can stand on its own merits and any that cannot should be done away with anyway.

We say one thing more. We are expecting to increase our Church School attendance and enrollment. It is needed; it can be done; but we will not be able to hold them if we have nothing but drivel to put into their hands. Certainly we will not be able to help them spiritually. With respect to our own Annual Conference we say that one of our greatest handicaps in the past few years has been our Sunday School materials. A campaign may produce a momentary quickening but for permanent results this problem must be solved.

So we join with the laymen of another district in this state in asking for an investigation of our church literature and we sincerely hope that after the investigation is made that our literature will be written by men who have the ability necessary for their high and holy task. We need something more than dull platitudes and the puerile negations of a decadent liberalism. Too long we have asked for bread and received stones.

MILTON JAY PEDEN.

PERSONAL NOTES AND INCIDENTS

Miss Belle Shoemaker, Rose Hill, Miss., says that **The Advocate** means so much to her that when its arrival is delayed she has a sense of real disappointment, a disappointment like that of an expected guest failing to arrive.

Dr. Adrian M. Serex, pastor at First Church, Monrot, La., says that their building fund has climbed to $130,000 in cash, which does not include nearly $40,000 for other surplus items.

Mrs. Lelia E. Ward, Hattiesurg, Miss., renews her subscription and says that she has read **The Advocate** since she was a little tot and does not feel that she could be without it.

Rev. Andrew J. Boyles, Millsaps Memorial Church, Jackson, Miss., has received 145 members since Conference, 63 of them on profession of faith. His annual revival services will be held August 14-21.

Rev. David M. Ulmer reports a good citywide youth revival at Centreville, Miss., where he had the assistance of Rev. Van R. Landrum. Rev. E. W. Ulmer will assist him at Liberty, and his father, Rev. D. W. Ulmer, will be with him at Macedonia.

Mrs. W. J. Ray, Van Vleet, Miss., renews her subscription to **The Advocate** and makes particular mention of her appreciation of the Church School lesson prepared by Rev. W. C. Newman.

JOHN LLOYD DECELL: CHURCHMAN, FRIEND, CHRISTIAN

By Joseph A. Smith

John Lloyd Decell was born near Caseyville, Miss., on August 12, 1887, and died at his home, Jackson, Miss., on January 10, 1946. These calendar dates suggest a limited chronology, for if conscientious discharge of duty, unselfish and untiring service for others, a great heart of tender affection, and holy impulses and high thinking, be measures, then only the Book of Remembrance contains the true dates.

The roots of strength manifested in Bishop Decell had their genesis in the yesterdays of his forebears. His paternal ancestors were virile, capable men, noted for business sagacity, soundness of judgment and integrity of character. His grandfather, George L. Decell, was a rugged individual of pioneering spirit. He married Mamie Jane Stanfield of Charleston, S. C., and migrated to Mississippi before the War Between the States. Bishop Decell's father was William Ashley Decell, a man schooled in the hard discipline of Reconstruction days, who put a stubborn will behind his convictions. Bishop Decell's mother was Martha Eloise Smith Decell, the daughter of Bartlett Smith and Minerva Davis Smith. She was a woman of rare intelligence and deeply spiritual life whose gracious influence left indelible marks upon her devoted son.

William Ashley Decell moved his family from near Caseyville to Wesson, Miss., when Lloyd was a small boy. It was in the friendly little town of Wesson that he grew up, formed his earliest friendships and attended public school. It was there that he was converted at the altar of the Methodist Church. Today the older citizens of this peaceful and cultured village, remembering his happy childhood and his transformed youth, speak affectionately and with becoming pride of the noble character and achievemests of their community's "greatest son".

"Call me Lloyd, as you have always done," he said to a group of friends in Wesson when their spokesman, an intimate acquaintance of many years, congratulated him upon his election to the episcopacy and addressed him as "Bishop Decell". Three days before, on May 4, 1938, he had been ordained a bishop of the Methodist Episcopal Church, South, at the General Conference in Birmingham, Ala.; and now he had returned to kneel at the altar of the little church where he was converted as a child and to rededicate himself to God. "I am still the little boy who sat there on a little red chair in my first Sunday School class," he said, pointing toward a spot near the chancel. Deeply moved by the sincere expression of high esteem on the part of these friends, he continued, "I love you very much; and I had rather have your presence, your prayers, and love and not be bishop than to be bishop and not have them." Of such childlike simplicity and Christlike tenderness was the fabric of John Lloyd Decell's character woven. No earthly honor could mar his humility or minimize his friendship.

Carefree, high-school days over, the youthful Lloyd obtained employment with the Illinois Central Railroad as assistant agent at Summit, Miss. His second venture in the man's world of independence and self-support was a position as salesman with the mercantile firm of Jones and Kennington in Jackson, Miss.

Restive from the gentle but persistent striving of the Holy Spirit, and feeling that he had not yet found his place, Lloyd yielded to the divine call to preach in 1905 under the influence of a revival in the old First Methodist Church, Jackson, Miss., now Galloway Memorial, during the pastorate of Dr. W. H. LaPrade. In his decision he found a deep peace and a new directive purpose for his life.

To him a call to preach was a call to preparation. His first thought was of a college education. In the fall of 1905 he was enrolled as a student in Union College, Barbourville, Ky. He helped to defray his expenses by tending furnaces in the winters and selling books in the summers. Faithful to his Church and to his "call to preach," he transferred his church membership to the Methodist Episcopal Church, South, in Barbourville, of which Rev. C. K. Dickey was pastor, and offered himself for service. In a short time he was active in the leadership of the young people's work of that church and was a teacher of a class of boys in the church school.

The Minutes of the Mississippi Conference for 1909 show that "J. Lloyd Decell, Supply," was assigned to the Osyka Charge in the Brookhaven District. He was "admitted on trial" into the Mississippi Conference at Hattiesburg, Miss., December 9, 1910, with Bishop E. D. Mouzon presiding; and admitted into full connection at Hazlehurst, Miss., December 14, 1912, under the administration of Bishop H. C. Morrison, who also ordained him deacon on December 15, 1912. He was ordained elder at Columbia, Miss., by Bishop Collins Denny on December 13, 1914.

An event in the youthful life of John Lloyd Decell, as happy as it was providential, was his meeting with Miss Bertha Whitley, a beautiful young woman whose dark eyes, black hair, quiet dignity and sparkling wit, captivated him at first sight. Miss Whitley was born in Adrian, Mo., the daughter of James K. Whitley and Susan McNichols Whitley. She had just been graduated with the A. B. degree at the Meridian Woman's College, Meridian, Miss., and was visiting her aunt, the wife of Rev. Frank A. Grimes, pastor of the Methodist Church in Wesson. Mature in character and adorned with Christian graces, her personality radiated the joy of living and irrepressible good humor. Before these charms, the young preacher, now serving a rural charge and feeling deeply the need of inspiring companionship, capitulated mind and heart. One year later, after an ardent courtship, they were married in San Antonio, Tex., on August 16, 1910, by Rev. J. W. Moore. This marriage was made in heaven; and it never lost the divine favor. To John Lloyd Decell his wife and children were more precious than the apple of his eye: they were graven on the table of his heart. His home was ever a haven of peace, rest and spiritual harmony. In it he was the sovereign of every heart; and yet in Christ-like courtesy and consideration he made himself the servant of all. In their thirty-five years together his wife, as winsome as wise in every affectionate ministry, was a constant source of inspiriation and comfort to his creative life; and his children, Frances Elizabeth and William James, the grateful possessors of a rich spiritual inheritance, faithfully reflect the radiant qualities of their parents.

As a pastor, John Lloyd Decell ministered lovingly and with rare tact and wisdom to a great variety of people in widely different situations ranging from humble rural communities to large city churches. All of his ministry up to the time of his election to the episcopacy in 1938 was spent in the Mississippi Conference except a pastorate of two years in St. Paul's Church, Fresno, Cal. His successive pastorates were Osyka (1909-1912); Mount Olive (1913); Waynesboro 1914-1916); Centenary, McComb (1917-1919; St. Paul's, Fresno, Cal., (1920-1921); Central, Meridian, (1922-1924); and Galloway Memorial, Jackson, (1932-1938). He was District Superintendent of the Jackson District (1925-1928) and of the Brookhaven District 1929-1931). In 1930 he served as editor of the New Orleans **Christian Advocate** in connection with his duties as District Superintendent. After six and a half years as pastor of Galloway Memorial Church in Jackson, Miss., the longest pastorate in the history of this great old church, he was elected Bishop of the Methodist Episcopal Church, South, at the General Conference in Birmingham, Ala., May 3, 1938. As a bishop he presided over the following Conferences: 1938, 1939, Alabama, North Alabama, Georgia and North Georgia; 1940, Alabama, North Alabama, and Memphis; 1941, Alabama, North Alabama, Mississippi and North Mississippi; 1942, Alabama, North Alabama, Mississippi, and Memphis; 1943, Alabama, North Alabama, and Mississippi; 1944, 1945, Mississippi, North Mississippi and Memphis.

Bishop Decell had remarkable ability as a church executive and administrator. He was punctual in all engagements. He never permitted his duties to drive him, and this he accomplished by the simple expedient of dispatching every detail efficiently and on time. Death found no clutter of unfinis work on his desk—it was clean. In appreciation of his sound judgment, Bishop Hoyt M. Dobbs, a close friend and colleague in episcopacy, said: "He had the judicial mind. The Council of Bishops and his Annual Conferences recognized this fact, honoring him accordingly. His rulings and decisions were sought and respected; and in the announcement of his opinions were the purity and precisions of a skilled and kindly surgeon."

Bishop Decell had a robust intellect. His thoughts ran along broad avenues. He appropriated knowledge from many sources, and by the quickening power of his logical mind, facts were arranged under basic principles. He was a careful and diligent student, and became somewhat familiar with the classics in the field of literature, history, biography and philosophy. He possessed an excellent library, and read many books. He underscored passages, made annotations on the margins, and then discussed them with friends. Few weeks passed that he did not complete the perusal of a book in this thorough fashion.

As a preacher, Bishop Decell was practical, convincing and consistently edifying. His was not the mastery of mere words, but of the Word. Careless of the "talismanic gift" of oratory and without the graces of an elocutionist, he nevertheless moved the hearts of his hearers with warm sympathy, magnificent thoughts and heartfelt religious experience. His eloquence was that of moral earnestness, and deep spiritual insights touched by the persuasive beauty of Christ-like tenderness and lightened with a refreshing sense of humor. His very life beat to the rhythm of tears and laughter.

The brief period of service as editor of the New Orleans **Christian Advocate** in addition to his work as District Superintendent, in 1930, served to reveal Bishop Decell's gift for the straightforward utterance of his convictions and his capacity to carry a heavy stint of labor and responsibility.

His editorials were not finished moral essays whose excellence was that of beautiful diction and charming style. Just as in his public discourse he never at any time affected the arts and blandishments of formal oratory, so his writing, free from rhetorical adornment, possessed the merit of simplicity and directness. His editorials were appropriate, enlightening, and always carried the force of logical thinking, ethical loftiness and evangelical faith. Brochures from his pen, sometimes used as sermons, sometimes as lectures, included, Samuel Wesley—Father of John, Aldersgate, The Thrust of God, Lives Aflame, Required of God and What Happened at Bethlehem.

Bishop Decell's religious convictions were profound and steadfast. While sincerely evangelical, he refused to be satisfied with either an archaic orthodoxy or an arid, negative modernism, both alike impotent to deal with the problem of redemption in its gigantic modern setting. He believed that science and mysticism belong together as twin activities of the soul, each to correct and confirm the other. He was hospitable to the assured results of science however revolutionary; but clung to the evangelical Christian doctrines without qualification or mental reservation.

He believed devoutly that there must be a rebirth of evangelistic passion for the unsaved in our midst; and in the use of the evangelistic method he was a skillful soul-winner. But he also believed in "translating the ethical ideals of religion into the realities of economic justice and racial brotherhood".

As Secretary of the Commission on Interdenominational Relations he worked faithfully for the union of the three great branches of Methodism; and he believed that the achievement of union of the Methodist Churches in 1939 was the most progressive and constructive step in Protestant Churches for a century. He was active in promoting the' 'United Christian Education Advance". At that time, he said: "Christless education is a menace to the Church and the foundations of civilization. This is a truth which has for its confirmatory evidence a scorched lane running through history over which multitudes have trudgingly limped back into paganism". In -1944 he helped mobolize Methodism in a Crusade for a New World Order. Before great crowds in many cities he interpreted the purpose of this movement as "the spiritual life of Methodism expressing itself in a social passion for the redemption of the world."

His convictions found latest expression in "The Mississippi Million Dollar Forward Movement", a plan to raise a million dollars in Mississippi during the months between September, 1946, and September, 1948. This plan was the Spiritual child of Bishop Decell's great heart and cherished with his love, prayers and faith. The beneficiaries of the fund are to be Millsaps College $350,000, the Methodist Orphanage $250,000, Superanuate Ministers' Homes $200,000, Negro Work in Mississippi $100,000 and Seashore Methodist Assembly $100,000. The successful achievement of this magnificent plan of Bishop Decell will now become a grateful and highly deserved memorial raised by the diligent hands and affectionate hearts of Mississippi Methodists to their translated leader and friend.

Bishop Decell was lovable. He possessed not only moral strength but grace. His spirituality was so simple and natural it was winsome. His goodness "did not vaunt itself, was not puffed up". It was as genuine in the home, on the street, in the ball park, as in the sanctuary. He was gentle, responsive and affectionate. He once said during a conference session that if his episcopal ministry ever attained any distinction he prayed that he should be known as a bishop who loved little children. He was sincere. His manners were wholly unaffected; no pretense marred his naturalness. He eschewed pontifical pomposity. Bishop Decell was sympathetic. Tears were often in his eyes, because there was a divine tenderness in his heart. His sympathy was as broad as it was intense. It crossed the bounds of class, nationality and race. Just a few days before his death, he and Dr. M. L. Smith, President of Millsaps College, were in a car on the highway when the bishop noticed a Negro man whose car was stalled in a deep rut of a dirt road joining the highway. Quick as a flash he said, "Stop, Marion; let's help this man". They got out of their car, and the bishop perfectly at home in the role of "the good Samaritan" gave gracious assistance to his "brother in black". His love went out to humanity. Like his Master, his heart often ached with the hurt of the world's wounds.

Bishop Decell was a great Christian. If by religion we mean one's conscious attitude to God, then he was intensely religious. The consciousness of God flowed like a mighty stream underneath the surface of his life. Having opened his heart to the Holy Spirit for cleansing and enduement, he was filled with God's grace. But it was God "in Christ". To him Christ was the image of the invisible God; in Christ "dwells all the fullness of the godhead." His theology was "Christo-centric." In Christ he found God as his Teacher, Advocate, Ideal, Saviour and Lord; and through his surrendered personality, God in Christ mediated those divine forces that alone can touch the creative depths of spiritual being.

Now he has gone from us; yet he is still of us in the memory of that fellowship in which our affection enshrined him, and in the measure of our memory and affection he will abide with us in greatness of mind and soul.

One of Bishop Decell's last sermons was preached from I John 5:4, "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith". He spoke of the progress that comes through the mastery of the physical forces of this world, but said, "All this mastery of things and improvement of his physical state will avail man little except his soul be enriched by the love of God." Then later in his message he nobly exalted Christ the divine Source of all our spiritual life and power. The sermon closed with this eloquent period: "Look! Christian leaders, great and small, one and all, are gathering on the Golden Shores. They are all saying something. What is it? Now they are singing in a great chorus: 'Oh, Christ, Thou art the Savior! Thou art worthy! Thou art the Prince of Peace! Thou art the King of Glory! Thou shall reign forever and ever! Hallelujah! Hallelujah!'"

John Lloyd Decell has joined this heavenly chorus.

NOTE

JOHN WILLIAMS

Saturday, June 29, was the 150th anniversary of the birth of John Williams, martyr missionary of Erromanga. He has been described as "the most successful missionary of modern times," and if that be an honor impossible to assign with assurance, certainly there are few with equal claims to it. His period of active service extended over only 22 years, divided by a long furlough of more than three years in this country, but in that comparatively short time he had a wonderful record of varied and solid achievement. As a pioneer he was outstanding. If, according to present-day standards, he had little technical training, he had remarkable natural gifts, and a truly adventurous spirit. No task came amiss to him, and no difficulties could daunt him. The story of his almost unaided exploit in building the Messenger of Peace is one of the romances of missionary story. He was not only an intrepid explorer, but also a pioneer in what are now called industrial missions, as witness his introduction of the sugar cane and the building of sugar mills in Raiatea, where also he established a printing press and gave instruction in boat building and other useful crafts. He discovered Raratonga, which became the center of his later work and here he reduced the language to a written form and translated into it the whole of the New Testament. His book, "A Narrative of Missionary Enterprise in the South Seas," won high praise from men of science and other for its valuable contributions to natural history and anthropology. He died at the hands of cannibals in 1839. He had by them accomplished a life-work which gives him an imperishable fame.—Christian World.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. E. A. Sartor, Secretary Youth Work

Dear Co-workers:

It has been some time since we have made a report on Youth Work through these pages . More than a year has elapsed since the districts were organized and you began reporting your work to your district secretary. We hope that you have had many pleasant and worthwhile contacts with your district officers through district and zone meetings and personal correspondence.

At the recent District Officers' Training Day in Alexandria, your Conference Secretary met with the Youth Secretaries of the Baton Rouge, Ruston, and Lake Charles Districts and visitors from the Monroe District. We spent two hours in discussing plans for Youth Work in our Conference. It was a keen disappointment that all of the districts were not represented at that meeting. That you might get an over-all picture of Youth Work in your Conference the following paragraph is given from the annual report of the secretary of Youth Work:

"During the past year steady progress has been noted along all lines of Youth Work. There has been an increase in the organization of World Friendship Commissions, joint committees functioning, special interest groups organized for study of missionary units. More young people are participating in schools of missions in local churches. A greater number are attending youth rallies, summer camps and assemblies."

Young people have shown their interest in missions through contributions to Methodist Youth Fund; many sent overseas boxes with friendly notes enclosed, thus promoting world friendship in a very definite way. Suppies were sent to:

McDonnel French Mission School,

Overseas Relief (clothing).

San Antonio, Tex. (Community Center).

China War Relief.

Overseas boxes (Christmas package project),

Dulac Indian Mission,

St. Mark's Community Center, New Orleans,

Business Girls' Inn, Shreveport.

Money sent for Missions (Methodist Youth Fund), $1,847.16.

Fifty per cent of this($923.58) channeled through Woman's Society of Christian Service.

Recommendations for Youth Work (1946-1947)

The following recommendations for Youth Work were adopted at the Conference meeting in Baton Rouge:

1. The immediate appointment of an active secretary of Youth Work in each local society.
2. A functioning joint committee in every local church.
3. The presentation of the needs for additional missionary personnel in all meetings of youth.

The above recommendations are to be stressed this year with the hope that a well-rounded program of Youth Work may be attained. Let us discuss them briefly.

The records show that every local society has not appointed a secretary of Youth Work. There are 252 societies, but only 116 secretaries of youth reported this year.

Secretaries of Youth

	Societies	1946	1945		
Alexandria	31	12	5	Gain	7
Baton Rouge	36	15	5	Gain	10
Lake Charles	40	23	12	Gain	11
Monroe	39	16	20	Loss	4
New Orleans	30	7	7		
Ruston	38	20	20		
Shreveport	38	23	21	Gain	2
	—	—	—		
	252	116	90	Net Gain	26

An active secretary should be thoroughly familiar with the plans for Youth Work so that she may be able to promote every phase, particularly the missionary program. One of our leaders made this statement recently in speaking of workers with youth: "Too much cannot be said regarding the need for adequate leadership and for those who accept responsibility to prepare themselves for it."

The Youth Secretary is a key woman in the joint committee, for it is the duty of this committee to promote missionary education of the youth of the church. She will, if elected, serve as adult adviser to the Commission on Missions and World Friendship in the Senior Young People's Department. She will act as a resource person for Intermediates when missionary units are being planned. She will promote the Methodst Youth Fund, and seek to set up Interest Groups for special study of Missions and Missionary projects. She will act as chairman of an interest group of girls and young women who will study the work of the Woman's Division using special programs prepared for them. New materials for study are now being released. Watch Methodist Woman, page 32, for special announcement.

Youth Program, 1946-47, prce 45 cents.

"Blueprints for Brotherhood" contains monthly programs and worship services for Girls' Interest Groups. Order from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio.

Themes for Study 1946-47:

Home—The Christian and Race.

Foreign—India.

Because you, as workers with Youth, are in a strategic position to reach young people and present the challenge of full-time Christian Service and to explain the many opportunties for service, we urge that you search for young people who are fitted for this type of work. The church is calling for the very best young people and the need is very great.

A leaflet, "Christian Careers Calling Youth," is available from the Department of Missionary Personnel, Board of Missions and Church Extension of the Methodist Church, 150 Fifth avenue, New York 11, N. Y.

Further information may be had by writing to Mrs. David Tarver, Cotton Valley, La., Secretary of Missionary Personnel.

This is the summer camping season and many of our young people will be attending camps, institutes and assemblies, where they will enjoy the fellowship and receive much inspiration as well as information to carry back to the local church. Try to send your Youth leaders to camp this summer.

ON A WIDE CIRCUIT

by W. W. Reid

OUR FATHERS SANG

Sometimes I get a bit annoyed by the peuedo-scientific lingo of the religious educationalist; and I wonder how much emphasis upon emphases, and formulae, and processes, and motivation, and correlation is responsible for the dearth of Sunday school teachers and the absence of pupils from religious schools. In general, weekday people are not comfortable with Sunday language.

But the other night, when I looked through "Hymns for Sunday School," published "for youth and children", by Carlton and Phillips (Methodist publishers), in 1854, I realised what strides have been made in the religious education of our children. This is the little book of 549 hymns and seven doxologies that was used some 90 years ago in the Sunday school of the local church of which I am now a member. And these were the days of our pious fathers—the good old days of our parish!

Of course our fathers sang, "I want to be an angel" (here entitled "The Child's Wish"), but there were many others equally interesting. "Early Piety," "Privileges and Duties", "Death and Funerals", and "The Future World" were titles of groups of hymns. Evidently life expectancy was not as great as it is today; a number of hymns were on youthful death.

"There is an hour when I must die,
  Nor do I know how soon 'twill come:
A thousand children, young as I,
  Are call'd by death to hear their doom."

This was to be sung at the Sunday school "celebration":

"Many, since last we gather'd here,
  Have pass'd away like flowers:
Perhaps, before another year,
  Their dwelling may be ours!"

Even the good scholar died, and the children sang of his loss with this thought:

"Perhaps our time may be as short—
  Our days may fly as fast:
O Lord, impress the solemn thought
  That this may be our last."

Fear of dire consequences was the urge to obedience and to sobriety:

"Have you not heard what dreadful plagues
  Are threatened by the Lord,
To him that breaks his father's law
  Or mocks his mother's word?"

"Young men exhort, the apostle said,
  To cherish soberness of mind;
So when the bloom of life is fled
  Substantial fruit shall stay behind

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Greenwood "Get Together"

On June 10th the members of the Woman's Society of Christian Service, prospective members and visitors from the Wesleyan Service Guild, met in the auditorium of the First Methodist Church at Greenwood, Miss., for a most enjoyable, instructive and inspirational "Get Together".

A reverent atmosphere was created by Mrs. M. F. Pierce singing the "Lord's Prayer". "Open My Eyes That I May See" was then sung by the assembly.

The Secretary of Missionary Education and Service for the Greenwood society reviewed the recently completed study: Cross over Africa and gave a report of the work of her department for the first half of 1946, showing the completion of three books during this period, The Divine Fatherhood, Cross Over Africa and Christ and Our Country—the last named being presented by the pastor, Rev. W. R. Lott. Plans for Fall Study work were outlined.

Secretaries of Spiritual Life and Christian Social Relations and Local Church Activities brought interesting and informative reports. Much progress has been made but each secretary pointed out weak places that need strengthening and spoke briefly of plans for such betterment.

The guest speaker for this happy occasion was Mrs. Dan Comfort, vice-president of the Woman's Society of Christian Service in the North Mississpp Conference. Choosing as her subject: Instruments of Thy Peace, Mrs. Comfort brought to her listeners from her wide knowledge of opportunities, privileges and responsibilities of women today—a sincere and spirited challenge—enlarging on each of the twelve goals for this year, and closing with the poem of St. Francis of Assisi, "Lord Make Me an Instrument of Thy Peace".

Carrying out the suggestion—to do something about it when a Study is finished—an offering, amounting to $30.81, was taken to be sent to the Bishop Walter Lambuth Memorial and the Walter Russell Lambuth Institute in Africa.

At the close of the meeting a tea was enjoyed in the Sunday School Annex. Mrs. M. F. Pierce, Mrs. I. B. Bright and Mrs. Howard Lewis, vocalists; Miss Eloise Quackenboss, violinist, and Mrs. L. C. Barnes, pianist, entertained with beautiful musical numbers.

Occasions of this kind are helpful as well as enjoyable. Members get to know each other better, prospective members are interested, the purposes of our great organization are brought before us and the joy of belonging sings anew—Make Us Instruments of Thy Peace.

MRS. NELSON TAYLOR,
Greenwood [illegible] Secretary.

Wesley Foundation Contributions

[illegible]

Tupelo, Miss.	30.00
Cruger, Miss (W.S.C.S.)	10.00
Winona, Miss. (W.S.C.S.)	10.00
Drew, Miss. (W.S.C.S.)	1500
Noxapater, Miss. (W.S.C.S.)	12.20
West, Miss (West Church School)	5.00
Louisville, Miss. (First Methodist Church)	50.00
Ethel, Miss. (W.S.C.S.)	1.00
Itta Bena, Miss. (W.S.C.S.)	10.00
Ruleville, Miss. (Meth. Miss. Society	10.00
Drew, Miss. (Methodist Church)	25.00
Benoit, Miss. (W.S.C.S.)	5.00
Duncan, Miss. (W.S.C.S.)	10.00
Duncan, Miss (Duncan Methodist Church)	41.00
Cleveland, Miss. (Cleveland Methodist Church)	50.00
Alligator, Miss. (Methodist Church)	20.20
Tutwiler, Miss. (Methodist Missionary Society)	5.00
Aberdeen, Miss. (Methodist Church)	26.35
Doddsville, Miss. (W.S.C.S.)	5.00
Shelby, Miss. (Shelby Methodist Church)	50.00
Macon, Miss. (W.S.C.S.)	15.00
Friars Point, Miss (W.S.C.S.)	10.00
Sunflower, Miss. (W.S.C.S.)	5.00
Merigold, Miss. (W.S.C.S.)	10.00
Leland, Miss.	20.00
Tchula, Miss. (W.S.C.S.)	5.00
Saltillo, Miss. (Methodist Church)	21.18
Greenville, Miss. (W.S.C.S.)	50.00
Contributions received from June 10 to date	$561.93

July 3, 1946

Gaines Chapel Church, Corinth Circuit	$ 12.25
Dundee W. S. C. S. 4	11.50
First Methodist Church, Greenwood, Miss.	80.56
W. S. C. S., Herando, Miss.	38.35
Greenwood Sub-District Zone	10.00
Indianola Methodist Church	15.00
Methodist Missionary Society, Indianola, Miss.	10.00
W. S. C. S., Inverness, Miss	10.00
New Albany Methodist Church	200.00
W. S. C. S., Bethlehem, Winona Circuit	5.00
Total contributions to date	$954.59

SUE McCORMACK,
W. S. C. S. Soc'y, Student Work.

C. S. R. and L. C. A. Calendar

July

7. Continue to study the G. I. Bill and see that all service men, regardless of race, receive its benefits.

2. Study the control of atomic power and problems concerning peace. Register convictions with congressmen.

August

1. Help the church meet the needs of the returning service man, his family, and war plant workers.

2. Study pamphlet on Educational Facilities under the G. I. Bill for Negro war veterans in Mississippi. Material to be provided.

September

1. Observe Labor Sunday with the pastor. Study the Social Creed.

2. Make a study of labor conditions in your community. Study organized labor and collective bargaining.

3. Send reports to Conference Secretary of C. S. R. and L. C. A.

Report on Voting

Each society has received a letter from the Conference Secretary of Christian Social Relations regarding the qualified voters and number voting. Don't fail to send in the blank (a copy of which appears below) at an early date to Mrs J. W. Hollandsworth, Booneville, Mississippi.

Name of Society..............................
Name of Church..............................
Number members in society..............................
Number qualified to vote..............................
Number voting July 2nd..............................
Signed..............................

ON A WIDE CIRCUIT

(Continued from page 10)

And can't you hear Tomboy Jones and Butch Smith singing:

"Very little ones are we,
O how mild we all should be!
Never quarrel, never fight;
This would be a shocking sight,
And would break a happy rule
Of our much-loved infant school. . . .

"In the winter, when 'tis mild,
We may run, but not be wild;
But in summer we must walk,
And improve the time by talk;
Thus we may come nice and cool
To our much-loved infant school."

Thank you, religious educationalists, for giving us—in 1946—some understanding of child psychology!

"NOT LAST WEEK"

Here is a dispatch from New England: "I find great trouble and grief about the rising generation. Young people are little stirred but they strengthen one another in evil, by example, by counsel. . . . I tremble to think what will become of this glorious work that we have begun, when the ancient shall be gathered unto their fathers. I fear grace and blessing will die with them." This is not from a religious journal of last week. This "decay of godliness" was announced by Rev. Ezekiel Rogers in 1651.—The Chaplain.

He that is wise by day is no fool by night.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Legislation

Recently our Conference Committee on Legislation sent out a summary of some of the very constructive measures passed by the recent session of the Mississippi Legislature. Since some of the members may not see this letter, we give the information:

Education

General: $23,500,000 was appropriated for common schools, which is more than three times the amount of the appropriation 14 years ago; for institutions of higher learning $5,591,000 was appropriated, more than twice the amount appropriated in 1944; $3,000,000 was appropriated for other educational purposes.

We regret that the School Attendance Bill was lost in the House Committee. We felt this measure would help to prevent juvenile delinquency and child labor.

Health

There was a 54 per cent increase over the appropriations for public health and hospitals as passed in 1944, but the amount is still inadequate in some departments.

The Pre-Marital Examination Bill lost in the House Committee.

Juvenile Protection

Youth Court: Among the improvements in the new court for juvenile offenders we find: (1) no child under 10 years of age may be sent to the Columbia or Oakley schools, and no youth over 18 years of age may be kept in them; (2) provisions for more adequate custody, care, and protection for the neglected child; (3) the title of Probation Officer is changed to Youth Counselor and this Counselor is appointed from a list prepared under the Merit System of the State Department of Public Welfare.

Oakley School: The word "reformatory" was deleted from the name of this school.

Children's Code Commission: A Children's Code Commission with nine members was officially authorized.

Child Welfare: The functions of the State and County Departments of Public Welfare were broadened with respect to the supervision and administration of child welfare services. Several obsolete statutes affecting children were repealed; for instance, the one passed in 1848 permitting the Board of Supervisors to apprentice the children of convicts and of paupers.

Negro Education

For many years church women have been interested in raising the standard of Negro educational facilities in our state. The recent session of the Legislature certainly went a long way in an effort to do this.

"The problem has now moved very largely from the State House in Jackson, down to the courthouse in the several counties. It is up to us to help to put these enactments into operation. It is a great challenge to us—an opportunity to make Christianity function, to see that simple justice is done."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

1. The appropriation for public schools has increased by $3,425,000. Negro teachers will share in this increase.

2. The aprorpriation for institutions of higher learning was increased $1,337,836. The two state-supported Negro colleges (Jackson College and Allen College) will share in this increase.

3. An appropriation of $275,000 was made to build a highway from Highway No. 61 to Alcorn College, Alcorn, Miss.

4. An appropriation of $37,158.45 was made to pave Lynch street in front of Jackson College, Jackson, Miss.

5. A special appropriation of $40,000 was given Jackson College and Alcorn college to enable them to establish some outpost training centers for training Negro teachers in the state.

6. The appropriation for county agricultural high schools was increased $20,000 for the specific purpose of enabling additional counties to establish such schools for Negroes.

7. The appropriation for vocational education was increased $575,000. This will enable more departments of vocational training to be established in Negro schools in this state.

8. An appropriation of $3,000,000 was made for the purpose of building and repairing school houses in the state. Negro schools will share in this appropriation.

9. A law was passed enabling Boards of Supervisors of the various counties to increase the county levy from one mill to two mills for building and repairing schoolhouses and for the purpose of equipment. This tax levy is for the purpose of enabling the various counties to provide funds for matching the state appropriation of $3,000,000.

10. A law was passed providing for the establishment of the Mississippi Vocational College for training Negro teachers in the Delta section of the state. The site of this college is to be selected by the Board of Trustees of Institutions of Higher Learning. The instituton is to be built and equipped by the State Building Commission and turned over to the Board of Trustees of Institutions of Higher Learning.

11. An appropriation of $300,000 was voted for acquiring a site and constructng and equipping suitable buildings for this institution.

Gulfside

Many societies are planning to assist delegates to attend the School of Missions and Christian Service at "Gulfside" August 5-11. For full information write "Gulfside", Waveland, Miss.

Wesleyan Service Guild Corner

Miss Mildred Anne Paine, one of the Guild missionaries, is sailing soon to resume her work at Ai Kei Gakuen, in Tokyo, Japan. Miss Paine needs supplies for her work, which may be sent to her at Methodist Headquarters, 125 East Sunset Boulevard, Los Angeles 12, Cal. Among the articles listed are: Cotton flannel sheets (cotton blankets), pillowcases, piece goods, towels, sheets, thread, needles, scissors, etc.

Masutomi San, of the Ai Kei Gakuen staff, started a class for teen-age boys and girls who had returned after the war stopped, from factories asd offices where they had been doing war work. Eighteen gathered.

One of the boys said, "Is Sensi coming back?"

"Do you mean us?"

"No, Sensi Paine."

"Would it be a good thing for her to come back?"

"Yes."

Why?"

"Because she is a great teacher."

The kindergarten mothers all ask, "Is Paine Sensi coming back?"

One very important work that must be started right away is for the girls who had been working in factories. When the war ended the factories were closed down and thousands were thrown out on the streets without any hope of getting more work for years to come.

The Guilders will want to stand behind their own missionary as she goes back carrying, for them, the message of the love of God.

The Guilders will want to stand behind their own missionary as she goes back carrying, for them, the message of the love of God.

New Units

A new unit has been organized at Way[illegible]boro, in the Hattiesburg District, with [illegible] Gertrude Barber as president.

PRAYER AND A REVIVAL

WE CAN HAVE A REVIVAL THROUGH PRAYER

By Howard P. Powell, Dilworth Methodist Church, Charlotte, North Carolina

One of America's formost business executives has been quoted as saying, "What this world needs is a man to lead it in prayer!" He's right! That is our greatest need. Where shall we look for the man?

It it were good manners to boast about anything, America might boast of her political leadership, provided you are not too meticulous about your definition of a leader, or about the direction in which you wish to go. If you will keep your eyes shut most of the time, you might be tricked into believing that we have leaders in all types of society. But where shall we go to find some one to really lead us in prayer?

Thirteen years ago one of the most distinguished pulpit voices in America declared eloquently, "We shall have a revival of religion." This minister prefaced the declaration by saying, "It is coming. We may hasten it; we may delay it; [illegible] group of men, and I think no [illegible] can permanently stop it." This [illegible] minister in an interview after forty-[illegible] in the ministry admits, "My [illegible] pointment is that I've been [illegible] forty-three years, and the world [illegible]

Maybe God would have us [illegible] timely confession that what [illegible] class as "great preaching" [illegible] bring in the revival for [illegible] ecclesiastical position [illegible] which too few of us are [illegible]

"If my people, which [illegible] name, shall humble [illegible]

(Continued [illegible]

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SUNDAY, JULY 21, 1946

By W. C. Newman

TRUE WORSHIP

Lesson Text: Deuteronomy 4:15-19; 8:11-14, 18-20; Isaiah 40:18-26, 30-31; Mark 12:28-34.

Goldent Text: "God is a Spirit: and they that worship Him must worship in spirit and truth."—John 4:24.

W. C. Newman

There seems to be three different directions in which man's interests and activity for the most part have been directed. First of all, he has tried to conquer the physical universe in which he found himself, and this has given rise to what we call civilization. To discover and to use the laws of that physical universe for his own benefit has been one of the really great achievements of the centuries. In the second place, man has been striving to make some satisfactory adjustment in his relationships with other men, and this has given rise to what we call society. Conflict between individuals, or between races or nations, are as old as man himself. So man began to organize, sometimes for defense, sometimes for aggression, and occasionally for a more constructive purpose of building a good society.

But in the third place, man has been trying to penetrate the mysteries of the unseen universe which he has felt from the beginning, and this has given rise to what we call religion. The same creative impulse which caused man to wonder about the physical universe and to try to understand and master it; the same creative impulse that has caused him to try to build a society in which he would have the greatest freedom, happiness, and prosperity, has impelled him to explore the realm of the spirit that he might find out the purposes and the destiny of his own life amid these other surroundings.

Every Man Worships Some Thing or Some One

Now th϶ first characteristic of religion is worship. There are many religions, differing radically from each other in most respects. Some are intelligent; some are superstitious; some are merely stupid; but in one thing all religions are alike—they place worship at their center. There are no atheists. Even those men who have most strongly denied belief in God have vigorously professed that truth is their one concern. That is to say, they worship truth. And even in those states which have most rigorously attempted to get rid of religion, they have discovered that they can supplant the worship of God only by the worship of something or someone else. It is written into the very nature of man that he cannot live without worship. Neither Russia nor Germany has been able to rid themselves of worship. They have merely substituted their own gods for the Christian God. Whatever is the dominant interest in your life becomes the object of your worship. It may be a person, it may be a thing, it may be an ideal, it may be an ambition; but whatever you give your chief concern you also give your worship.

A Man Becomes Like Whatever He Worships

Modern psychology has confirmed this old, old truth of religion, that the predominant influence in every man's life shapes his character and personality. He becomes like it. It is inevitable and inescapable; it is the very law of life which cannot be altered or broken. By some such spiritual alchemy you yourself are transformed into the resemblance to that dominant influence in your life. A glutton, for instance, is a man who has made eating his chief delight, and therefore his God; a drunkard is one who has allowed drink to become the strongest influence in his life. So if a man worships pleasure, he becomes a libertine; if he worships money, he becomes a miser; if he worships fame, he becomes a demagogue; if he worships lust, he becomes a reprobate; if he worships himself, he becomes a egotist. It is therefore not enough that we worship, we must be very wise in the selection of the object of our worship. For as surely as you live, that one thing is shaping your personality and your character as well as your destiny and your life.

This is the thing that makes Jesus deserve our love and discipleship. His own life was so beautiful that we would be the wisest people in the world if we adored Him, worshiped Him so intensely and so constantly that we would eventually come in slight degree to resemble Him in life and in character.

Worship and Strength

Religion has sometimes been amazingly misused. Some of the darkest chapters in human history have been produced by evil religion. The young scientist, Galileo, was forced by the religious people of his day to renounce his wonderful discoveries. The ill-conceived and disastrous Children's Crusade, which brought immeasurable suffering and disappointment to so many, was carried forward in the name of religion. Even in America, people were burned at the stake by other people who called themselves Christians in an unbelievable witch-hunting hysteria. For men embrace religion for a variety of reasons, some of which are bad. But if this thing about the possibility of religion being misused is true there is another and more wonderful truth about it—it is that religion rightly understood and rightly used can become a tower of strength for great living.

"They that wait for the Lord shall renew their strength ;they shall mount up with wings like eagles; they shall run, and not be weary; they shall walk, and not faint" is the eloquent way Isaiah puts this truth about how the worship of God can give power for living every day. Searching the records of history you will discover that the men who have become really great because of the good they have done have, without exception, been men who have achieved great skill in the art of worship. For worship is a vital life force to be used not simply in church but in the office, and mill, and factory, and home, and farm; or wherever there are burdens to be borne, work to do, decisions to make, or problems to be puzzled over; or wherever life needs to be lived bravely and beautifully.

500 AT STUDENT TRAINING CONFERENCE

Some 500 students attended the three Regional Methodist Student Leadership Training Conferences during the past two weeks. Dr. H. D. Bollinger, secretary of the Department of Student Work of the Board of Educsation, said reports indicated that the conferences were eminently successful in restudying the purposes of a Christian group on a college campus. The conferences were held at Lake Junaluska, N. C. Norman, Okla., and Epworth Forest, Ind.

"No man may expect any increase of light or life who does not improve the grace already given."—Exchange.

ALSE TEETH
That Loosen
Need Not Embarrass
[illegible] wearers of false teeth have suffered real [illegible] because their plate dropped, slipped [illegible] at just the wrong time. Do not live in [illegible] of this happening to you. Just sprinkle a little [illegible] the alkaline (non-acid) powder, on your [illegible] false teeth more firmly, so they feel [illegible] Does not sour. Checks "plate [illegible] Get FASTEETH at any drug

EYE COMFORT
BURNING, SMARTING, OVER-WORKED EYES are quickly soothed, cleansed and refreshed by
JOHN R. DICKEY'S OLD RELIABLE EYE WASH
It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

PAIR OF HANDS

By Albert M. Vitale

"Jo," a 4-year-old St. Bernard, owned by Clyde Clarke, discharged veteran, of Tucson, Ariz., is practically a pair of hands for his master. Mr. Clarke lost his hands in the battle of Manila. When he goes shopping, Jo goes with him, and strapped to the dog's back is a purse containing the shopping money. After making his purchase, Clarke tells the merchant to open the purse without a command from his mas- Jo, on command, stands perfectly still and allows the merchant to open the purse.

But the dog will permit no one to touch the purse without a command from his master. After payment is made, the packages are placed in a little cart which the dog pulls along home. Jo seems to sense that there is something wrong with his master that prevents him from carrying packages because on several occasions Clarke, unwilling to overload the little cart, making the dog's burden too heavy, has attempted to carry a bag in his arms. But Jo will have none of that nonsense. He will refuse to budge. Coaxing and threats do no good. He won't move until his master has deposited the bag in the cart. In the evening Jo meets the paper boy at the gate and gets his master's paper for him.

Clarke has no trouble carrying firewood into the house from the yard, but just the same, after observing his master do this once, Jo has taken over the chore by beating his master to it every morning when they get up by running immediately to the yard and bringing in the wood a stick at a time.

Jo does many other chores such as bringing his master's bedroom slippers, his pipe and tobacco. Jo can also turn the radio on or off.—Our Dumb Animals.

THE EVANGELISTIC CHURCH

It is a church that is eager to secure recruits for Christ.

That will endeavor to lead those who have accepted him as Savior and Master of their lives to grow in his service.

That will give more of its income to world evangelism and missions.

That will challenge men and women "to give their bodies as living sacrifices and to become prophets, pastors, teachers, evangelists, and healers."

That will crusade against the forces of evil which harm and destroy personality, and will crusade for the forces of righteousness which will save and enrich personality.

That will be a haven and a refuge for all persons whose hearts need comfort and healing, regardless of race, color, or creed.

That will try to better economic, social, mental, physical and spiritual needs of the family of God.

That will cooperate with all members of the Body of Christ in working for his Kingdom.—Dr. Harry Denman, Executive Secretary of Methodist Board of Evangelism.

There are other characteristics that we would add to the list. For one thing, the evangelistic church must be a church that is much in prayer. Since Pentecost no great spiritual awakening has ever come without much prayer. Moreover, it must be a church whose members are imbued with the spirit of penitence.

But perhaps the reader will wish to make a further list for himself. One thing more, however, must be said. Whatever else the church has, if it is to be a fruitful church, it must have the Spirit of Christ.

—Christian Observer.

BEN FRANKLIN WISDOM

Real wisdom doesn't degenerate with the passing of time. Here are a few capsules credited to Benjamin Franklin that are good for what ails the present generation:

Avarice and happiness never saw each other; how then should they become acquainted?

A man may, if he knows not how to save as he gets, keep his nose to the grind stone.

Never leave that till tomorrow which you can do today.

Plough deep while sluggards sleep.

Idleness and pride tax with a heavier hand than kings and parliaments. If we can get rid of the former, we may easily bear the latter.

The worst wheel of the cart makes the most noise.

Eat to live, and not live to eat.

They that can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.

Great beauty, great strength, and great riches are really and truly of no great use; a right heart exceeds all.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

Remember that time is money.

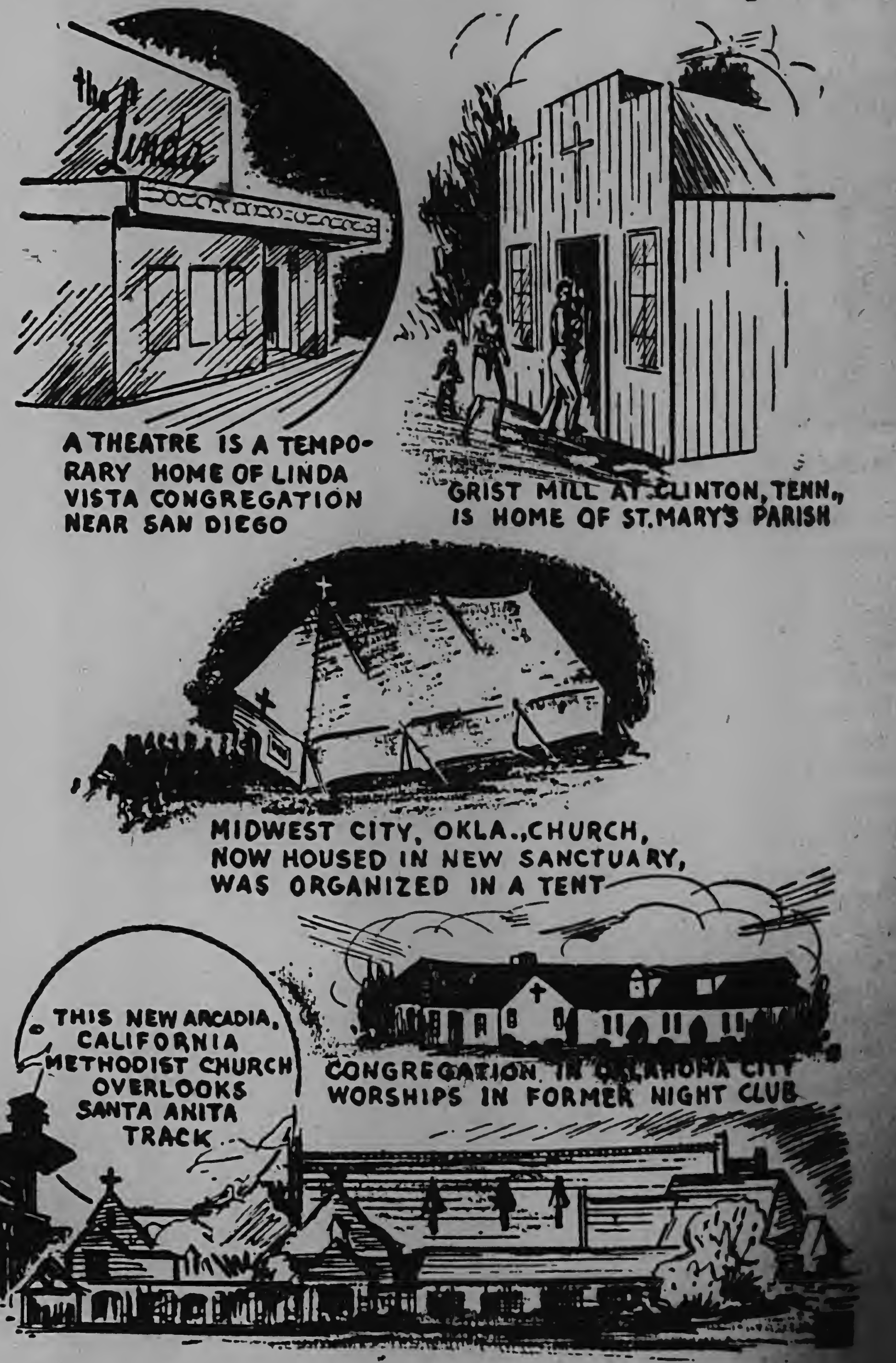
Poverty wants some things, luxury many things, avarice wants all things.

The heart of the fool is in his mouth, but the mouth of the wise man is in his heart.

Do good to thy friend to keep him, t thy enemy to gain him.

Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.—Religious Telescope.

New Churches Born in Odd Spots


the Linda
A THEATRE IS A TEMPORARY HOME OF LINDA VISTA CONGREGATION NEAR SAN DIEGO
GRIST MILL AT CLINTON, TENN., IS HOME OF ST. MARY'S PARISH
MIDWEST CITY, OKLA., CHURCH, NOW HOUSED IN NEW SANCTUARY, WAS ORGANIZED IN A TENT
THIS NEW ARCADIA, CALIFORNIA METHODIST CHURCH OVERLOOKS SANTA ANITA TRACK
CONGREGATION IN OKLAHOMA CITY WORSHIPS IN FORMER NIGHT CLUB

Pentecost Sunday, June 9, the birthday of the Christian church, marks the founding in recent months of 410 new or reopened Metho-dist churches. The Crusade for Christ has set 500 new churches [illegible] a goal in its current year of evangelism. Illustrated are [illegible] birthplaces of some of these new congregations.

- The day will also see added to Methodist church rolls [illegible] 100,000 toward the goal of a million new members in 1946. More [illegible] 600,000 have already been received this year.

SPECIAL RELIEF CEREAL

A special relief cereal is now being shipped to the hungry people of Europe. First conceived by Mrs. Arthur Morgan, who believed a cereal could be prepared from whole grains that would contain all the nutritional elements necessary for growing children and the undernourished, it was developed into a new product by the Ralston Purina Company of St. Louis, Mo. William H. Danforth, chairman of the board of directors of the Ralston Purina Company, and Mrs. Danforth became very much interested in the idea and the continued production of this cereal was made possible by their co-operation and personal assistance.

The story of food shortages has been told many times, but the situation is growing worse despite tremendous efforts being made by private relief agencies to alleviate hunger. Not only is the daily caloric ration below subsistence levels in many areas of the world, but the quality of available food is such that serious maladies occur as the result of vitamin and mineral deficiencies. The Ralston cereal was devised to overcome nutritional deficiencies in the diet, to provide satisfying bulk and to be appetizing to the taste. It is easily prepared for eating by stirring into boiling salted water for five minutes, one part cereal to two parts water.

This product, which looks very much like ordinary rolled oats, is made from 20 per cent hard winter wheat, 10 per cent soy beans and 70 rolled oats. It contains more than double the protein of the average breakfast cereal. Due to the use of whole grain, mineral elements are also unusually high. Improvement could be made by the addition of animal protein and fortification by vitamins, especially vitamin D, but this would impair the cereal's keeping qualities and make the transportation and storage problem more difficult.

Analytical Laboratory Analysis

Moisture	7.75%
Protein (N x 6.25)	19.30
Fat	5.33
Fiber	1.94
Ash	2.26
Carbohydrates not fat	63.42
Free fatty acid	

Note: Fat and protein have been checked.

It is palatable as well as nourishing, according to an AFSC worker in Vienna, who writes, "The Ralston cereal has worked out very well. It is good stuff and everybody likes it, especially with milk and a little sugar. Send some more."

The cereal is produced without profit to the manufacturer and is distributed through reliable relief channels. One carload of the Ralston cereal arrived in Austria on April 1; one carload was shipped to Poland in May and one carload to Germany in May. The American Friends Service Committee has asked for several carloads to be prepared for future use in Central Europe and perhaps in India. The Brethren Service Commitee also uses the Ralston special cereal in its relief work.

The present shortage of oats and wheat may mean curtailment of this program. Unless the farmers contribute from their own stores, desired production cannot be maintained. Every farmer who wants to share personally in direct relief to starving people is urged to contribute oats and wheat for the manufacture of this special relief cereal.

Shipments must be made in carload lots. Complete shipping instructions may be obtained from the Gifts-in-Kind Office of the American Friends Service Committee, 20 South 12th street, Philadelphia 7, Penna. Purina Mills are located in various parts of the country. Freight costs can be reduced and more efficient production maintained if inquiries are made in advance of shipment.

INDIAN PROBLEM IN AMERICA

The way America deals with its dependent people will point the way in which other nations treat their dependent groups, Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America, told the National Fellowship of Indian Workers meeting in Lake Geneva, Wisconsin, at Conference Point Camp, June 17-22, under the sponsorship of the Home Missions Council.

"Our success as a democratic nation, with our boasted independence, will depend on how quickly and successfully we are able to achieve independence for all those people who are in greater or lesser degree dependent," he pointed out.

"One of the most important problems facing the Indian question today is the wardship status," he said. "While there has been willingness of government and church to sit together to iron out problems the American Indian faces, the obstacle of wardship cannot be solved by passing legislation, state laws or treaties. It can only be solved by preparing the Indian for freedom, and this involves a program of education, development of new opportunities to earn a living, and the integration of the Indian into American life.

"While speeding this integration, the returning Indian veteran and war worker are creating new problems," he brought out. "Many do not want to return to the old life on the reservation, and are remaining in towns and cities. This means they must adjust their lives psychologically as well as physically, as in most cases they are not prepared for this change."

This was brought out further in an address by Dr. W. W. Beatty, Chicago, supervisor of education for the Indian office, department of interior, U. S. government, who stated that "with large numbers of Indians moving into urban areas, another problem has been raised. Many children attend public schools, more than three times as many as attend Indian segregated schools. To a large extent this aids in assimilation of these families into the life of the communities, but it also creates an urgent social problem."

Because at least 15,000 children of school age on the Navajo Reservation in Arizona and New Mexico are without educational facilities of any kind, among resolutions passed the Fellowship resolved that "proper Congressional Committees, the Secretary of the Interior, the Commissioner of Indian Affairs, and the Chairmen of the Appropriations Committees of Congress be requested to give immediate attention to the provision of schools on the Navajo Reservation." It pointed out that the situation with respect to illiteracy and lack of schools "has grown to be a problem of vital concern to the nation and to Christian people."

Pointing to a hopeful solution of the Indian problem in Canada, the Hon. T. H. I. MacInnes, Ottawa, Canada, secretary of the Indian Affairs branch for the Canadian government, stated that a joint commission of the House of Commons and the Senate has been recently appointed who are to make a study of Indian legislation and administration, including education, health and welfare of the Canadian Indian.

TENTH YEAR OF STUDENT WORK MARKED

By Fay Barr

Observance of the tenth anniversary of the Methodist student work at Louisiana Polytechnic Institute, Ruston, La., was held recently when the Rev. Guy M. Hicks, superintendent of the Lake Charles district of the Louisiana Conference, was the speaker at an anniversary banquet held in Trinity Church, Ruston. Dr. Hicks was pastor of Trinity in 1936 and was instrumental in forming the Wesley Foundation and securing a student secretary for the organization. That position was first held by Miss Hazel Lea Nowell, now Mrs. James W. Allor, who was the guest of honor at the banquet. Succeeding student secretaries have been Vivian Roberts, Marvin Corley, Thelma Hubbard, Florence Jones and Fay Barr. Rev. Norman V. Preston, newly-appointed to the student secretary position, assumed his responsibilities in June.

Special guests present at the banquet were: Rev. E. B. Emmerich, State Executive Secretary, and Mrs. Emmerich; Mrs. Paul Davis, president of the local Woman's Society of Christian Service; Dr. H. E. Ruff, chairman of the Campus Church Relations Committee, and Mrs. Ruff; Mrs. Lamar C. Aycock, formerly state student worker of the W. S. C. S.; Rev. J. J. Rasmussen, pastor of Trinity Church, and Mrs. Rasmussen, local student secretary of the W. S. C. S.; and Mrs. Fairy C. McBride, Campus Treasurer for the Wesley Foundation. Mary Margaret Stamps, a student from Longview, Texas, was the mistress of ceremonies and also chairman of the decorating committee.

A student house was secured in 1941, at which time the Woman's Society took an active part in the entire program of the student center, as well as helping to secure student secretaries whenever a vacancy occurred.

The growth of the program is suggested by the growth in the budget, which has increased from $37.50 in 1936 to about $1,500 in 1946.

Students take charge of the student program under the direction of the student secretary. Three groups of worship services are observed each week, with the planning being done by student committees. Each council member has a weekly conference with the student secretary for insuring a relatively smooth program. A new program has been started at the request of the students, this being a Bible study supper club which will meet bimonthly. The purpose is to gain some knowledge of the Bible, since no courses in religion are taught at this college. It is hoped that this course will be beneficial to all participating and will become one of the best-liked factors of the entire student program.

MAORIS RIGHT TO KEEP PROHIBITION

The Maori leaders are concerned about the preservation of a pact made over 60 years ago prohibiting traffic in strong drink within their territory, King Country. They are strenuously fighting for their rights before the Royal Commission on Licensing. Here is a brief history of the Pact, from the Wellington Vanguard:—"In 1877 the government initiated negotiations which were continued in a friendly way, and in 1884, seeking a satisfactory arrangement for the opening of the King Country Reserve (concerning which Reserve Sir Donald McLean had early told Tawhiao, that he, Tawhiao, should have authority to manage everything within his district), an agreement was made between gentlemen whose word was their bond. Our chief agreed to let the railway line go through and gave the necessary land. The government representatives on their part promised certain protections, including an important one that no liquor should ever be sold in the King Country. History proves that our fathers kept their side of the agreement, but were periodically put to great trouble, and sometimes to great expense, to get the government to keep its undertakings. Early in 1884 Tawhiao complained bitterly to the government concerning liquor salesmen intruding within his boundaries. . . . The pact was made common law under the 1881 Licensing Act, thus developing the gentlemen's agreement into legal enactments which we cannot agree to have annulled."—The National Voice.

PRAYER AND A REVIVAL

(Continued from page 12)

and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7:14.

This humble writer does not want to forget that time in his early ministry when people came to the altar of the church under strong and moving conviction. However, it was not the preaching alone that moved them. Rather, it was the earnest prayer, which continued often until after one and two o'clock on Sunday morning. It cost more than preaching to bring forty-three new members in one revival before the altar of that little church to declare their faith in Jesus Christ who had saved them from their sins. My face is red and my heart is sad when penitently I confess that I have to think of such a victory as "past history." Yet, God will do it again when He can have enough of the preacher's time on his knees!

Soon after God called me to preach, the pastor of our little country church announced a revival with a visiting minister. In obedience to an urgency that God wanted me to help, I made up a prayer list of thirty-two names, listing thereon the names of my school-mates and friends. Into some quiet place I retired several times each day during that revival, there to call over efore God the names of the persons for whom I felt a responsibility. At the close of the meeting seventeen of the thirty-two names were checked, indicating that they had accepted Christ during the revival services. They were also among those who presented themselves for membership in the church. God will do that again, if He can find some one to do the praying.

The moral looseness of the world may be traced to the spiritual feebleness of the people of God. It has now become a strong conviction with some of us that the world will never be any better until we do more and better praying. God needs more people to pray than in any other field of service.

Two ministers, one of them the pastor, called to see an invalid during the revival season in her church. After the reading of the scriptures and prayer, the pastor said to her, "I believe we are going to have a revival in our church." To this she responded by pulling herself up in bed by a rope that was hanging from the ceiling, and placing her feeble hand reverently above her heart, saying, "We are going to have a revival, for I feel it on the left-hand side." We did have a revival in her church! Any church can have a revival when the need becomes the passion of one's heart, rather than the selfish ambition of one's mind.

JAMES MONTGOMERY.

For Parents

Eager fathers and mothers, often absorbed in rich contents of *The Christian Home*, are not always aware that they are using the only distinctively religious magazine exclusively for parents published anywhere in America.

The Christian Home has found a place in the Methodist church school literature because it helps parents in the world's most important task—the training of children to be Christian.

Parents like the valuable and practical articles in the general contributors' section. Here they find help on such questions as "How shall we teach the Bible?" "What are the most wholesome forms of recreation?" "What is a Christian family budget?" "What is our duty toward the Church?"

Readers can put their fingers on at least eight main values:

1. **HOME IS WHAT WE MAKE IT**—general articles, features, worship services, and stories that help parents build and maintain joyful, strong, and truly Christian homes.
2. **WHEN OUR CHILDREN ARE YOUNG**—articles to help parents with the rearing of their children—from infancy to the teens.
3. **AS OUR CHILDREN GROW UP**—help for parents of boys and girls in the turbulent teens. Articles on such varied subjects as first dates and prayers of adolescents.
4. **HOME AND CHURCH**—a department showing what children are doing at church school each month (nursery through intermediate department) and suggestions for putting into practice what is learned there.
5. **PARENTS' PROBLEMS**—questions sent in by readers, answered by a well-known writer, religious educator, parent. The questions cover subjects as far apart as how to stop thumbsucking and what to teach about God.
6. **GOOD READING**—a regular column on good books for parents and children.
7. **THE FAMILY WORSHIPS**—resources for family daily devotions; table graces, prayers, and poems for use with young children; Bible verses to remember; an outline for devotions once a week.
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New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

The age of miracles will last
Till dawns and sunsets all are past,
Till larks forget their rondelay,
And buds no longer burst in May.

THE PRAYER-ROOM TODAY

Deliver me, O Lord, I pray Thee, from morbid dwelling upon past sorrows, and from torturing apprehensions of troubles yet to come. Teach me to live my life from day to day, claiming Thy promised help in each day's need. Turn my sorrowing broodings into thankful remembrance, and my haunting fears into quiet confidence. Hitherto hath the Lord helped me. Nor wouldest Thou have brought me thus far only to desert me in days to come. Lord, I thank Thee for all the past; I claim Thy grace for this day's need; and I trust Thee for tomorrow and all the days. Amen.

ol. 93. No. 30.
EW ORLEANS 12, LA.
RSDAY, JULY 25, 1946

Friendship

I'd like to be the sort of friend that you have been to me,
I'd like to be the help that you are always glad to be.
I'd like to mean as much to you each minute of the day,
As you have meant, old friend of mine, to me along the way.

I'd like to do the big things and the splendid things for you.
To brush the grey from out your skies and leave them only blue.
I like to say the kind things that I so oft have heard,
And feel that I could rouse your soul the way that mine you stirred.

I'd like to give you back the joy that you have given to me.
Yet that were wishing you a need, I hope will never be.
I'd like to make you feel as rich as I who travel on
Undaunted in the darkest hours with you to lean upon.

I'm wishing at this very time that I could but repay
A portion of the gladness that you have strewn along my way
And could I have one wish this year, this only would it be,
I'd like to be the sort of friend that you have been to me.

—Russia Calling.

WALLET OF THE WEEK

A CHINESE TRADE UNION is reported to have struck for a pay raise of forty thousand dollars per month. According to the report, the members were getting thirty thousand dollars per month but claimed they were unable to live on such a wage. The explanation is that thirty thousand dollars in Chinese money is worth fifteen American dollars and with the wage raise demanded the Chinese laborer would be getting only thirty-five dollars per month. Sounds fishy, but we are on our way to a like experience.

* * *

AN EGYPTIAN TEMPLE has been discovered which certain archaeologists believe to have been built about four thousand years ago. The Temple was built in honor of Khanoum, the god worshipped by the Pharaohs as the creator of the world. Fifteen stone tablets, bearing various legends, were found inside the ruin, and one of the tablets is said to have borne the record of a seven years famine due to the failure of the Nile waters upon which the irrigation of the crops and the maintenance of Egyptian life is absolutely dependent.

* * *

COMMISSIONER FRANK DYER, of Great Britain, has been elected president of the High Council of the Salvation Army, replacing General George Carpenter, resigned. The Council consists of forty-eight members from all parts of the world. Lt. Commissioner, Norman Marshall, of the United States, was elected vice-president; Commissioner John Lewis, of Great Britain, recorder; and a Lt. Commissioner, of Scotland, was chosen assistant-recorder. Salvation Army workers in the southern part of the United States do not seem to be so much in evidence as they once were.

* * *

AN ANNUAL CHOIR FESTIVAL of nearly half a century's observance was interrupted by the war and until London was free from the threat of bombs and rockets. In 1944 the celebration was resumed but on a reduced scale. The forty-ninth festival was held and nearly one hundred choirs from London and adjacent districts participated. The meeting was held in Royal Albert Hall and the program included Mendelssohn's "Hymn of Praise" along with many other great selections of sacred music. The festival is sponsored by the Free Church Choir Union.

* * *

FAMINE RELIEF, according to an American Congressman, is being hindered by the competition of the liquor business. He said that two hundred and twenty-five thousand tons of corn, rye ,barley and rice each month go to the brewers. This subtracts from the available supply of grain which may be used for food. The Congressman said further that the fifty-eight million bushels allocated to the brewers so far this year could have prevented the starvation of forty-five million people. It is estimated that eighteen million bushels of grain will feed more than fifteen million people for one hundred and twenty days.

A THESSALONIKA SCHOOL of agriculture is being aided by a British "mission" in the work of replenishing the livestock of Greece, depleted by war and German occupation. In addition to aid in animal restocking, the mission is also aiding in the fight against malaria which became serious when the supply of quinine was exhausted. By the use of quinine substitutes and a generous use of D.D.T. the menace of malaria has been greatly reduced and the ravaged land slowly returns to peacetime ways.

* * *

EDUCATIONAL OPPORTUNITIES for those desiring to go to college are said to be less than a fifty-fifty prospect. Reconversion Director John Snyder reports that more than two million persons, including nearly a million veterans, are wanting to go to college next fall, but that the colleges can accommodate only a million, including six hundred and ninety thousand veterans. In the nature of the case the completion of veteran educational provisions and the disappointments of many, veterans and others, will relieve the tension, but not without a bad effect upon the literacy of the country.

* * *

CLIMAX, MINNESOTA, made the headlines recently by its splendid response to the famine appeal made by Mr. LaGuardia. Climax is a little town in the heart of America's wheat belt, and the farmers responded to the appeal for immediate help for starving Europe by giving an entire train load of wheat. The farmers dispatched fifty thousand bushels of wheat as a beginning and they plan to do more for those who are the victims of crop failures and war. If all might respond thus immediately and generously, conditions would soon be greatly improved.

* * *

THE THIRD ANNUAL CONFERENCE OF METHODISM met in the New Room, Bristol, England, two hundred years ago. This is described as the smallest Methodist Conference on record. Present were John and Charles Wesley, John Hodges, rector of Wenvoe in Wales and four others whom Charles Wesley described as "[illegible] own sons in the Gospel"—Jonathan Reeves, Thomas Maxfield, Thomas Westell, and Thomas Willis. Samuel Taylor, Vicar of Quinton, and Thomas Glascot, of whom nothing is known, joined them on the second day. The manuscript copy of the minutes of the Conference [illegible] still in existence.

* * *

ENGLISH SPIDERS are divided into two [illegible] those with eight eyes and those with six eyes. [illegible] species the eyes are set in rows and in others [illegible] The little black and white "Zebra Spider" is [illegible] the best optical equipment, with four eyes [illegible] the front and four widely spaced eyes on [illegible] head. The bulging front eyes are like [illegible] a car, and two huge eyes in the center [illegible] smaller ones. The two large eyes are [illegible] vision. A peculiarity of the Zebra [illegible] no web.

New Orleans
CHRISTIAN ADVOCATE

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BALLARD PRESS, Printer

EDITORIAL

ARE WE DRIFTING TOWARD CLERICALISM?

A weekly contribution to the **Methodist Recorder,** London, signed "Demos," carries the caption "Lay Opinions." We do not know who is responsible for the column, but from week to week it seems to us to furnish an informing side light upon trends in British Methodism, especially upon the constant loss in membership for the past thirty years. The Conference has resoluted again and again and stop-leak committees and commissions have been named, and they have gotten exactly nowhere.

In the issue of June 27, we find some plain and revealing talk. The writer begins by saying: "It has been no small part of the genius of Methodism that it has encouraged laymen to lead. Much of the present decline may be traced to the decline of that leadership." He then goes on to say that the Church cannot meet its commitments without the aid of laymen, since "The number of ministers is far too small to ensure the maintenance even of one service a week in our churches." To this statement of fact, he adds "Yet there are many disturbing tendencies away from 'the priesthood of all believers' and towards exclusively priestly ideas."

In still another paragraph he calls attention to the fact that laymen are "conspicuously absent" from the organization for the forthcoming London evangelistic campaign. He asks whether it is to be an attack by ministers only, and says that "Methodism cannot function through the ministry alone. If there is to be revival, there must be lay leadership." He says a number of other equally pointed things, but these are enough to show the trends in the Church where laymen first found recognition and first received training in active Christian service.

There may be perils in an unbridled lay-emphasis, but they cannot be greater than those resulting from the dominance of an ecclesiastical hierarchy. It appears to us that the state of decline now in progress in British Methodism may be evidence of perils in ministerial control and lay repression. We believe that the trends in American Methodism are in the same direction. To be sure, we have an authorized church-wide laymen's organization and they have recognition, but it seems to us that much more is needed besides campaign activity if we are to maintain the Christian devotion of our laymen. In [illegible] the laymen of our rural areas are sharing to [illegible] limited degree in either the training or [illegible] of their Church. In this we have in mind [illegible] particularly men. We should be admon- [illegible] records from [illegible] to year.

NON-JUROR MINISTERS OF JUSTICE

The Ku Kluk Klan is again the center of a furor of discussion in the press and in radio broadcasts. We doubt that it requires a high order of courage to denounce the organization, but more is needed than mere denunciation. Attack may drive it to cover, but it will continue to reappear until the people come to understand the basic unsoundness of the assumption that justice can be administered by any extra-legal or extra-judicial organization. In some instances wrongs may be redressed, but it is a matter of repression by force, not the administration of justice. This applies to the hooded or unhooded; to those who follow a fiery cross and to those who sit behind desks in New York City offices and send out hired agents to meddle in business affairs and courts where, whatever their pretensions, they are actually obstructionists.

We never saw a hooded and robed Klansman. No such group ever came into any service that we ever held. We have known some highclass men, some ministers who were members of the Klan organization. We do not know to what extent any of them were active in Klan affairs. Our own attitude toward non-juror organizations is not a reaction against any acts of violence of which we had firsthand knowledge. Our approach is determined by what we feel to be the fundamental principle undergirding wholesome social life and a sound political policy—an orderly and politically authorized administration of justice through duly constituted courts. We cannot reconcile procedures of self-appointed groups with that view of things.

A few days ago we received a letter from a minister, not in our territory, who took upon himself the responsibility for berating us roundly for an article we did not write. The letter was not "confidential," but we do not publish it because we are unwilling to embarrass a man who may have been less vindictive than his language indicated. Besides, he was misled by the fact that the reprinted article which he read was not given the proper credit. We wrote him a statement of fact without replying to his strictures, and we concluded with this paragraph:

"This statement does not mean that I endorse the Klan of 1865, 1922, nor 1946. I have always been against the Klan, or any other organization of its kind, all my life and I see no defense for it in what you have said. I shall not comment on your ungracious recommendation, [illegible] you have gone afield and I have not."

This statement expresses exactly our feeling about any and all self-appointed guardians of "justice," or partisans behooded as amiable defenders of "human rights." We stand for law and the courts of justice.

CONFUSION WORSE CONFOUNDED

The "chaos" end of the option which has been offered to us so often in the recent years seems to be almost a fact rather than an option. Day after day some new incident of the political scene is thrust upon an already crippled and disheartened people. We do not know the facts about any of the multiplying Washington scandals, we do not know anything about the "pinochle" and "campaign contribution" alibis, and we do not pretend to say when the end may be, but we do know that, regardless of the facts, the very decencies of life are suffering because of corruptions screamed at us over the radio from day to day.

We have said many times in the course of the past decade, that if the lid on the period were ever tilted, Teapot Dome "would smell like a tuberose beside the odor that would be released. We know no reason whatever for the slightest favorable revision of that opinion. An editor's desk is constantly cluttered with releases relating to facts and fiction about hundreds of things. The only hope for his maintaining even the semblance of composure is the capacious waste basket at his elbow. We use ours.

We hve been afflicted with "releases" until we begin to feel that we are just about anti-everything. If Hitler's propaganda minister did a better or a more remorseless job than some are now doing under the guise of promoting justice and right throughout our war-torn world, well it is better than he is as he is. It begins to look as if we might be in for dog days from here out.

LEGISLATION BY INTERPRETATION

In a periodical of a sister denomination, a controversy is now in progress over the right of an executive body to extend a law by the process of interpretation. Naturally we do not enter into a discussion of the issue on the facts peculiar to that body of Christians. That is the affair of the church involved. There is also an issue of fact which we do not discuss because it seems to us to have no bearing upon the real question: "Has an executive body the right to take liberties with a fundamental law of the Church?"

The law in question may be outmoded, or it may not represent the new situation by which the church is confronted. But, is interpretation by a body, executive or judicial, a proper and wholesome method for its repeal or for its reconstruction? We hold the view that the most questionable addition to any body of law is that contribued by the decision of judges, no matter what may be their intentions. Such decisions establish precedents which must be dealt with ever after. There are many tchnical questions, such as methods of procedure, which are unimportant, but we believe that the clear intent of a law should be strictly followed in any and all interpretations of it. If the law has become obsolete, it should be nullified on the ground that it is against public policy and is, therefore, unconstitutional. In that way the people have the privilege of expressing themselves in other lgislation on the subject. The repeal by interpretation does not recognize the authority of those who have the primary right to write the law by which they are to be governed. To revise or repeal by interpretation is surely a mistaken course. It has the earmarks of tyranny, totalitarian control.

CHRISTIAN EDUCATION AND CITIZENSHIP

The recent senatorial campaign in Mississippi resulting in the choice of T. G. Bilbo ponits up with startling emphasis the fact that not only the public schools but the Church has failed to teach good citizenship to the electorate.

Dr. A. P. Hamilton

It is a result of ignorance and prejudice. When a man can go into office by appeal to race prejudice, hate, and some of the lowest motives in human nature, it shows that we are in a sad state. The whole nation was watching this election and we failed to measure up. The state that points with pride to men like Lamar, George, John Sharpe Williams, Harrison, and others who have shed glory on their State, has to hang its head in shame at this time of critical decision in the world's history. If there ever was a time when we needed our best brains and high Christian character in the nation's capital, it is now.

It is left for others on the outside to point out that Mississippi pays the lowest average salaries to its teachers of any State in the Union. And they wag their heads knowingly, saying: "That accounts for some things."

But my thesis is that it is not only upon education in general that the blame rests, but upon the churches which should be teaching the principles that make for Christian citizensip.

When Christianity fails to permeate the body politic, it means that it has failed in the school and the home. It means that thousands of people who haven't the Christian view of life, who have no intelligent view of life at all, are voting.

There should be some standards, educational and otherwise, set up before we allow people to vote at all. It is by no means a privilege that should be extended to everybody who happns merely to be born in this country.

We are on the threshold of a new world, momentous decisions are going to have to be made. We must ha a part in it. But we must know what we are doing; the only way to know is to train our hearts and minds.

Christian education has a terrible responsibility and in the future. We are sadly failing now, but we meet the challenge for the future?

—A. P.

The art of conversation is to be prompt ing stubborn, to refute without arguing, great matters in a simple garb.—Disraeli.

DR. W. W. HOLMES—AN APPRECIATION

DR. H. T. CARLEY

In paying affectionate tribute to the memory of W. W. Holmes, I claim the privileges and immunities—of friendship. As Ben Johnson says of Shakespeare: "I loved the man and do honor his memory, on this side of idolatry, as much as any. He was indeed honest, and of an open and free nature."

Our friendship was of long standing. We went to school together, at Millsaps and at Vanderbilt. I succeeded him in his first regular appointment—Carrollton Avenue—in the Louisiana Conference. I officiated at his wedding, baptized all his children, and assisted him in the marriage ceremony of his daughter.

Dr. Holmes had a genius for friendship. I suppose he was called affectionately by his first name by more people, men and women, preachers and laymen, than any other man that ever belonged to the Louisiana Conference. It was not by any means an expression of undue familiarity, but a token of confidence and appreciation.

Perhaps it was this genius for friendship that helped to make him one of the great pastors of Methodism. I have never known his equal in this phase of ministerial work. I have known preachers who made more pastoral calls than he did, though he never neglected any family in his church; but I have never known one who so quickly and so completely won the hearts and entered into the lives of his parishioners. Somehow or other, the memory of his visits and the influence of them remained in the home long after they were made. He had the gift of making his visits count.

As a pastor, Dr. Holmes could think of more nice things to do for more people than anybody else I have ever known. He not only thought of them—he did for them. He made it his godly business to find out the things people were interested in, the significant events in their lives, the happenings that aroused memories, inspired hopes—and he would make them the occasions of an appropriate word or a little act that brought a glow to many a heart. He loved to make folks happy.

Strange as it may seem, I never heard Dr. Holmes preach more than two or three times. I remember a commencement sermon I heard him preach at Centenary College one year. I thought then that it would have been appropriate for any college or university in the land, from the standpoint both of content and delivery, and I am sure it would have been. Whether I am a competent judge or not, the fact that he could serve a great church like Rayne Memorial acceptably for ten years is ample proof that he could preach.

Any adequate history of Methodism in Louisiana would have to give a large place to the work and influence of Dr. Holmes in its organizational activities. He loved his church and believed in its program, and his time and effort were unstinted in their promotion. Especially noteworthy was his contribution to the educational interests of the Conference.

He left his mark upon the city of New Orleans, not only through his long service to the Methodist church there, but also through his leadership of the movement against legalized gambling and vice, which resulted in an upheaval in city politics. The "city that care forgot" (the poorest [illegible] that anybody could thing of) will [illegible] Dr. Holmes and his associates of the Ministerial Alliance, who made civic morality an issue in a municipal campaign—and won!

I used to try to get Dr. Holmes to take up a recreational hobby, but without much success. I thought fishing would be fine for him (as it is fine for anybody!), or golf; but he never seemed to turn that way. I think his real hobby was travel. I suppose he and his wife (and at times the children) have ridden over most of the United States in a Ford or an Essex. Believe me, he was some driver! When he stepped on the gas, the wheels went around. After all, may be he was right—more travel would do most of us a lot of good. Too many of us have a "neighborhood mind" because we have never been out of our own neighborhood. "Take a trip every summer, even if you have to live on cornbread the rest of the year"—so said the late distinguished and beloved Bishop Galloway to a young preacher once.

Dr. Holmes kept pretty busy, but I never haw him too busy to visit with a friend or to listen to an appeal for help. He didn't get in a hurry because he didn't have to—he kept up with his work. He was a good laugher, too—he had a real sense of humor.

One of the most beautiful things about Dr. Holmes to me was a deep strain of tender sentiment, which found its most frequent and fullest expression in the home circle. Maybe it was only a smile, or a single word, or a blossom, or a trinket—but the members of that wonderfully lovely home will always be happy in the recollection of those expressions of a wonderfully tender heart.

Dr. Holmes was famous for his smile. Perhaps some people didn't care especially for it—but they never forgot it. It assuredly was not an affectation. I think he smiled for two reasons mainly—because he was happy, and because he didn't want people to know that he was unhappy. He never paraded his burdens, griefs, heartaches, though he had his share of them; he bore them like the soldier he was, never flinching and never seeking pity. I recall one instance when the appointment he received at Conference was far different from the kind he hoped to receive and that he had a right to expect. His face blanched when it was read out—but I don't think anybody saw it except me. He got hold of himself, went to his charge with a smile—and had one of the greatest years of his ministry.

All in all, he was one of the rare spirits of his generation. The announcement of his passing brought a heartache to many a friend beyond the borders of Louisiana, for he was known and loved throughout the church. My own sorrow is assuaged by the thought that, having lived a great life and served his day in a great way, he has entered into a great reward. Some day, please God, all of us who loved him here will join him Over There, where friendships are not interrupted.

METHODISM ON THE CAMPUS

Scotch "Pen Pal" at Port Arthur

The old student tradition of corresponding with a "pen pal" across the ocean brought a pretty, little Scotch girl to America recently to become a co-ed in Port Arthur (Texas) Junior College.

Blue-eyed, auburn-haired Margaret Thompson came from Glasgow this spring to join her pen pal, Alta Mae Baker, who is associate registrar at the college. She clerked in a Port Arthur 10-cent store for several months to learn the U. S. monetary system, and now she has started to college. She wants a business career.

Missionary Summer

It's a real missionary summer for three Boston University theology students and their wives. They comprise the Mexican Service Unit of 1946 and have gone deep into the rural sections of Mexico to work with farmers and ranch hands.

The missionary-training venture is an annual affair supported in part by the Department of Student Work of the Methodist Board of Education. The three couples of this year's team are George and Peggy Bieber, Gladys and Wayne Kessel, and Betty and Lyle Lieder.

All six of them drove down from the East in one auto, and had multiple breakdowns before reaching Mexico Cit.y

Duke Janitor's Bequest

After more than 60 years of service to Duke University and its predecessor, Trinity College, 75-year-old George-Frank Wall has bequeathed $100 to the school.

The will reads in part: "I bequeath the sum of one hundred dollars to Duke University forever. The reason that I am giving Duke University the one hundred dollars is that I have been employed by said school all my life, from old Trinity College in Randolph county to Trinity College in Durham, thence to Duke University where I am now employed. I want to impress on other colored men the fine and good relations between Christian white people and Christian Negroes. For seventy-five years I have been employed by said institution and never a cross word, but Christian harmony. Signed, George-Frank Wall."

"Kilroy Was, Here"

To student veterans who remember the handwriting on the walls in England and Europe and India and the Pacific, the new men's dormitory at Ohio Wesleyan University will sound a familiar note. Now being constructed under the tiers of the university stadium, the dormitory will be occupied chiefly by veterans and hence has been unofficially named "Kilroy Hall."

To uninitiated civilians, "Kilroy" was the mythical character whose scribbled name appeared in so many places overseas. Wherever American soldiers had been, there was the notation: "Kilroy was there."

SEES PERIOD OF UNREST IN INDIA

"Difficult times are ahead of us in this country," writes Miss Sarah Chakko, principal of Isabella Thorburn College (Methodist), Lucknow, India, to friends in America. "Party and communal feelings run high. The scarcity of food supplies and fear of famine are also causes of great unrest. So far, the rationing authorities have treated the College generously and we have not had any real hardship. Students all over the country are tense because they are aware of the grave political, economic and social injustices that exist in this land and other lands and they do not know how to combat them. They lack clear vital leadership. Trouble has already broken out in Calcutta, Bombay, and Madras. Let us hope that fair play and justice will prevail where statesmen and politicians take counsel together, and that Lucknow may not have to go through the experience of the three port cities."

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN........Church School Lesson Writer

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BALLARD PRESS ....Printer

Rev. N. H. Melbert, pastor at First Church, New Orleans, is enjoying a vacation out West. He and his family expect to be gone until the second Sunday in August.

Bro. S. A. Tomlinson, of Gulfport, Miss., was a caller at **The Advocate** office on Monday of last week. He has retired from much of his business responsibility and we never saw him look better.

Miss Bettie J. Bailey, Rt. 1, Aberdeen, Miss., places us in her debt by her fine attitude toward **The Advocate** and its continued messages to her home.

Mrs. R. O. Dobson of Meridian says that she looks forward to the coming of her **Advocate** with such interest that when it arrives she puts aside everything else until she has finished reading it.

Mrs. Floyd Price, one of our readers at Meridian, Miss., writes that she has moved from her old address and is now located at 3202 Poplar Springs Drive in that city. We appreciate her continued interest in **The Advocate.**

Friends of Dr. John T. Crebbin of New Orleans will regret to learn that he is in such a poor state of health that he has been compelled to close his office. Dr. Crebbin and his wife now live at 1857 Benefit street, New Orleans.

Mr. C. E. Mahaffey, formerly a member of First Church, New Orleans, but for the past several years connected with the Weather Bureau at Greenville, S. C., has been transferred to Port Arthur, Tex., effective August 1. His new position is a substantial promotion. Mrs. Mahaffey is the daughter of Rev. and Mrs. J. L. Williams, New Orleans.

The Advocate acknowledges with appreciation the invitation to attend the commencement exercises of the Biloxi, Miss., High School. The invitation was extended by Miss Geneala Van Valkenburgh, a member of the Senior Class and the daughter of Rev. and Mrs. Wm. B. Van Valkenburgh.

Dr. Joseph A. Smith, pastor of Centenary Methodist Church, McComb, Miss., has our thanks for a list of 40 subscriptions and a check to cover. Dr. Smith is doing a fine work in that church and adds that he expects other subscriptions to follow later.

VACATION SCHOOL WORKER AVAILABLE

Miss Ruth Lovitt, who worked last summer in Vacation Schools, desires work during August. We would expect the churches to share in her expense, as she isn't working under the Extension program of the General Board. Write at once if you can use her.

JENNIE YOUNGBLOOD,
Miss. Conf. Director of Children's Work,
Box 2357, West Jackson, Miss.

WARNING TO CHURCHES

Information reaching the Advocate office indicates that persons posing as out-of-town contractors are going throughout the country securing entrance to church buildings upon the pretense of making estimates for repairs. Following such entrance and estimates, such as repairs and redecorations, a number of churches in our section are reported to have been robbed. Some of these have been reported in the secular press. This is fair warning to any church officer or group being approached with such a proposition by any one who cannot identify himself as absolutely worthy of trust. If such a person should call at your church, you should call the police at once.

NORTH MISSISSIPPI YOUTH FELLOWSHIP

A total of 265 young people and faculty participated in the North Mississippi Conference Assemblies of the Methodist Youth Fellowship held at Wood Junior College, Mathiston, Miss., June 17-29. Sixty-eight local churches were represented at the week's activities, which were centered around the theme "To Serve the Present Age."

Frances Herring, Corinth, was re-elected president of the Conference Youth group. Other officers are as follows: Gene Russell, Sardis and Millsaps College, vice-president; Marjorie Houston, New Albany, secretary; Martha Jane Condrey, Tupelo and M. S. C. W., treasurer; Betty Jo McGaha, Clarksdale, publicity superintendent.

These conference commission chairmen were elected: Worship and Evangelism, Jeanne Nall, Amory; Community Service, Dorris Liming, Ashland and Millsaps College; Missions and World Friendship, Ernestine Ritter, Okolona and M. S. C. W.; Recreation and Leisure Time Activities, Bert Lyle, Jr., Tupelo and Duke University.

Rev. E. M. Sharp, New Albany, and Rev. W. R. Lott, Greenwood, were vesper speakers for the two weeks.

A special feature of each week was the Tuesday evening platform hour, at which time two ex-servicemen, two former chaplains, and a member of Civilian Public Service, participated in a discussion of the Church's job in serving people around the world. Jamie Houston, Jr., Gene Russell, Rev. K. I. Tucker, Rev. W. R. Richerson, and Mirl Whitaker participated in the discussion.

As a result of study done by the missions and World Friendship Commission, the Assemblies voted to limit themselves to a soup dinner each Thursday and sacrificed the price of the regular meal to Methodist Overseas Relief. A total of $114.80 was contributed to Overseas Relief and to the Methodist Youth Fellowship in Switzerland.

NEGRO COLUMNIST ON BILBO'S VICTORY

George Schuyler, Negro newspaper columnist, commenting in the Pittsburgh **Courier** on the renomination of Senator Bilbo, suggests a possibility upon which the protagonists of reform may well reflect. Senator Bilbo, says Schuyler, "should send up a prayer of thanks to the deity of demagogues that his enemies outside the State so viciously attack him. Without their opposition he might well have had to face the danger of a run-off in which he might have been defeated."

"American political history," he continues, "is replete with instances where out-of-state opposition to a candidate has proved to be a boon. . . . One of the most effective ways of guaranteeing the victory of an undesired politician is for out-of-state forces to gang up against him. . . .

"Denouncing Dixie demagogues is a ch if fruitless, method for those outside t South to win credit as friends of fr and democracy in general and the c brother in particular, but there is n that it either helps the resident N spreads good will in the regions in q

LUZIANNE
COFFEE
100% GOOD

. . . their intervention usually acts as a boomerang."

On the other hand, Schuyler suggests that "some very effective work to spread good will, destroy Southern provincialism and really help Southern Negroes (and whites) could be done by the same forces that fruitlessly fight the Bilbos and Rankins". As constructive possibilities to that end he suggests that funds be raised to build hospitals for neglected Negroes, establish traveling clinics, combat illiteracy, establish credit unions, and encourage independent land ownership. This sort of program, he maintains, "would make it much easier for the South to accept advice from propagandists outside the South, and more difficult for Rankin and his ilk to win public approval down there as champions of the people."

Maybe he "has something there". Anyway it would be good to see his suggestions tried.—Race Relations Release.

A GREAT WORK

By Rev. Lastie N. Hoffpauir

"I am doing a great work."—Nehemiah 6:3.

This man Nehemiah was building these walls for the comfort, protection and the preservation of his people. It is a fact that there are many walls today that are fallen down and they must be rebuilded and in the building we also will find comfort, protection, and salvation. Such walls as home government, sound doctrine, and Christian living are flat on the ground and, indeed, it would be a great and good work if we could rebuild them.

The first great fact that we find is that there is great JOY in doing a great and good work. I fear we cannot work and pray properly unless we do get to the place where we delight in it. The psalmist said, "his delight is in the law of the Lord and in his law doth he meditate day and night." We know that there is no joy that will equal the joy of building the great walls of salvation. It always was a great joy for Jesus Christ to do His Father's work. For He said, "I must be about my Father's business."

Then the second fact that we find is that we can only preserve ourselves as we are devoted and doing some work for a great cause. We fortify ourselves against evil of every sort in doing a great work in a good cause. Many people die because of spiritual inactivity. We find that the Apostle Paul declared that "there is no way to save ourselves except by submitting our souls unto Him in well doing. We must not only find comfort and protection, but we must also preserve ourselves in the continuous "doing of a great work." Salvation from sin is not only a crisis experience, but is also a process of living and doing. We find that the Apostle John said, "But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Someone has [illegible] said, "A going and doing Christian is a growing Christian." [illegible] sad it is that so many have ceased to walk and do not work have lost the blessing.

[illegible] the third fact is that we all know [illegible] it is not difficult to testify and work [illegible] first we are properly saved and [illegible] of God. It is a sad fact that many [illegible] work for God without His Spirit. A preacher, when asked by a devoted layman why he did not pray much before he preached, replied: "I have learned to preach without prayer." We still talk of the faith of Abraham, the courage of Elijah and the greatness of Paul. And ask the question, Why do these men of long ago so lift and inspire us? We find the answer in that they were men of God and had His Spirit. It is impossible that one filled with God's Spirit go through life without enriching and blessing others along the way. Jesus Christ said, "He that believeth on me, as the Scripture hath said, out of his belly shall rivers of living waters flow." Again Jesus Christ said, "Greater works than these shall ye do, because I go unto the Father."

Many, La.

THE BISHOPS' CONFERENCE WITH RETURNED VETERANS

Columbus, Ohio, July 4-7, 1946

The Conference adopted the following resolutions:

To the Bishops:

1. Deeply appreciating the opportunity to participate in this Conference and feeling that it has great value for others, we urge that similar meetings be held on area, conference or district levels by the bishops.

2. We recommend that printed copies of the speeches and findings of this meeting be prepared so they may be available at cost to churches for distribution to their men now in service.

3. We urge the bishops to consider a plan for compiling a composite record of all Methodist men who served in World War II.

4. We urge the bishops to send a resolution to the Secretaries of War and Navy and other federal government officials calling for the immediate release of conscientious objectors on the same point discharge basis as servicemen.

5. It is the desire of this Conference that every man now in the armed forces be given adequate service in religious needs; that the Bishops and the Church officials directly responsible take necessary steps to effect constant improvements in the chaplaincy so that the religious needs of men in the service may be adequately served. Further, this Conference desires to thank those chaplains who loyally and conscientiously gave their service during World War II.

To the Church:

1. As a basis for world unification, we call upon the Methodist Church to take leadership in promoting Protestant unification, stressing particularly the need for beginning at the community level. More interdenominational and interracial meetings should be encouraged.

2. We feel that the church, to fulfill its mission, must make substantial changes in its educational program; we call particularly for a wider distribution of the Discipline and more thorough training in Methodist doctrine and history.

3. We urge our church to participate in a nationwide interdenominational program of education on marriage and the home, advising church people to go to their ministers for help with home problems and emphasizing private and family devotions.

4. We feel that the church should take increased responsibility for an adequate community recreation program and wherever possible get highly qualified leadership to promote that program.

5. We feel every possible effort should be made to give veterans and other young men positions of greater responsibility in their churches.

6. We call for a continuation of the church-wide evangelistic campaign.

7. We urge churches to continue their war-time efforts to maintain contact with men still in military service.

8. We suggest that each church appoint a veterans' committee to get other veterans into church activities.

9. We feel the church should have a profound sense of humility and responsibility for the world's ills and should not encourage a sense of national superiority in America.

10. We call upon the Methodist Committee for Overseas Relief to provide an opportunity for local churches to have direct relationship with those in need in foreign countries as they attempt to help them.

11. We urge the church to do all in its power to promote world federation through the United Nations.

12. We recommend that a program of education be initiated to bring about the integration of all churches of the Central Jurisdiction into the geographic jurisdiction of the Methodist Church in which they are located.

To Veterans:

1. It is the opinion of this Conference that there should be no new church-related veterans' organization formed; that we commend the constructive programs of the existing veterans' groups and encourage our membership to co-operate wholeheartedly in the furtherance of this work.

2. We feel that veterans should prepare themselves and take the lead in setting up programs of activities for all young adults in their churches.

3. We call upon veterans to serve in their communities as Big Brothers, Scout leaders, and in every worthy civic enterprise.

To the Nation:

1. Because of the immediate desperate needs of the world, we demand that this nation share willingly its abundance with the hungry people of occupied and Allied countries alike.

2. We heartily support our country's participation in the United Nations and are convinced that for the preservation of peace we must willingly relinquish some of our national sovereignty.

3. We believe that the armed forces of the country have failed to maintain the high moral standards which should be the marks of a Christian nation. We believe particularly that they have the responsibility for stressing the moral as well as the medical aspects of sexual laxity.

4. We feel that a letter, signed in the name of this Conference, should be written to the representatives of labor, management and government concerned with industrial strife, expressing the sentiment of this Conference that it is the Christian duty of labor and management to reconcile their differences. Such reconciliation should be based on Christian principles of justice in order that the starving and otherwise needy people of the United States and the world may sooner have their sufferings alleviated, thereby contributing to immediate and lasting peace.

5. We believe the nation has failed to solve satisfactorily the problem of providing adequate housing for veterans and their families; and we urge that the National Housing Administration and the War [illegible]

Administration promptly revise their procedures to make housing and surplus materials and equipment speedily available at fair prices.

To the Delegates:

1. We recommend that a report of this meeting and its findings be made by each delegate in his home church.

2. We recommend that a similar Conference of young churchmen and Bishops of the Methodist Church be held next year.

3. It is ordered that this Conference adopt as the finest expression of its study and findings the complete text of Bishop G. Bromley Oxnam's sermon at the Sunday morning worship service July 7, 1946.

PERSONAL NOTES AND INCIDENTS

Bishop Paul E. Martin, in charge of the Arkansas-Louisiana Area, preached at both the morning and evening services at First Chruch, Shreveport, on last Sunday.

The editor makes grateful acknowledgment of a note from his good friend, Rev. G. A. La Grange, pastor at Grayson, La. He has always been a good friend of the **Advocate** as he is of its editor.

Mrs. H. N. Brown, who has been sojourning for a time at Carlisle, Ark., is now located at 920 College Drive, Pineville, La., according to business notice received at the **Advocate** office.

Judge and Mrs. R. E. Bennett and their daughter, Sarah, are spending two weeks at Lake Junaluska, where Miss Sarah, now on furlough from Brazil, is teaching a course under the Board of Missions.

Rev. George D. York has been forced to take a rest from his work at Ferriday, La., according to a notice for a change of address. This is being done upon the order of his physician. He is now at 1006 Parkway, Greenwood, Miss.

An increase of $50 a semester in the tuition charges has been made necessary by increased operating costs and decreased earnings on investments. This is an indication of the problems faced by all independent schools, especially the small college.

John L. Stuart, a 70-year-old Presbyterian missionary and educator, was recently named ambassador to China. Such a policy might help to solve some of the difficult problems of other mission lands where good men of missionary experience may be available.

Elsewhere in this issue will be found a statement to the effect that Miss Ruth Lovitt is available for work in August. After the statement was in the forms notice was received withdrawing the statement. **She is not available,** since she will not have the time she had expected to devote to it.

Rev. A. L. Davenport reports a good revival at Pisgah church on the Noxapater, Miss., charge. There were eight additions on profession of faith. Rev. M. E. Burnett of Clinton did the preaching. Bro. Davenport is now in a meeting at Rocky Hill, where he has the assistance of Rev. T. H. Ferrell.

Bro. Ed. Underwood of Grenada, Miss., writes that the church there has grown wonderfully under the leadership of Rev. John W. Moore. The old church building has been demolished to make way for the new building which they hope to begin within 60 or 90 days. The new building will cost about $90,000. The new building and the recently built educational annex will give the congregation a plant costing more than $140,000.

Dr. Richard L. Buck, a major on terminal leave from the Army, has been named assistant coroner of Orleans Parish to succeed Dr. Frank Hava, resigned. Dr. Buck is experienced and is well-qualified for his place, for he is a Tulane graduate in medicine, had a number of years' experience in the practice of his profession before entering Army service, and is a man of character. His wife is the daughter of Mr. and Mrs. Joseph Donaldson and a granddaughter of the late Rev. and Mrs. John T. Sawyer of the Louisiana Conference.

Mrs. E. L. Diamond, who has been editorial secretary in **The Advbcate** office for nearly twelve years, has accepted a secretarial position with Rayne Memorial Church. New Orleans. In all respects, she has met the responsibilities of her position as an **Advocate** employee. Often she has carried the entire responsibility of the office, except for editorial contributions, and never once has she failed to measure up to the demands placed upon her. We know that she will not prove less efficient and faithful in her new position. She carries with her the entire confidence and good wishes of the office—editorial room, composing room, and press room.

NOTICE: PASTORS AND FRIENDS

After this issue of **The Advocate** seven hundred names will be removed from our mailing list. In August 1458 subscriptions will expire and in September 2418. We call attention to this in this way because we may not be able to send expiration notices, as we have done in the past. The pastors and our friends, can render us a great service by seeing that **The Advocate** interest is taken care of promptly. Won't you help us at once?

W. L. DUREN,
Editor-Manager.

WILLS MADE BY MEN IN THE ARMED SERVICES

The Bar Association of Illinois recently called attention to the need for immediate steps to cure difficulties in wills made by men while in the armed services. It was pointed out that many such wills were prepared by men unfamiliar with the laws of the state involved most of the witnesses are now either dead or their whereabouts unknown; and in many cases the wills no longer represent existing situations or the intention of the soldier who may have made them.

These facts and others could create very serious problems in the years to come, and in many cases might even invalidate the will even though it might continue to represent the intention of the maker of it. Most of such wills were executed in duplicate and triplicate and it is important to locate and make proper disposition of all copies. The same situation with reference to beneficiaries named in insurance policies could arise. It is of the utmost importance, therefore, that the veteran should complete his return to civilian status without delay. He should make sure of his beneficiaries in insurance policies and rewrite his will so as to protect those for whose support and happiness he may be responsible.

UNITY BEGINS AT HOME

By Bishop G. Bromley Oxnam

We are told that charity begins at home. Let me alter that truism to a more timely one—unity begins at home. Since the day we sought, fought for, and gained our independence, unity has been the basis of our American strength. It was incorporated in our very name.

It is fitting, therefore, that there should now be convened in the United States a great assemblage of freemen working to solve, in international terms, the everyday problems of human relationships. With this gathering of the United Nations, we see world unity beginning at home—our home.

No more appropriate site could be chosen. For this country of ours is a vast laboratory where many varied groups of people have experimented in the science of human relationships. In successfully cultivating that science, we have proved that people of different races and creeds can live and work together in peace. We have proved that a people devoted to freedom will invariably triumph over the forces of disunity.

We have had many such triumphs in the past. The Know-Nothing Party, the Black Legion, the Ku Klux Klan, the Christian Front—many such ugly movements, trading on racial and religious bigotry, have tried to make headway among us. But Americans have always risen to defeat them. Having reared a great democracy upon the Brotherhood of Man, we are quick to recognize the hallmark of tyranny—the base appeal to turn against our neighbor and trespass on his rights.

Respect for human rights is embodied in our Constitution, affirmed in our courts, and nourished in our schools. Flowering in the boundless energy and talents of our people, weathering the storms of depression and war, our belief in the sanctity of the individual has proved the bulwark of security for all Americans.

The United Nations is now dedicated to that belief. For, on this closely knit globe peace is transient and tottering unless we succeed in protecting the individual human rights of people everywhere. In asserting "the dignity and worth of the human person" and "the equal rights of men and women of nations large and small," the United Nations Charter stands solidly upon the basic precepts of religion, set forth by the prophets of Judaism and Christianity alike; tried, tested and defended by generations of Americans.

The full measure of our support goes to the men and women now gathered here to translate these ideals into action. The opening of the General Assembly of the United Nations, scheduled for September 3 in New York, will launch a nationwide observance of United Nations Week. Schools, churches, clubs, community centers, newspapers, radios—all will participate. United Nations Week will have the backing and active cooperation of every man, woman and child from coast to coast, in a demonstration of unity unparalleled in this country.

Yes, the foundations for one world are being laid in the United States. World unity is beginning here—at home. But it is in the homes and communities of each one of us that the impetus to solve the tough, everyday human problems of living together has its origin. It is there that liberty of conscience and recognition of the dignity of man find their first roots. It is there that the men and women of good will, delegates of the fifty-one United Nations, will find their inspiration.

THE SUCCESSFUL REVIVAL

Make Yours a "Walking Revival"

By Dawson C. Bryan,
Chairman, Board of Evangelism, South Central Jurisdiction

Summertime is here and with its own peculiar contribution to the harvest of souls for the Kingdom. During the months of this season revivals will be held all across the nation. Many ministers and congregations depend heavily upon summer revivals for an ingathering in membership.

This year we shall be watching with keener interest than ever the results of these protracted preaching endeavors, and we shall be praying that the victory for righteousness will be great. The eyes of the religious world are upon us Methodists as we near the goal of a million persons reached for active Christian living. Everything we can do for the cause we must do with earnestness and devotion.

In **The Evangelical Christian** is recorded the incident of a New England minister who was called to a new parish. He preached the same sermon on three successive Sundays. The congregation was disturbed and aaked that he "sing a new song unto the Lord." He replied that he would continue to preach the same sermon until the people began to practice it. Even so, in much of our writing and preaching we find it necessary to repeat our suggestions. It is the old, old story, but it comes to us with new interpretations and adaptations.

In the case of summer revivals we feel that the use of personal visitation will make the spiritual results more effective. Where visitation is done, there will be a more co-operative and gracious relationship between the pastor, congregation, and new converts and greater accomplishments will be guaranteed. It was the Master's way. "As thou hast sent me into the world, even so have I also sent them into the world."

"I have discovered the secret for my summer revival," said a pastor of a four-point circuit. I call it a 'Walking Revival,' and the more we walk the greater success we have."

When asked what he meant, he replied that people were making Christian commitments in the church services because they had been personally called upon and most of them won for Christ prior to the services. Evangelism in the homes makes possible an evangelism in the church. He indicated a fact that further study proves true: that all successful revivals of the past have been implemented by personal workers.

Many years ago there was a wonderful revival in the old home church. The evangelists came and preached powerful, appealing sermons. The people came to the altar, made their confessions, and united with the church in large numbers. But, like every successful revival in those days, the "advance man" had arrived two weeks before, had set up two groups, first the cottage prayer meetings, and second the band of personal workers. For these two weeks in the homes the members prayed by name for certain individuals whom they hoped could be won. During the revival the personal workers met prior to the services for instruction, prayer, and assignments to certain unsaved persons. The following day the personal workers would go to stores, out to the man doing chores in the barn, and to the home, to urge acceptance of Christ. At the services when the call was given, people would step across the aisle and ask their neighbors to make the supreme decision. Then as the preacher made his appeal those who had yielded to the persuasion of the personal workers and those "under conviction" came forward for prayer or to "give the preacher their hands" indicating their faith in Christ. Even with the mood of expectancy and the strong preaching **there would have been no great revivals "in those days" without the help of personal workers.**

The reason for the failure of the average revival today, where converts are not being won, is that there are no personal workers and no personal solicitation. Successful revivals today are undergirded by dedicated Christian visiting.

Two Plans

God in His providence has given into our hands a method of using laymen to implement the power of special services. The program which our churches have used in Visitation Evangelism prepares them for revivals this summer. If the teams of trained workers are used by the pastors, success will follow. There are two plans of coupling visitation evangelism with the revival meeting.

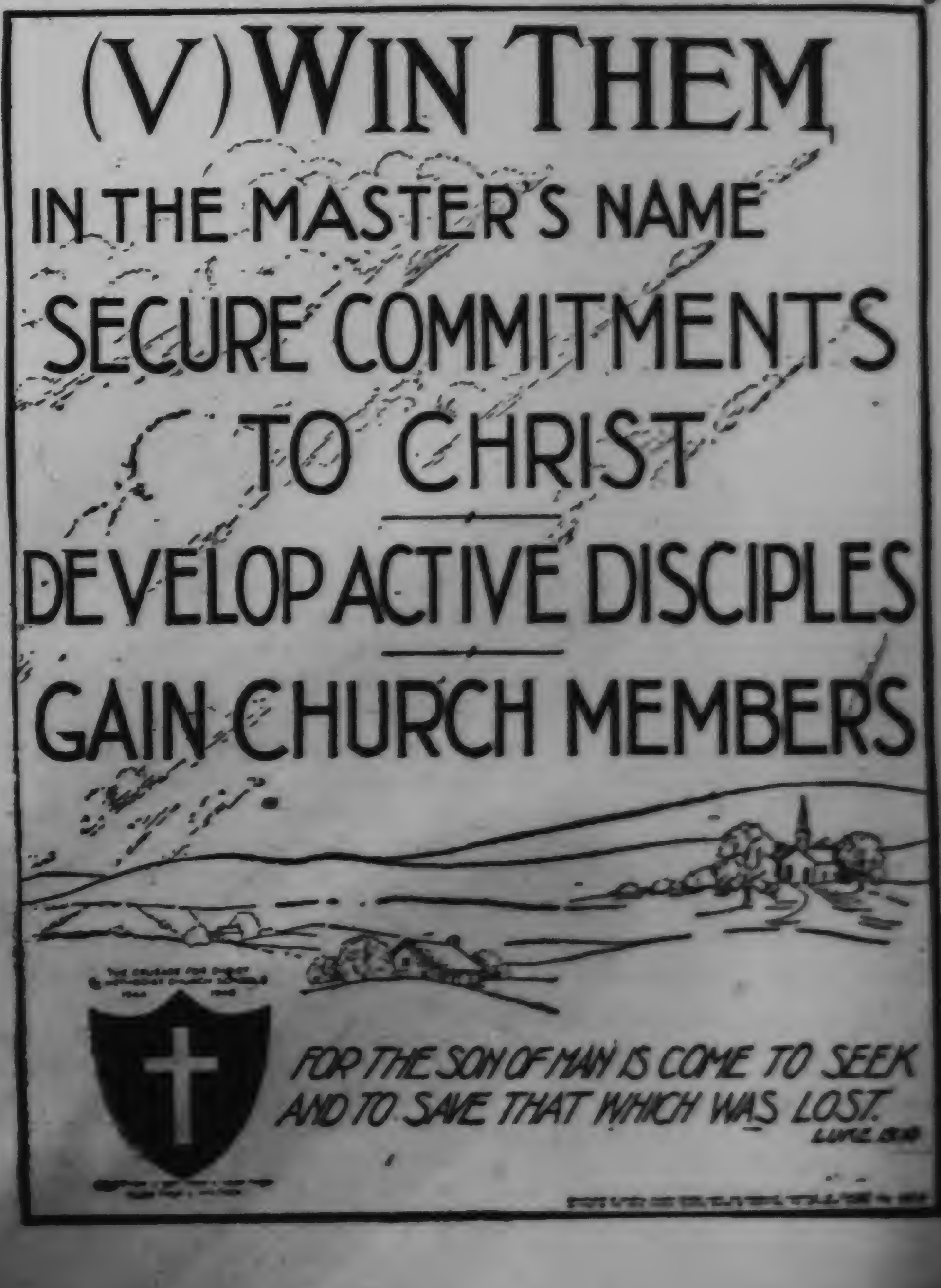
The first plan is to have a four-day visitation evangelism program the week preceeding the revival. The plan begins with a supper, renewed or repeated training for a half hour, then the teams go out two by two—for **one purpose, to get Christian decisions.** The great danger is that the visitors will merely ask the people to attend the revival. This is not the primary purpose. The visitors should seek to win people **to accept Christ** and secure consent to join the church. That is just what the personal workers used to do. When the decision is made, then the converts are invited to attend the revival services and make public their decisions. If the visitors do not secure a decision, the prospect should be encouraged to attend the revival services, where, under the influence of preaching, the Holy Spirit may renew the appeal.

One pastor said, "Because of the work of our teams we gave the invitation Monday night, and, to everyone's surprise, six people came forward, including two whom we had not expected. So from the first day our revival was on." This plan of having a visitation program prior to the revival is probably the best.

The second plan is to use the trained visitors during the period of the revival services. The workers meet each night following the churcn service for instruction by the pastor, make reports of the previous day's visiting, and receive assignments of prospects to be visited. The calls may be made during the day, preferably the afternoon and during the hour prior to the evening church service. At that hour more people will be found at home, more families will be together than at any other time. Thus a greater opportunity will obtain for the efforts of the visitors to be fruitful.

Again the workers must be reminded that

(Continued on page 16)


(V) WIN THEM
IN THE MASTER'S NAME
SECURE COMMITMENTS TO CHRIST
DEVELOP ACTIVE DISCIPLES
GAIN CHURCH MEMBERS
FOR THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST.
LUKE 19:10

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

The School of Missions for the South Central Jurisdiction was held at the Western Methodist Assembly Grounds at Mount Sequoyah, Fayetteville, Ark., July 1-11. The four approved duties for 1946-47 made up the curriculum. "The Christian and Race" was taught by Dr. R. B. Eleazer of the Board of Education of the Methodist Church. "A Christian and His Stewardship" was taught by Mrs. G. W. Dameron of New Orleans, Louisiana Conference Secretary of Missionary Education and Service. "India" was taught by Miss Katherine Bieri, field secretary of the Woman's Division and former missionary to India, and Mrs. Otis Moore of the Foreign Department of the Woman's Division. "The Christian and the Beverage Alcohol Problem" was taught by Mrs. Adella Langell, editor of the children's publications for the W. C. T. U. and a member of the Woman's Division.

Louisiana was represented by ten delegates in addition to Mrs. G. W. Dameron, teacher, and Mrs. George Sexton, jurisdiction president. These were: Mrs. G. E. Laskey, conference president; Mrs. D. M. Campbell, conference secretary of organization and promotion; Mrs. G. W. Pomeroy, conference secretary of Christian Social Relations and Local Church Activities; Mrs. C. H. Shaffer, conference secretary of Spiritual Life; Mrs. Alice Collette, district secretary of Missionary Education and Service, Lake Charles District; Mrs. N. B. Riddle, secretary of organization and promotion of the Baton Rouge District; Miss Mollye Stewart, secretary of organization and promotion of the Alexandria District: Mrs. P. D. Lambert, secretary of organization and promotion of the Lake Charles District; Mrs. Sam Dunbar, secretary of organization and promotion of the New Orleans District; Mrs. E. E. Stewart, secretary of organization and promotion of the Shreveport District.

The following findings came from the Workshops:

Spiritual Life Planning Conference

The theme of the Spiritual Life Conference was: "To know Him and to make Him known."

In the light of the theme the following suggestions are being offered:

1. That we cooperate with the pastor in all his plans for World Communion Sunday, October 6th. This being the culmination of the year of Evangelism, and the beginning of the year of Stewardship.

2. That we stress the importance of the Week of Prayer and Self-Denial, October 25-31, which for the first time is allocated through the Program Committee to the Spiritual Life Secretary as a member of that committee; that a letter be sent to every member of the Society containing information about its objectives, enclosing the Prayer Card and the offering envelope.

3. That we actively support the total program of Stewardship cultivation throughout the church by: (a) Helping to promote Stewardship Study courses and Conversation Groups; (b) Seeking to enlist Christian Stewards.

4. We urge the use of the excellent Stewardship material such as:

a.—Stewardship packet, available January 1st at Literature Headquarters, 420 Plum Street, Cincinnati Ohio.

b.—Stewardship Ceremony (in Stewardship number, **Methodist Woman**, September, 1946—file for future use).

c.—Love's Incense (price 10 cents) and other Stewardship Worship material from Literature Headquarters.

d.—Stewardship leaflets and pamphlets, Board Lay Activities, 740 Rush Street, Chicago, Ill.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

Christian Social Relations and Local Church Activities

"Whether man likes it, or not, he cannot build the world as he pleases. God and not man has created the laws that will bring peace among the nations. Man's job is to discover them. God and not man has created all the ethical laws that will guarantee the continued existence of an economic system. Our job is to discover them. God and not man has created the kind of justice that will enable one race to live in peace and harmony with another race. Our task is to discover these laws, and live by them."—Mays.

The United States faces grave issues on all fronts that must be met, if we are to become a moral force in the family of nations. We believe that church women must continue to work to create a public opinion that will act for the best welfare of all people in our nation and world. Therefore, we recommend that Christian Social Relations committees in continuing their efforts to build public opinion give special attention this year to these activities in the following areas:

Political Action:

1. That we make use of the Primer on Political Action in every local society through informal studies, programs, and forums, and make the pamphlet available to men, women, and youth of our Church.

2. That local women concern themselves with National Legislation, using "Information and Action Bulletin" as our guide for action.

3. That church women acquaint themselves with the qualifications of candidates for National, State, and local offices, and make their records and opinions known.

4. That every church woman register, and vote in primary and general elections; that they study voting restrictions imposed upon minority groups and work for the removal of these restrictions.

5. That church women cooperate with other community groups and agencies in the study and promotion of social legislation.

6. That church women study Civil Rights Legislation and work for equal citizenship rights for all groups.

7. That church women follow closely the work and problems of the six United Nations Organs and use their influence concerning decisions on American Foreign policy.

Removing Community Tensions:

1. Religious Tensions.

Because of possible growing tensions between Protestants and Catholics, we recommend that facts be faced honestly and fairly, without heat and religious prejudice.

2. Industrial Tensions.

a.—That since migratory labor is a part of our economic pattern, that church women seek to understand migrant people, and to integrate them into the social life of the community.

b.—That church women sponsor forums, informal studies and programs on the church and labor.

3. Racial Tensions:

a.—That before the approved study course on "The Christian and Race" is held, every local society understand thoroughly conditions existing among minority groups in their community.

b.—That workshop groups be held in connection with this study to plan for community action.

c.—That inter-racial committees be set up on an inter-church or community-wide basis to guide in all matters relating to minority and majority groups.

The Alcohol Problem:

1. That the approved course in alcohol education with an accredited teacher and using the latest scientific information, be offered in youth departments and assemblies throughout the church.

2. That this course be taught in pastors' schools and theological seminaries.

3. That wherever possible, Conferences send a capable person to the Yale School of Alcohol Studies.

4. That a presentation of the alcohol problem, using the latest scientific approach, be made at conference, district, and local meetings.

5. That information be secured through personal letters and interviews as to the special preparation of law enforcement officers in dealing with the beverage alcohol traffic.

6. That individual letters be sent to all publishers of periodicals and radio stations who admit liquor ads expressing disapproval.

8. That letters be sent to motion picture producers urging that drinking scenes be eliminated from pictures depicting typical family life except where accuracy of character development or deterioration shall demand them.

9. That the church people become informed concerning the constructive program of Alcohol Anonymous.

10. That church women cooperate with other agencies in setting up an effective program of Alcohol Education in the public school system.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

THE CONFERENCE PRESIDENT WRITES

Corinth, Miss., July 12, 1946.

My dear Friends:

Your willing co-operation in the program of the Woman's Society of Christian Service enables me to say that a most gratifying report has been made by you during the second quarter of the year 1946. I am deeply appreciative of your fine spirit in all that you do. You are faithful stewards and a very fine group with whom I am most happy to work.

This is God's work we are doing, and in it we are ever striving for better records, higher goals and certainly, more consecrated lives. Let us not forget the source from which our power comes! May God help us to keep our lives tuned to the Spirit of our Saviour, and to seek His guidance in all that we do lest our societies become purely mechanical organizations. Pray daily that the spiritual life of the womanhood of the church may be deepened, won't you?

The Mission School at Mathiston under the direction of Mrs. Walter Odom, secretary of Missionary Education, was most beneficial to those who attended. The enrollment was small, but the interest was good, and the course on India was ably taught by Mrs. H. R. Steele of Nashville.

The student secretaries have done a commendable work in promoting the Wesley Foundation project in our Conference. The goal of $1000 has almost if not entirely been reached by this date. Can you realize that 1946 is more than half gone? Are you satisfied with the record your society has made? Are you checking the Program Calendar each month to see that the important things are being done according to schedule? If you will do this, you will have no trouble making reports that you will be proud of at the end of each quarter.

Now for a few important suggestions:—

Please write or wire your representatives in Washington your disappointment over the ending of price control, and ask for legislative measures to control prices so that inflation may be avoided. The time for action is now. Next week will probably be too late.

Canning time is here. How about putting up a few extra tin cans to share with the hungry people across the seas? This might be planned as a community project with the county agent.

The book, "Taking Stock of Social Progress", by Quinby, should be the informal study during this quarter. Get it off before the fall mission study is begun. And, by the way, plan to attend the seminars to be held in each District in September. I believe [illegible] custom to attend this meeting [illegible] some [illegible] provided each [illegible]

[illegible] the Advocate for ar-[illegible] work. You will also find excellent suggestions in the **Methodist Woman.** Don't hesitate to report any outstanding work your local society does.

EDNA B. McCORMACK.

"In Honor Preferring One Another"

Special Memberships

In letters to New Christians, St. Paul more than once wrote about honoring one another. No material gift can adequately express one's gratitude for such blessings. A gift can only be a symbol. That is what the Special Memberships of the Woman's Society of Christian Service are, symbols of the esteem, appreciation, and love that the donors feel for the persons to whom memberships are presented. The money received by the Division Treasurer is invested in schools, homes, and other projects that are making possible more abundant living for many people.

There are three different kinds of Adult Special Memberships: Adult Life, $25; Honorary Life, $100, and Honorary Life Patron, $300. Other Special Memberships are Honorary Youth, $15; Honorary Junior, $10, and Honorary Baby, $5.

The Woman's Society of Christian Service has made special provision also for honoring the memory of loved ones and friends. What could be more appropriate for this purpose than a gift to a cause that has spiritual values and therefore in its implications reaches beyond the limits of time and space? A $50 investment in the work of the society is symbolized by a Memorial Certificate that may be presented to the person or group close to the one who has died. The money given as memorials is used for building up the Retirement and Relief Fund for deaconesses and missionaries. Knowledge that such a retirement fund is now being built gives to the deaconesses and missionaries a sense of security about the future.

The names of all persons to receive Special Memberships and Memorials, with the names and addresses of persons to whom certificates are to be mailed, should be sent, with remittance to cover, by the local treasurer to the conference treasurer, who will forward the names, addresses and money to the division treasurer. Making these special gifts is an attractive and delightful way of contributing toward the great worldwide program of service that has been undertaken by the women of Methodism of this country.

The Chairman of Special Memberships keeps a record of all memberships. We have three beautiful loose-leaf books not only for recording the names of the persons honored and dates of bestowal of the memberships but also for the insertion of photographs of the honorees and for information about them.

Send money and name (printed) of honorees to Mrs. D. H. Hall, New Albany, Miss. Send photograph and short sketch of honoree to me.

MRS. E. L. JERNIGAN,
Itta Bena, Miss. Chairman.

Durant W. S. C. S. Meeting

On June 24th the two circles of the Durant Woman's Society of Christian Service held a joint meeting to close the quarter's study on Africa. Members gathered in one of the Church School assembly rooms, where they found exhibits, maps, resource material on a table and other things to create an atmosphere.

The two exhibits included products of Africa displayed in a very attractive way and fetishes consisting of bundles of bones and sticks.

The topic for the afternoon was "The Methodist Church in Africa". After singing "In Christ There Is No East or West", Mrs. W. P. Bailey gave a fine devotional, using as her theme, "In the Cross Africa Sees the Son of God".

In order that the group might have an over-all picture of Protestant work on the second largest continent Mrs. J. W. Norwood indicated places of service on a large map as she told of the faithful efforts of Protestant missionaries as they have labored through the years. This was followed with a discussion by Mrs. D. G. Comfort who told of Methodism's part in the evangelization of Africa. This was in the form of a visit to Africa based on Miss Mackinnon"s "Visit to Africa".

Mrs. Norwood presented some letters from real live missionaries who are now serving there.

The final part of the program was a quiz treasure hunt. Each person was given a piece of paper with a question about the entire course. To find the answer the participants were allowed to roam around the room and examine the various articles of "atmosphere".

When the study was concluded, those present enjoyed a period of fellowship and refreshments.

MRS. J. W. NORWOOD,
President.

CHINA DEAN STUDIES U. S. A. CROPS

Dr. Chang Chi-wen, a leader in the rural reconstruction movement in China, and dean of the College of Agriculture and Forestry of the University of Nanking, is now in the United States in an effort to learn additional scientific data about the "basic crops" of China as developed by American agricultural experts during the war years. He is especially anxious to take back any new knowledge concerning the soy bean, wheat, corn, rice and millet. He expects during his stay to visit as many agricultural colleges as possible.

No one can remain unhappy when he is trying to think how he can make someone else happy, or how to make his own life more useful, and less complaining.—Geo. M. Adams.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Well???

Commenting on the record that more than $5,000,000 in liquor was sold in legally dry Mississippi during the past six months, a newspaper correspondent says:

"The liquor and gambling situation in some sections is about to get out of hand and the blame is not entirely on the state's 10 per cent black market tax on the illegal commodity. **It is due to the apparent apathetic attitude of the citizens.** The sheriffs need public support, **not only by resolution**, but through the courage of citizens to secure affidavits and then as grand jurors to indict, and to serve on juries before which the cases come."

We were amazed to see, recently, places of business with signs "Bar Room", "Tavern", and the liquor visible from the sidewalks—in Mississippi. We have noted the large increase of "night spots" in which we "hear" liquor and gambling are plainly visible—in Mississippi.

What are we going to do about it?

It may be well to remind our women that we will have to accept this situation as long as we say that "politics are not my concern", until we can prove a voting power stronger than that which we now hold. In 1947 elections for every law-enforcing officer in the State of Mississippi will take place. **Will you be able to say who they shall be??** Those who want the present conditions will say so at the polls.

"In-As-Much"

"I do not believe you can teach people democracy while they have empty stomachs. . . . The younger generation mostly has been killed **in action**. The older generation is too **weak to rebuild**. . . . The people starve inside **the new boundaries**, workers have not the **strength to work efficiently**, factory production declines, the living standard declines, the black **market and inflation** grow. **It is a road to chaos.**"

Has your society adopted a **family**—a Methodist family—in Europe?

Write to the Committee for Overseas Relief, 150 Fifth avenue, New York 11. N. Y., for the name and address of a family in Italy, Poland, Czechoslovakia, Norway, or Belgium.

The winter months are not far away. Let's not give "too little, too late".

Read the article in **The Methodist Woman** and the **World Outlook** and be glad that you have so much to share.

"Gulfside"

We understand the expense for the School of Missions to be held at "Gulfside" for Negro leaders of the Woman's Society of Christian Service, will be $15.50 for room and board; $1.50 for registration.

Societies planning to assist a Negro woman to attend the school should make an effort to send women who are now actively at work in their church—women who, like we, are eager to learn how better to do their job.

For information: Write "Gulfside," Waveland, Miss., or consult the pastor of your local Negro Methodist Church.

For the Zone Meeting

The theme for the third Quarter's Zone Meeting is "Women in the Church" and the program deals with the Status of Women.

We suggest that zone leaders have on hand a supply (enough to give each woman who is present) of the two new pieces of literature, "Preparing for the Future" and "Six Questions and Their Answers". Both are free. Order from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio.

Also read pages 16-17 in the July-August issue of **The Methodist Woman.**

One Step Forward

Among the recommendations of the Department of Organization and Promotion, adopted at the annual meeting in March, each society in the Mississippi Conference was asked to make at least "one step forward" each quarter.

We have reached the second half of the year. Has your society made two steps forward during 1946? Has each officer been able to fill in two of the spaces which were felt blank at the close of 1945?

There are three officers who should make a special effort to make one step forward this year. These are the Secretaries of Children's Work, of Youth Work, of Student Work.

Every little step is encouraging, so we are proud to report that in two of the Intermediate Camps this summer, a course **on INDIA** was taught and it was done through the co-operation of the directors of the camps and the W. S. C. S. We feel that with a better understanding of the program as planned, we may soon have much greater co-operation.

Remember, "every one in the Methodist church studies the same topics", so be alert and ready to help with the study of INDIA in any department of your church.

Soon the boys and girls will be going away from the home church to school, or to work. Notice the new card, page 23 of **The Methodist Woman.** What about those boys in the service? Many churches have furled their service flags and put them away, when far, far away some of the youngest **soldiers ever to go from their membership are wondering if the church cares.** This is **your job,** Secretary of Student Work.

Hurry!

We **can tell you** of some lovely free material to use **with your** study of INDIA, but you should **order now,** for every society will want some. **Remember the** year we studied "Dangerous **Opportunity"** and we all ordered material from a **commercial** firm in New York? **They** ran **out of** material and **held up their hands,** begging **for help. We** know they wondered **if** all the **women** in America were going to China!"

Order from: British Information Service, 30 Rockefeller Plaza, New York 20, N. Y. Ask for material on INDIA, especially "50 Facts About India"; the chart "The Development of Self-Government in British India"; the map showing the products; and "India: Problems and Postwar Plans".

When you receive this material, be sure to write and thank the senders. It is expensive and valuable.

Has your society a copy of the sixth Annual Report of the Woman's Division of Christian Service?

Wesleyan Service Guild Corner

The Wesleyan Service Guilds of the Central Jurisdiction will hold their week-end conference at "Gulfside", Waveland, Miss., August 3-4.

They have extended an invitation to Guilders of the Southeastern Jurisdiction, which includes Mississippi, and of the South Central Jurisdiction, including Louisiana, to participate in their conference.

These dates coming on Saturday and Sunday will make it possible for Mississippi Conference Guilders who live near Waveland, or who are spending the week-end on the coast, to spend several hours in this meeting.

It will be very constructive for women who work to hear the problems of the Guilders of the Central Jurisdiction.

If you are sincerely interested, make an effort to go.

TRAINING DEACONESSES FOR SERVICE TO MEXICO

By Mary N. Pearson, Mexico City, Mexico

The Deaconess School, conducted in Mexico City by the Woman's Society of Christian Service, offers four types of preparation for young Mexican women interested in service in the Methodist Church of Mexico. These courses are:

A four-year course which consists of three years of scholastic training, and one year of practice divided between a Social Center and a Rural Center.

A short course of two years for those who have not had sufficient preparation to undertake the longer and more difficult one. This course prepares for lay leadership.

A rural course, which consists of three institutes of three weeks each, in three consecutive years. Those who complete this course receive diplomas as rural workers. This course is carried out in collaboration with the Centro Evangelico Unido—which is the Mexican name for the Union Seminary.

An institute lasting a month whose object is to increase the efficiency of the women leaders of the local churches. This institute is a joint project with the Federation of Christian Women's Societies of the Methodist Church of the Central Conference.

This year there were eight in the first course, four in the second, five in the third and thirteen in the fourth, besides two special students.

One of the students in the Deaconess Course graduated this year. Her preparation will stand her in good stead as a pastor's wife, for she was married this month to one of this year's Seminary graduates. There is a great need for trained women workers in our churches, but the pastors need wives who not only have a vision [illegible] training as well; so our blessings [illegible] Carmen and our prayers that she [illegible] tablish a home that will be an [illegible] in the community or communities [illegible] her lot is cast.

Our institution not only serves [illegible] for the girls, but this year [illegible] doors for a number of social [illegible]

(Continued on page [illegible])

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JULY 28, 1946.

By W. C. Newman

SPIRITUAL VALUES SUPREME

Lesson Text: Exodus 20:7; Matthew 6:33-37; Mark 7:5-8; 34-36.

Golden Text: Seek ye first the kingdom of God, and His righteousness, and all these things shall be added to you.—Matthew 6:33.

Someone has aptly said that a spirit without a body is a Ghost, and a body without a spirit is a corpse. Which is a striking way to emphasize the truth that man is made of two components, body and soul, and that one without the other is incomplete, grotesque, and even repugnant.

W. C. Newman

Not man only, however, is body and spirit. He lives in a universe which is both body and spirit.

We are all well acquainted with the body of the universe. We know its soil and its water, its trees and hills, its silver and gold, its houses and its machines. But we are not so well acquainted with its soul. For its body is obvious while its soul is often invisible. Its body can be measured, or weighed, or bought and sold, but its soul will not register on a butcher's scale or a bank deposit slip.

And because the soul of the universe is not written plainly i figures denoting weight or measure or money value, many of us conclude that it simply isn't there.

Our lesson text and our golden text are urging upon us the value of spiritual things, the soul of the universe, the soul of man, the Spirit of God.

What Do We Mean—Spirituality?

As so often happens with us we have frequently misunderstood and misinterpreted the term spiritual. Some of us have made it to mean being overly pious, frowning upon everything that is happy and gay, putting on a sad countenance, talking in a melancholy tone affecting religion, making a show of godliness.

These are the people Jesus caricatured so pointedly in the sermon on the mount; people who love to stand on the wider corners of the street and pray with much speaking so that they may be seen of men; people who sound a trumpet before them when they give to charity people who disfigure their faces, that is to say distort them in an effort to seem extraordinarily [illegible] when they fast, that is to say [illegible] perform any religious rite. [illegible] no sound basis for thinking that these things constitute spirituality. Indeed they may often only reflect hypocrisy.

To be spiritual means that one recognizes that the most important things in all the universe are not materials but attitudes, emoions, thoughs, prayers, relationships, ideals, morals, religion.

The Things That Are Unseen Are Eternal

Theoretically, at least, all church people recognize this value of spiritual things. We all love to experience some beautiful emotion like making a gift to charity, falling in love, looking upon some inspiring scene, hearing a lovely song, being stirred by some thrilling worship service in the church, or being made to weep by a moving sermon.

But the trouble is, we only want an occasional experience like that, we are not willing to base all our life on it—this principle of the supreme value of spiritual things.

And our frank reason for being unwilling to live chiefly for spiritual things is that we believe firmly in the supreme value of material things. We are not willing to admit that it is better to give than to get, to serve than to rule, to scarifice than to indulge, to be good rather than to have pleasure at the cost of being at least a little wicked.

Yet we need not look far around us to see that it is the spiritual things that actually survive, that are eternal.

The body of a dwelling is a house, its spirit is a home. The house may be destroyed by fire, blown away by a tornado, or lost through financial disaster. But the spirit of a dwelling is a home where love, companionship, sharing, kindness, understanding, and growth prevail. These things cannot be burned by fire, blown away by a tornado, nor lost through financial disaster.

The body of a man is his face and hands, his muscles and nerves, his eyes and his stomach. The spirit of a man is his mind, his ideals, his purposes, his loves.

We are quite aware of the value of the house we live in, and of the body we possess. Of these things we take excellent care, spend great sums for their improvement or restoration, see that they are well dressed, make provision for their future. But of the soul of these things, the soul of our home and our own spiritual selves, we are often criminally careless. That is to say we take extremely good care of the things that are temporal while we grossly neglect the things that are eternal.

Life and Peace

To be spiritual in the sense in which Jesus uses the word is also to be relieved of the tension and anxiety which all too commonly prevail in our lives. Or, as Paul puts it, " . . . to be spiritually minded is life and peace."

What are the things that destroy our peace of mind? One is the desire for things. Why do we worry over money? Because money can buy things. Why are so many things necessary? Because we think they make us happy. So we go round and round in a frantic cycle of wanting things, making more money to buy things, wanting more things, and making more money to buy more things.

Yet money never made a man happy, nor poverty a man unhappy, when that man has set his mind on goodness, truth, mercy, love, honor, Jesus, and God more than on things.

Some lovely people I know had been rich but suddenly lost everything they possessed. In quick despair the man said to his wife, "We have lost everything! Everything! We are ruined!"

But the wife said: "We have not lost anything important. We still have each other, and we still have love. And with God and love on our side what else do we need?"

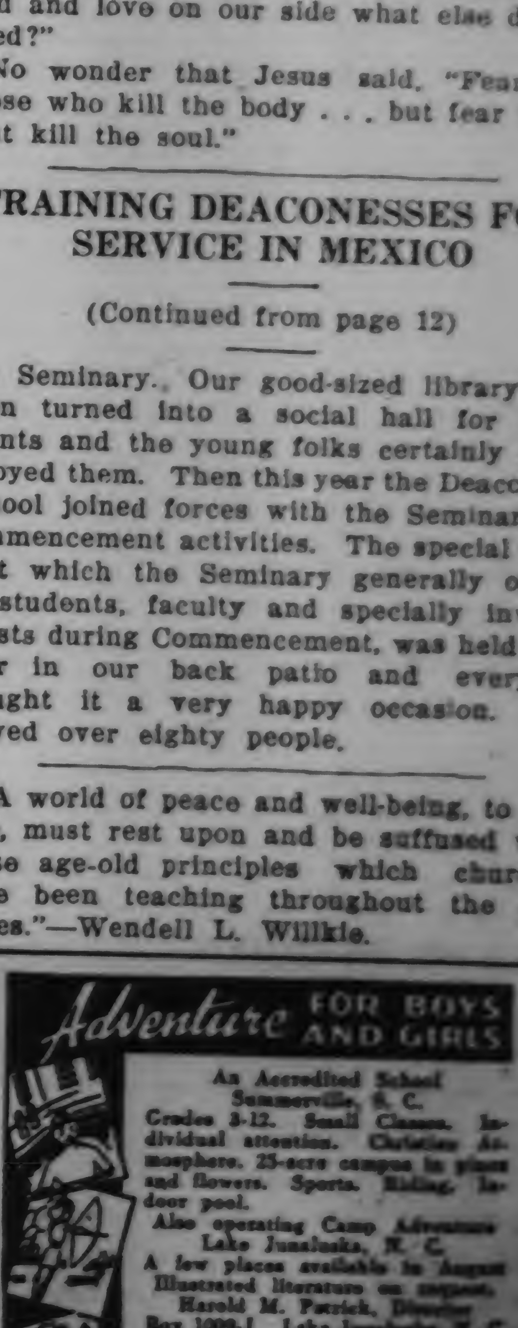
No wonder that Jesus said, "Fear not those who kill the body . . . but fear those that kill the soul."

TRAINING DEACONESSES FOR SERVICE IN MEXICO

(Continued from page 12)

the Seminary. Our good-sized library has been turned into a social hall for such events and the young folks certainly have enjoyed them. Then this year the Deaconess School joined forces with the Seminary in commencement activities. The special banquet which the Seminary generally offers to students, faculty and specially invited guests during Commencement, was held this year in our back patio and everyone thought it a very happy occasion. We served over eighty people.

"A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which churches have been teaching throughout the centuries."—Wendell L. Willkie.



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THE CHRISTIAN FIRESIDE

STRENGTH OR WEAKNESS?

By Jane Sheldon

What exactly is strength of character? I was told recently by a friend that a certain person, known to us both, had no strength of character because she never did what she wanted to do, but always what others wanted. Now, I could not agree with this verdict from my knowledge of the case in question. There are cases of people who follow the crowd because they themselves are weak-willed, but there are also innumerable men and women in this world who seldom follow their own desires because they are too strong-minded to give in to them. The girl who was being discussed has an invalid mother of a somewhat querulous nature, a selfish father and two light-hearted brothers. For many years the burden of the household has been on her shoulders and it has settled itself there so completely that it is not now easy to move. Her friends try to ease matters by suggesting a few simple "treats." Most of these she refuses because they would interfere with her duties, and "Mother would be put out, and there would be trouble." So the verdict is that she has no strength of character. How much more strength of character it requires to perform the unpleasant duty than, in spite of all obstacles, to follow one's own inclinations. The latter characteristic will earn for us, very easily, the reputation of being "strong-minded." I've met quite a lot of such people, whose "strong-mindedness" lies in obtaining their own way despite the rights and feelings of others. There is a strength of character in the quiet person who has learned to subdue her own desires at a cost, perhaps, that we can never guess, that is not to be met with in those who mistake forcefulness for strength.—Christian World.

WHEN A WINE FARMER BECAME A CHRISTIAN

It is almost eight years now since I decided to give God the control of my life. Being a young wine farmer in the Western Cape region, I was immediately confronted with two problems, viz., the production of my farm, and the tot system, by which the law allows farmers to give their colored laborers wine in three to five 'tots' per day —usually about 2½ pints are given.

ATTENTION ALL CHURCH OFFICIALS

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Although any of these colored people have risen to an advanced position in business and cultural life, the majority of them live in the greatest poverty as day laborers on farms and in factories. Drunkenness among these unfortunates is really a menace to their existence as a race.

Upon surrendering my life to Christ, it became convincingly clear to me that I had to stop giving the tot to my laborers. This tot system is so prevalent that almost no laborer is willing to work without his tot. Nevertheless God let me stop it and he has faithfully fulfilled His part of the contract: to see to it that I do not lack laborers. And now, in deep gratitude to Him I can say that, although some of my men still drink over week-ends, the spirit on the farm has changed so much that I hope never to go back to the tot system again. The efficiency of the men also has improved considerably.

The other problem that confronted me was the production of wine, which formed 80 per cent of our farm's income. I had to choose between a sober nation and a profitable farming proposition. As a follower of Christ, I had to bring my farming operations into line with His plan. Was I going to produce something which usually tends to drag down my nation, or something which would build up my nation?

Everybody, including my father, from from whom I was to take over the farm at the end of the next year, assured me that nothing but production of wine would be profitable on the farm. But here again God's direction was very clear that I had to convert the production of the farm from wine to foodstuffs. Step by step during the past six years I have been led to replace wine grapes with table grapes, other fruits, vegetables, and produce for a growing cattle herd.

The result? Farming is a joy. The financial result? The farm is an asset of the nation which God allows me to cultivate in such a way that it is not exhausted but built up for this and coming generations. The logical result of all this is that the output of the farm has increased considerably. Did not Christ say: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you?"—"A South African Farmer's Story," in **The Temperance Advocate** (Canada).

SHANGHAI AMERICAN SCHOOL TO OPEN

Word comes from Principal Thomas Gibbs of the American School in Shanghai, China, that that institution for the training of American and other English-speaking children resident in that section of China, will re-open on September 23. Many Methodist and other missionary families in China send their children to this well-known school.

CHAPLAIN HOPKINS ON MISSION BOARD STAFF

The Rev. Garland E. Hopkins, formerly a chaplain (major) in the U. S. Army in the South Pacific, and pastor of the Methodist Church in Winchester, Va., has been elected an associate secretary in the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church. His assignment is to the portfolio of research and counsel in the relations of business and government to Christian missions in the Far East. For the next two years he will be located in Washington, D. C., at the American University.

LOUISIANA W. S. C. S.

(Continued from page 10)

Understanding International Problems

1. That since world famine is the number one international problem, and peace for the people of the world begins in our own kitchens, church women should: (a) save more of wheat, fats, rice, sugar, etc., than the government requests; (b) contribute generously to the Methodist Committee for Overseas Relief; (c) adopt a family in one of the starving areas and send packages of food and clothing regularly. Gifts of money may be directed to the family through C.A.R.E. (see Christian Advocate); (d) ask President Truman, the secretary of agriculture, and your Congressman to take from us, at the source, the amount of food that is really needed to save the starving peoples of the world.

2. Ship good used clothing, all they can as soon as they can to the United Church Center, 1735 S. Vandeventer Avenue, St. Louis, Mo.

3. Work for civilian and international control of atomic energy as set forth in the McMahon bill, and the Lilienthal report of the State Department.

4. That church women not relax in support of the emerging United Nations. Begin now to prepare for **United Nations Week**, September 3-9, and **World Order Sunday.**

5. Work against peacetime conscription and compulsory military training.

6. Maintain an attitude of good will toward other nations, both former ally and foe.

7. Work for the repeal of the Oriental Exclusion Act and for the admission of all Orientials on the quota basis.

8. Pray. Intercessory prayer, not as a petition to God but as persuasive to all men everywhere and to particular individuals to listen to God and to perceive his will is held up as the most dynamic and satisfying force to be used for the accomplishment of the aims of Christian Brotherhood.

Special Recommendation: We recom[illegible] that the Jurisdiction School of Missio[illegible] Mt. Sequoyah invite two Central Jur[illegible] tion representatives to participate as [illegible] lar members of the school in 1947. [illegible] in line with the recommendation [illegible] Woman's Division (March, 1945) [illegible] vote of Mt. Sequoyah School of Mi[illegible] session July, 1945.

Little self-denials, little hon[illegible] passing words of sympathy, [illegible] acts of kindliness, little [illegible] over favorite temptations—[illegible] select threads of gold which, [illegible] together, gleam out so bright[illegible] tern that God approves.—[illegible]

He that cannot forgive [illegible] bridge over which he [illegible] for every man has [illegible] Lord Herbert.

THY KINGDOM COME

By Bishop Titus Lowe

Text: Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6:10.

The text of this brief sermon this morning is found in Matthew 6:10 and reads: "Thy kingdom come, Thy will be done in earth, as it is in heaven." This phrase of course is part of the Lord's Prayer which I suppose is the most oft repeated expression on the lips of humanity. The Lord's Prayer is a signpost pointing to the very heart of the Christian faith.

Let me say immediately that faith is first personal; that it has to do with God the Father Almighty and with the individual man. That of course presumes that it is possible to communicate with God and to experience in one's heart the sense of fellowship with the Almighty. Experience of God in the human heart is the root from which stem all of the activities whose sum total make up operative Christianity.

It is of supreme importance that faith shall remain personal. Emphasis is found in such wondrous Psalms as the Twenty-third Psalm which is probably the best known poem in the world. It is a Psalm of pronouns: My, I, Mine. It begins with the personal pronoun and closes with the personal pronoun. The same personal note is found in such words as "Create in me a clean heart, O, God, and renew a right spirit within me." The colored people of the United States have caught that significance and sing it repeatedly in the spiritual, "It is not my father or my mother, but it's me, O, Lord, standing in the need of prayer." It is this close personal relationship to Almighty God which breeds in the individual life unselfishness and courage, honesty, kindliness, generosity and purity. Without this personal experience of a personal god Christianity would be shorn of most of its power.

Secondly, I want to say that Christianity is likewise social, moral, communal. The hour is long since past when Christians can stand aside and draw around themselves the aura of sanctity because of their rejoicing in their personal experience. That experience is simply the start of Christianity in action in this world. Never certainly was there a time in the history of the world when the primary principles of the Christian faith need to be put in working operation as the hour to which we have now come. It has always been true and it is still true that "righteousness exalted a nation but sin is a reproach to any people." He's a rather foolish man who in this day repeats with assurance the line from Browning's "Pippa Passes," "God's in His Heaven; all's right with the world."

It is doubtful whether there ever was a day when there was more turbulence and dissatisfaction and difference of opinion and self-seeking than there is at this hour. The faith once delivered to the saints powerfully affects the home life of the nation and should affect it far more than it does now. If we permit the home to be despoiled and robbed of its God-ordained sanctity, then the knell of the nation will be sounded and [illegible] government of the people, by the people [illegible] the people will be in genuine peril [illegible] likely perish from the earth.

[illegible] the Church is called upon to express itself as powerfully as it may concerning the peace for which the whole world is praying. The Methodist Discipline suggests five points of belief which are basic for any peace which may long endure.

1. God is the Ruler of the world; nations as well as individuals are subject to His law.

2. Mankind is one in nature and in the sight of God, who has "made of one blood all nations of men for to dwell on all the face of the earth."

3. All men are children of God and brothers one of another. "No group is inherently superior or inferior to any other, and none is above any other beloved of God."

. All men have within them divine possibilities and must be accorded a fair and equal chance to become the best of which they are capable.

5. It is required of us to "seek first the kingdom of God and His righteousness." Every human ambition and practice must be brought into conformity with this demand.

All genuine students of social affairs know that the "times are out of joint". It is well known that the crime bill in the United States must be figured in billions of dollars annually, but no monetary figure can compute the moral and spiritual price the nation pays. We do well to deplore the enormous increase in criminal activities; their name is legion: gambling, habit-forming drugs, papers, magazines and books which offend common decency, sex offenses, the unprecedented increase in the use of intoxicants as beverage, wholesale robbery which is again lifting up its ugly head and brutal murder to a startling degree. But it is not enough that Christian people deplore these strident evils; it is imperative that a new crusade passion shall be born in the hearts and minds of God's followers. Wishful thinking will not usher in a new world. Harsh, repressive rules or laws will not put creative character into the individual life nor into the national life.

There is immediate need for those who profess faith in the program of Jesus Christ our Lord that they shall unit for a genuine, sound educational program and for skillful organization and for dynamic inspiration, if we are still to pray believingly, "Thy kingdom come, thy will be done on earth as it is in heaven." Possibly a word from Tennyson might be in order at that point from his poem "In Memoriam."

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace!

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!"

Likewise we might do well to remind ourselves that the great Lincoln once exhorted the American people in the words: "Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it."

Bu the Christian faith is more than personal and more than social, moral and communal. It is global. One of the most significant passages in all of the scripture is John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That word in John's gospel carries with it to every devout heart a dream of a world which shall one day be led to the feet of Christ. Implied in it is the recognition of the worth and dignity of each individual, the value of each human soul.

"The Christian Church alone can generate the courage and provide the guidance that is sorely needed. Once the Christian doctrine of man is rejected, the way is opened for man's exploitation of man, a merciless attitude on the part of the strong toward the weak, savage ruthlessness, degrading snobberies, social confusion and racial war. . . .

"God made the earth a place of infinite variety by the creation of the several races, but insists that each be allowed to make its distinctive contribution. The basic assumption that one race is inherently superior to all others cannot be defended. No one race is superior or self-sufficient. God created us not for independence but interdependence. The divine law is that we help ourselves by helping others. It is not possible to obscure the rights and claims of other races without suffering ourselves. To impair humanity at one point is to impair it as a whole."

It is an infinite pity that even after all these centuries man has not caught up with the Nazarene's concept of the dignity of man and that every man, if he were given a proper opportunity, could be counted upon to become a part of the upward movement of humanity marching stoutly behind a conquering cross.

The prayer, "Thy kingdom come, Thy will be done in earth, as it is in heaven," is eminently fitting at this time, and it is heartening to remember that the Christian movement is not dead. Indeed, it is doubtful whether it was ever as alive as it is now. Let no one forget that the greatest missionary movement in the history of the Christian world is barely one hundred fifty years old. During that period more sermons have been delivered to non-Christian people, more hospitals have been built for their healing, more schools have been built for their illumination and a thousand other activities utterly Christly in their objectives have been initiated than at any other period in the history of Christiendom. It is likewise heartening to remember that more people today are praying the prayers of the Church and bowing in humble love and fealty before the cross of our Saviour and are singing their songs of assurance and of triumph than at any time in the history of humanity. Christ's army marches on, and notwithstanding the disturbances now existing in the world, that army will continue to march on, for the earth is the Lord's and the fullness thereof.

In the hymnbooks of the church there is a hymn entitled, "Thy Kingdom Coming". With the final stanza of that hymn we bring this address to a close, praying the blessing of Almighty God upon it:

"With shouting and singing,
And jubilant ringing,
Their arms in surrender cast down,
At last every nation,
The Lord of salvation
Their King and Redeemer shall crown!

Choir

The kingdom is coming, O tell ye the story
God's banner exalted shall be!
The earth shall be full of His knowledge and glory,
As waters that cover the sea.

METHODIST VETS—INTERNATIONAL VIEW

A survey of war veterans from all sections of the United States indicates that Americans feel that the United Nations is a step in the right direction toward world peace.

The survey also showed that a large segment of the population is indifferent to the United Nations and some are pessimistic.

The sampling was conducted during a conference in Columbus, Ohio, of returned veterans, most of them under 30 years of age, with Bishops of the Methodist Church. Of the 450 delegates registered, 125 from 32 states answered a questionnaire distributed by the conference to determine their thinking on international issues.

There were 117 men who felt the United Nations is a step in the right direction or a good thing worth backing up even with its faults.

Seventy-three reported people in their area supported the U. N.; 37 reported indifference.

Most of the veterans responding in the survey backed the Baruch plan for atomic energy control.

In the matter of co-operation with Russia, some said "live and let live", some suggested exchanges of students, some advocated a firm policy toward Russia.

The first question simply asked: "What do you think of the United Nations?"

One typical answer from an Iowa delegate said: "It isn't perfect but it is a start toward our ultimate goal of placing international relationship under world law and eliminating armed conflicts. As such it definitely deserves our support".

Answering a question whether the people in his area are supporting the United Nations or are indifferent, this delegate said, "There is some indifference and some downright pessimism but most people recognize it as our best hope at the present time."

The third question asked the opinion of the veterans on the Baruch plan to control atomic energy. This delegate said, "It sounds good to me and should at least serve as a basis for final agreement."

The fourth question was, "What would you do to improve relations with Russia?" This was the delegate's answer: "I don't know. I'm convinced Russia's basic policy is to promote world-wide Communism in any and every way possible. I can see no compromise between their ideals and purposes and our Christian democracy. I can see no alternative for us but to resist their advances in spreading Communism and extending their zones of control and influence with every means at our disposal."

A conflicting view was taken by a delegate from Minnesota, who said the United Nations is "a weak organization unable to come to worthwhile decisions because of the veto power being as freely used as it is." He said people in his area are indifferent to the U. N.

On Russian he replied: "Until people outside of Russia are given more information on what is going on within that country there is no way that I can see to better relationship."

Three delegates from California agreed that the United Nations was a forward step. However, one said that the "leadership is not such as to make it last. The elements of totalitarianism are still too prevalent". This same delegate said the people of his area are "largely indifferent".

A New Jersey delegate said the people in his area "are supporting the United Nations but are rather apprehensive as to long-term results".

A Kansas delegate answered this query with: "First there was hope but also skepticism. Lately I think there has been a feeling of disillusionment".

A delegate from Whitestone, N. Y., who had been a prisoner of war and who had lost a brother on the field of battle, answered the question on support or indifference this way:

"The people of my area are for the UNO until they think that its location will cause them difficulties. It's all right as long as it doesn't cause them any inconveniences."

Whitestone **is a short distance** from Flushing Meadows, where the General Assembly will meet, and from Lake Success, where the Secretariat will have its headquarters temporarily.

ON A WIDE CIRCUIT

by W. W. Reid

PROTESTANT SAINTS?

The canonization of Mother Frances Xavier Cabrini the other day gives point to a recent remark in this column: that there are within the Roman Catholic Church many self-sacrificing and humanity-serving priests and brothers and sisters who seldom gain first pages in the press—sharp contrast to popes, cardinals, and archbishops.

This quiet and frail woman, who inspired the erection of scores of hospitals, the training and service of hundreds of nursing sisters, has been plucked out of the past—she died in 1917—and been recognized as a "saint." Doubtless she had every qualification required by the Church. Doubtless, too, there are scores, perhaps hundreds, of others—even in her own order—who might qualify as saints or near-saints. Many living today, sure to be forgotten tomorrow, doubtless have the same high qualities of character and service.

Protestants do not ridicule the recognition of a person like Mother Cabrini as a saint. They join with Catholics in recognizing her heroic, almost superhuman qualities of heart and mind, and her devotion to our Christ through service to His children. We feel the world has more saints than are ever canonized. We could wish perhaps to seek natural causes for some accomplishments called "miraculous" (many doctors perform what seem "miracles"); and modify, too, the idea that miraculous healings can be performed through "relics" that were hers, in defiance of known laws of science and medicine. Perhaps the spirit of some saint does today bless faithful supplicants, but we look askance at the need of some meaningless or even gruesome "relic" as the spirit's channel. . . .

Are there Protestant saints? Thank goodness we don't have to go through the democratic process of electing them by majority vote! What a bone of denominational contention that would be! But are there not many Protestants who have had virtues "in an heroic degree," whose characters are unassailable, whose blessings to humanity are worthy of emulation? They may not have performed "miracles", but they have brought healing, and new life, and hope, and light to many thousands; and their works li blessing new generations.

Dare we suggest for consideration: Gen Booth of the Salvation Army; Flore Nightingale; Dr. William A. Muklenb founder of a church hospital, inspirer the church hospital movement; Jane Add of Hull House; David Livingstone; Dr. E gar E. Helms of the Goodwill Industri Clara Barton of the Red Cross; Robert M rison; Frances E. Willard.

Woom would you include in a group of cent "Protestant saints"?

RESOLUTIONS OF RESPECT

On June 29, 1946, God in his wisdom re moved from our midst one of our beloved women—Mrs. Estelle Windham Shepherd. It is as she would have it. She has passed from sunset to dawn in the presence of her Father where she will feel at home.

Whereas, Mrs. Shepherd was a faithful member of the Inverness W. S. C. S., and we, the members, wish to pay a tribute to her memory. Therefore, be it

Resolved, first, that we bow in humble submission to the will of our heavenly Father, knowing that our loss is her gain.

Resolved, second, that we extend to her husband, daughter, three sons, and each member of her family tender sympathy with assurance of our prayers that God will comfort them in their sorrow.

Resolved, third, that a copy of these resolutions be sent to the family, a copy placed on the records of our Society, and a copy sent to the New Orleans Christian Advocate.

MRS. M. L. HALBERT,
MRS. J. H. HICKS,
Committee.

THE SUCCESSFUL REVIVAL

(Continued from page 9)

they are not out to invite people to attend church. They are seeking Christian decisions. After they have succeeded or failed, then the invitation to attend the special services is always given.

Revivals in this Year of Evangelism will win people to Christ in proportion to the hard work both pastor and people give to visiting from house to house. This is the testimony of those who have combined visitation and preaching and have accomplished miraculous results.

Asked to compose an essay on Quakers one boy wrote: "Quakers are very mee quiet people who never fight or answe back. My father is a Quaker, but m mother is not."—Watchman Examiner.

No matter what theory of the origin government you adopt it, if you follow out to its legitimate conclusion it will bri you face to face with the moral law.—Henr J. Van Dyke.

EYE COMFOR

The cleansing and soothing
JOHN R. DICKEY'
OLD RELIABLE EYE
brings quick relief to
over-worked eyes. 25c &
DICKEY DRUG COMPANY

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THE LIVING CHURCH

No man ever rises to greatness in this world who does not aim at objects beyond his power.—Ezra.

THE PRAYER-ROOM TODAY

Lord, I thank Thee that every command of thine is itself a promise. Thou who biddest me seek wilt not let me seek in vain; Thou who callest me to ask wilt not turn away my petition. Nor wilt Thou who dost encourage me to knock at Thy door fail to open unto me, though my heart tells me that pray I cannot. Thou wilt Thyself impart the power to pray. I would look toward Thee, though as yet I cannot see; Thou wilt open my eyes. Lord, I believe; help Thou my unbelief. Amen.

No. 31.
[illegible] ORLEANS 12, LA.
[illegible] AUGUST 2, 194[illegible]

The Inward Light

I have a little inward light which still
All tenderly I keep, and ever will.
I think it never wholly dies away;
But oft it seems as if it could not stay,
And I do strive to keep it if I may.

Sometimes the wind gusts push it sore aside:
Then closely to my breast my light I hide,
And for it make a tent of my hands,
And though it scarce might on the lamp abide,
It soon recovers and uprightly stands.

Sometimes it seems there is no flame at all;
I look quite close, because it is so small:
Then all for sorrow do I weep and sigh;
But Someone seems to listen when I cry,
And the light burns up and I know not why.

O God! O Father! hear thy child who cries!
Who would not quench thy flame; who would not
dare
To let it dwindle in a sinful air;
Who does feel how all-precious such a prize,
And yet, alas! is feeble and not wise.

—Oh, hear, dear Father! For Thou knowest the
need;
Thou knowest what awful height there is in Thee—
How very low I am; or, do Thou feed
Thy light, that it burn ever, and succeed
My life to deepest holiness to lead.

—Henry Septimus Sutton, in Watchman-Examiner

WALLET OF THE WEEK

THE LATE DR. F. B. MEYER, according to Jane Sheldon, was the "chief founder" of the "Homeless Children's Aid and Adoption Society". This is a British organization for "aiding the unmarried mothers and their children", and much like the institution which Louisiana and Mississippi Methodists maintain—the Memorial Mercy Home in New Orleans. This British organization is looked upon as at least one of the memorials to a Great Christian leader and is beautifully symbolic of his fine Christian spirit and ministry.

* * *

THE MOSLEM UNIVERSITY, located in Cairo, Egypt, says an exchange, has graduated and sent into Africa alone two thousand young Mohammedan missionaries each year during the past ten years—a total of twenty thousand in the period. The observation was made that probably all the theological seminaries and Bible Institutes in the United States did not send out that many missionaries in the ten-year period. It seems to be a fantastic figure, but probably means less of training than we provide for such service.

* * *

THE SOUTH AMERICAN VISCACHA is one of the largest rodents whose home is in the Continent to the south of us. The viscacha is a large burrowing animal which is something like the chinchilla. It is dark gray with black and white markings on the face. The animals live in large breeding places where they form mounds, like our Southern muskrats, and from these mounds lead numerous burrows. Their food consists of grass, seeds, and roots. We have no information as to the uses that it may serve, but it probably has a commercial use like that of the muskrat.

* * *

THE BAPTIST WORLD ALLIANCE, meeting in Washington,, D. C., on May 29, decided to hold its next World Congress in Copenhagen, Denmark, July 29 to August 3. The theme chosen for the Congress is, "The World Responsibility of Baptists". A major interest now being pressed by Baptists throughout the world is that of raising funds for the relief and rehabilitation of lands and peoples impoverished by war and the social and economic disaster which follows as its aftermath.

* * *

WORD FROM SOUTH AFRICA says that the National Council of Women of that country has condemned the American "comics" as a "subtle glorification of gangsterism", and as making appeal "to sadistic and sensational tendencies of the young". It is said that ninety per cent of the "comics" published in South Africa are American and that their influence for evil is greater than the influence for good of all our foreign missionaries combined. It is a pity that our commercial interests seem inclined to place personal gains above the virtues which are necessary to a stable civilization.

THE LUTHERAN CHURCH, established by Martin Luther who died on February 18, 1546, has gathered a total membership of sixty-three million and is the largest Protestant group in the world and is scattered over the entire Christian world. Lutherans came to America with Swedish settlers in 1638, and there are now more than five and a half million baptized Lutherans in the United States and Canada. The German Lutherans are in great need on account of the war and the Lutherans of other lands are exhibiting a noble Christian spirit in coming to the help of their war-ruined brothers.

* * *

CIVIL MARRIAGES are reported to be growing in popularity in Cuba where the Minister of Defense is making use of his prerogative for joining couples in matrimony in accordance with the Constitution of that Republic. He is being severely criticized, especially by the Roman Catholics, who look upon marriage as a sacrament of the Church. The Minister of Defense is apparently a Scottish Rite Mason, and he is said to perform the civil ceremony either at his office, or in the Scottish Rite Temple.

* * *

A CELIBATE PRIESTHOOD doubtless rests upon many factors, most of them either spiritual, or taking away all temptation to subtract from the complete devotion of the priest to his one work. None of them was so immediately practical as that now proposed by Bishop Askwith of Blackburn, England. The Bishop says that the housing shortage is so acute that his diocese may find it necessary to ordain only men who will promise to remain single for several years. That suggestion probably overdraws the picture, but even the suggestion shows a tightness in the roof and rooming situation.

* * *

THE HELGOLAND NAVAL BASE in the North Sea was owned by the British until 1890 when they traded it to the Kaiser for Zanzibar off the African east coast. It was a sand bank about a mile long which the Germans reclaimed and made into one of the strongest air and U-boat bases in the world. The British, according to report, have now decided to blast Helgoland and Wilhelmshaven, not far away, off the map. The destruction is said to have the twofold purpose of disarming the Germans and also the hurt to their military pride.

* * *

LIQUOR INTERESTS have reason for feigning advocacy of moderation in drinking when business concerns find the seriousness of the drinking situation the center of public interest in commercial advertising. "Motorland", published by California Automobile Association, carried this: "Drinking and driving: embalmers are [illegible]ing". Burma Shave Company has posted American highways with: "Drunken Drivers enhance their [illegible] highball home in an ambulance", and "If these [illegible] and bounce around, you'd better park and walk

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EDITORIAL

OUR CHURCH SCHOOL LITERATURE

Our attention has been called a number of times to portions of our Church School literature against which complaints were registered. We have, as our custom is, taken up those matters with those who are responsible for producing the literature, but we have not felt inclined to enter into a discussion of the literature. For one thing, we know the difficulty encountered in the effort to produce a satisfactory literature for a time of confusion such as this in which we are living today. For another thing, we do not have the time to examine such voluminous material and, as we think, wasteful variety of publications, and we do not feel that it would be just to deal with it upon the basis of selected passages.

Some of the literature is doubtless open to criticism. It seems that in some cases there is an effort to avoid controversial discussions of the fundamental truths of Christian faith. On social issues, associated with politics, controversy seems to be **invited.** Our attention was called to an exposition of Exodus 20:4, a rather hazy interpretation of the Second Commandment, including this observation: "It is not clear why Moses wrote this law, since he himself made images, as, for instance, the brazen serpent". Surely there is little to inspire faith in a comment like that. The Century Bible, which is certainly not reactionary, suggests that verse 4 should be construed with verse 5 when it would mean a prohibition of images **made for worship.** Besides this is the fact that the text says that both the creation of the "brazen serpent" and the giving of the Commandments were at the direction of the Lord. Allowing for all possible additions and amendments, one could easily imagine that the Scripture explanation would be of more value than a pointless question mark.

The most insistent criticism has to do with the thirteen-week series in **Christian Action,** devoted to a speculative explanation of the emergence of God. To say that God came out of chaos with the other gods and that the main difference is that he outgrew them, is certainly bald rationalism—a flat denial of the doctrine of a self-revealed God; and it is not helped in the least by the suggestion that the full content of the idea of God represents a fiction variously adopted to meet emergencies. Yahweh, the rescuer from Egyptian oppression, makes God a piecemeal creature, without pre-existence, creative knowledge, or the divine dynamic necessary to organize and control the universe. The Methodist Revival would have perished if Mr. Wesley and Francis Asbury had gone up and down England and America telling the hun[illegible] people, who waited upon their ministry, that [illegible] emerged from chaos. This will indicate our own dissent to some of the literature.

On the other hand, we believe that some of the literature criticized has resulted, as we have intimated, from the desire to reconcile clashing views and is not intended to misinterpret the Scripture message at all. On this point, let us say that we are unalterably opposed to a straddle literature. We believe that the first objective should always be to give a forthright interpretation of the accepted text, and that everything else should be secondary. We believe in a distinctly Bible-centered literature, since every value of our Christian faith stems from the Word of God.

In our opinion, much of the literature is wholesome and sound, and we are in danger of developing an attitude toward the objectionable which may not be fair either to the literature or to ourselves. Some years ago we read an incident, as we remember, an incident related by Dr. Charles Reynolds Brown. It was that of a parishioner whose daughter had a face spoiled by a birthmark. He said that when he went to call he saw and thought only of the birthmark until one day the mother said: "Doctor, did you ever notice the other side of Mary's face?" At that moment he became conscious for the first time that the child's face had another side. Through that suggestion he discovered beauty and loveliness in perfect repose where only tragic disfigurement had been before. We must not allow ourselves to become so conscious of faults as to blot out the priceless values of our literature. Let us remember that it has "the other side". Let us say again, We do not condone straddling interpretation whether in one periodical or in a score of them.

UNHAPPY PALESTINE

Events recently happening in Palestine are lamentable beyond the measure of words to portray. It explains little to say that the incidents were due to "terrorist gangs" who are bent upon having their way or forcing Britain and America into war. The King David Hotel has been destroyed, people who were innocent of any intention to wrong the race of the terrorists have been murdered, and the innocent people, whose history for centuries on end has been tragedy upon tragedy, will suffer from the reaction against the deeds of violence. Naturally people will say: "How could a mob of five thousand armed men maintain an effective organization and execute such dastardly crimes without the knowledge of their fellow Hebrews. Those who were inclined to find an excuse for Nazi crimes have been provided with a new text. The repercussions of last week's event in Palestine will be felt around the world. To say the least it is pitiable and [illegible] none more pitiable than for the Jews of every [illegible]

WANTED—FACILITIES FOR ONE-HALF MILLION COLLEGE STUDENTS

In 1939-40, the colleges of the nation showed the highest enrollment in their history. According to Fred J. Kelly, of the United States Office of Education, the enrollment at that time was 1,360,000. Colleges had about reached the limits of their capacity. Then came the war. All programs of expansion ceased. Instead of new building projects, old buildings had to remain unrenovated and unrepaired during a six-year period. Then came sudden peace and unprecedented demobilization. An appreciative government planned a subsidized training program for its veterans. It was estimated that 4 per cent or 450,000 to 500,000 of them would avail themselves of this opportunity.

B. P. Brooks

Now, listen to the opening statement in the report of the Director of War Mobilization to the President on May 20, 1946:

"This fall more than 2,000,000 young Americans will apply for enrollment in the Nation's colleges and universities—the greatest number ever to seek higher education in this or any other country. Of these, it is expected that 970,000 will be veterans."

Applications for college enrollments will continue to increase until an estimated peak of 3,000,000 will be reached—more than double the number ever enrolled before. Economic barriers which so often blocked the way to higher education have been removed and never has there has been a greater need for higher education. The tragedy of it all, however, is that, with a potential student body of approximately 2,100,000 the institutions cannot accommodate more than 1,500,000 or 1,600,000 of those clamoring for admission.

In Mississippi, all the colleges, both state and denominational, are filled to overflowing. Unless more far-reaching action is taken, between 5,000 and 6,000 young people will be barred from the college careers on which they are so eager to embark. Perhaps half of these will be veterans, the other half recent graduates from high school.

This is one of the gravest problems before our state and nation today. "Our productive capacity, our national security, and the development of our democracy will depend, in the final analysis, upon the understanding, knowledge and skills with which we equip our youth." If half of the 600,000 Nineteen forty-six high school graduates and an equal number of veterans are turned away from our institutions this fall, there is the possibility of the development of the worst delinquency problem the nation has ever faced.

Certainly, a situation of such magnitude and such grave potentialities requires the utmost of effective cooperation of all the local, state, and federal agencies involved.

B. P. B.

"Our ideal of freedom is derived in part from the Bible, and the true expression of Christianity is synonymous with the true expression of democracy."—Raymond Swing.

GOD IS HERE

WE LIVE in a realm of power. Nature all about is charged with unlimited energy. This energy is operating through many channels. We hear and see the effects of it. Wake from our slumbers at any hour of the night and we are aware that something is going on. That so-called "stilly night" is but a poet's dream.

We hear the grinding noise of the trolley car, or the softer whirr of the street bus. Automobiles are carrying their occupants in various directions. Overhead is the hum of the airplane; from the distance comes a locomotive whistle and the rumble of the train.

Perhaps it is a stormy night and we are greeted by the roll of thunder accompanied by the flash of lightning, all telling of the release of tremendous energies above us and around us.

The world in which we live and move and have our being is surcharged with power; otherwise it would be a dead world, unfit for the habitation of man or beast or for vegetation. Nature is dynamic.

Even when the results of these forces are not seen or heard directly we have an expressible feeling that testifies to their existence. We are endowed with a sense of power in the natural world. Something rises up within us and declares, with David, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

It requires no stretch of imagination to carry this sense of power over into the spiritual realm, and to realize that there also a mighty force is at work. God is there and he is never idle. He works in human hearts, lifting men from darkness to light. He works in the church, not only saving people from their sins, but inspiring them with noble impulses and leading them in paths of peace and service. Often he breaks in on the dull senses of the church in what we call a gracious revival and a whole community is transformed.

Wherever mighty works of righteousness take place it is but the work of a God of righteousness who "plants his footsteps on the seas and rides upon the storm." Indeed we are conscious of a divine presence that always is at work—unless our spiritual sensibilities are atrophied.

To those who are alive unto God that power is a mighty reality, and a blessed reality, for it brings comfort in our sorrows, strength in our trials, light in our darkness and hope in our despair. Out of the unlimited spaces we may hear the voice of that power proclaiming "Lo, I am with you always, even unto the end of the world," and again, "I will never leave thee nor forsake thee."

—Religious Telescope.

"God created this moral world in which disregard of truth, of justice, of the needs and well-being of others, the placing of material values ahead of spiritual values is bound to bring disaster. . . . If the New World is [illegible] built upon Christian fundamentals how else can the [illegible] dations be laid, save . . . through each one of us [illegible] by our lives and by our words to the indivi[illegible] we touch a truer and a deeper understanding [illegible] of Christ's truth?"—Hon. Francis B. Say[illegible]

DR. W. W. HOLMES— AN APPRECIATION

By Dr. H. T. Carley

In paying affectionate tribute to the memory of W. W. Holmes, I claim the privileges —and immunities—of friendship. As Ben Johnson says of Shakespeare: "I loved the man and do honor his memory, on this side of idolatry, as much as any. He was indeed honest, and of an open and free nature."

Our friendship was of long standing. We went to school together, at Millsaps and at Vanderbilt. I succeeded him in his first regular appointment—Carrollton Avenue—in the Louisiana Conference. I officiated at his wedding, baptized all his children, and assisted him in the marriage ceremony of his daughter.

Dr. Holmes had a genius for friendship. I suppose he was called affectionately by his first name by more people, men and women, preachers and laymen, than any other man that ever belonged to the Louisiana Conference. It was not by any means an expression of undue familiarity, but a token of confidence and appreciation.

Perhaps it was this genius for friendship that helped to make him one of the great pastors of Methodism. I have never known his equal in this phase of ministerial work. I have known preachers who made more pastoral calls than he did, though he never neglected any family in his church; but I have never known one who so quickly and so completely won the hearts and entered into the lives of his parishioners. Somehow or other, the memory of his visits and the influence of them remained in the home long after they wero made. He had the gift of making his visits count.

As a pastor, Dr. Holmes could think of more nice things to do for more people than anybody else I have ever known. He not only thought of them—he did them. He made it his godly business to find out the things people were interested in, the significant events in their lives, the happenings that aroused memories, inspired hopes—and he would make them the occasions of an appropriate word or a little act that brought a glow to many a heart. He loved to make folks happy.

Strange as it may seem, I never heard Dr. Holmes preach more than two or three times. I remember a commencement sermon I heard him preach at Centenary College one year. I thought then that it would have been appropriate for any college or university in the land, from the standpoint both of content and delivery, and I am sure it would have been. Whether I am a competent judge or not, the fact that he could serve a great church like Rayne Memorial acceptably for ten years is ample proof that he could preach.

Any adequate history of Methodism in Louisiana would have to give a large place to the work and influence of Dr. Holmes in its organizational activities. He loved his church and believed in its program, and his time and effort were unstinted in their promotion. Especially noteworthy was his contribution to the educational interests of the Conference.

He left his mark upon the city of New [illegible] not only through his long service [illegible] Methodist church there, but also [illegible] his leadership of the movement [illegible] gambling and vice, which [illegible] in city politics. [illegible] forgot" (the poorest [illegible] nobody could think of) will [illegible] Holmes and his associates [illegible] citizens, who made civic morality an issue in a municipal campaign —and won!

I used to try to get Dr. Holmes to take up a recreational hobby, but without much success. I thought fishing would be fine for him (as it is fine for anybody!), or golf; but he never seemed to turn that way. I think his real hobby was travel. I suppose he and his wife (and at times the children) have ridden over most of the United States in a Ford or an Essex. Believe me, he was some driver! When he stepped on the gas, the wheels went around. After all, may be he was right—more travel would do most of us a lot of good. Too many of us have a "neighborhood mind" because we have never been out of our own neighborhood. "Take a trip every summer, even if you have to live on cornbread the rest of the year"—so said the late distinguished and beloved Bishop Galloway to a young preacher once.

Dr. Holmes kept pretty busy, but I never saw him too busy to visit with a friend or to listen to an appeal for help. He didn't get in a hurry because he didn't have to—he kept up with his work. He was a good laugher, too—he had a real sense of humor.

One of the most beautiful things about Dr. Holmes to me was a deep strain of tender sentiment, which found its most frequent and fullest expression in the home circle. Maybe it was only a smile, or a single word, or a blossom, or a trinket—but the members of that wonderfully lovely home will always be happy in the recollection of those expressions of a wonderfully tender heart.

Dr. Holmes was famous for his smile. Perhaps some people didn't care especially for it—but they never forgot it. It assuredly was not an affectation. I think he smiled for two reasons mainly—because he was happy, and because he didn't want people to know that he was unhappy. He never paraded his burdens, griefs, heartaches, though he had his share of them; he bore them like the soldier he was, never flinching and never seeking pity. I recall one instance when the appointment he received at Conference was far different from the kind he hoped to receive and that he had a right to expect. His face blanched when it was read out—but I don't think anybody saw it except me. He got hold of himself, went to his charge with a smile—and had one of the greatest years of his ministry.

All in all, he was one of the rare spirits of his generation. The announcement of his passing brought a heartache to many a friend beyond the borders of Louisiana, for he was known and loved throughout the church. My own sorrow is assuaged by the thought that, having lived a great life and served his day in a great way, he has entered into a great reward. Some day, please God, all of us who loved him here will join him Over There, where friendships are not interrupted.

WE RETURN TO JAPAN!

By the Rev. John B. Cobb
Tokyo, Japan

(Editor's Note: Mr. Cobb, of Macon, Georgia, is the first Methodist missionary to return to Japan in his civilian missionary capacity since the war. Here he tells some experiences and observations.)

We arrived in Tokyo Bay in time for a gorgeous sunset—the sun going down exactly behind Mount Fujiyama.

Coming in, we saw smashed fortifications and several sunken ships. The waterfront in Yokohama was deliberately spared, but the rest of the city is in ruins.

Some American officers boarded the ship, went over things with our purser, finally cleared us all without even seeing us. No customs inspection. No question raised about how much money and travelers checks we were bringing in. Hungry-looking Japanese began unloading the ship almost immediately under heavy armed guard and with the most modern American machinery.

From Yokohama to Tokyo things are in ruins. A few concrete buildings stand, in some places whole blocks of ordinary residences or shops escaped, everywhere little shacks are going up on the ruins.

That evening about a dozen of us met at the Dai Ichi Hotel for a long talk together. Included were Iglehart, Kerr, Durgin, Woodard, and Bruner (all under government employ), Bates of Nankin (here to testify at war crimes trials), and Esther Rhoads. The last named, a Quaker missionary, had arrived a day or two before along with a Catholic priest. They are to set up the relief program in Japan for the new body representing Protestant, Catholic, and labor relief organizations. Discussion centered first on the proposed Christian university. There is great interest though nothing very concrete as yet. Then we discussed relief. They are really getting the green light, probably to send more tons of food and clothing than they will be able to collect.

Col. Cullen, whose office must clear each missionary before he can secure military permit to return, is very cordial. He wishes to clear as soon as possible all those who can meet the conditions. He is troubled because Protestants are not doing this as rapidly as Catholics. He is concerned, too, because almost all who have been cleared are for educational work. This was inevitable as schools could give assurance of housing. Some residences for the evangelistic missionaries were destroyed, some sold, some stripped of furniture. Each case must be investigated. The conditions are that we guarantee housing and support by a responsible organization.

Recently, we attended a meeting of the Committee on Cooperation of the United Church, a committee especially set up to work with us. About a dozen of the leaders of the Church are on the committee. They gave us a cordial welcome, then got down to business. They are enthusiastic about the proposed visit of Dr. Coffin to give lectures for ten days in October en route to China. They reported on Plans for their own three-year evangelistic campaign which began four weeks ago. They told us of the destruction or severe damage of about 500 of their churches and as many parsonages. These include nearly all the large city churches. We got the story of preachers struggling for existence, some on prewar salaries though living is up ten times what it was. The Christian leaders said to us that in such committee meetings as these they were able to meet with Americans on a basis of co-operation and equality. This is possible for no other groups.

The Rev. Mr. Manabe (who heads up in the east as Rev. Kimura does in the west the old Methodist "block") called to go over rather complete details on Methodist losses. Fifty-five churches suffered complete loss of church building and parsonage; one (Kure) lost the church but not the parsonage; 11 more suffered severe damage. I was rather shocked to find little [illegible]

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—N. J. Golding, Secretary; A. T. McIlwain, S. E. Ashmore.
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W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Rev. J. S. Noblin, pastor at Moss Point, Miss., sends us a list of twenty-four subscriptions from that splendid church on the Mississippi coast. We appreciate the loyalty of Bro. Noblin and his people.

Rev. Virgil D. Morris, presiding elder of the Baton Rouge, La., district, will spend the month of August at Garrett Biblical Institute, Evanston, Ill., where he may be reached should necessity arise for getting in touch with him during that time.

Rev. E. E. Sylvest had a fine revival at Pine Ridge church, on the Kentwood, La., charge. Rev. Virgil D. Morris, district superintendent, assisted. There were nineteen additions—twelve of them on profession of faith.

A note from Mrs. J. L. Decell expresses deep appreciation of the tribute which Dr. Joseph A. Smith paid to her late husband, Bishop Decell. We were sorry that it was necessary to leave any of it out, but space limitations made it necessary to do so.

Rev. R. B. Crichlow, North Baton Rouge charge, sends us a list of eleven subscriptions with check to match from his work, a new enterprise in the growing capital city of Louisiana. Thank you, and we trust that the readers may have occasion to rejoice in the coming of the Advocate from week to week.

Mrs. Duren, the wife of the editor, had a serious fall on a polished floor a short time ago, and as a result she had a hospital experience last week. She went to the Baptist Hospital, and was to spend two nights for care as a dentistry patient. This means that in addition to having to do all the work at the **Advocate** office, the editor has had to have a divided interest.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., put on the visitation campaign in the town churches and secured 364 commitments out of 664 prospects. The pastors on one side of the district helped those on the other on alternate weeks. The campaign will be carried to completion.

LOUISIANA APPOINTMENT CHANGE

Bishop Martin has authorized the appointment of Rev. A. B. Cavanaugh to the Church Point Charge of the Lake Charles District. The appointment takes effect as of September 1.

HUBERT A. GIBBS, D.S.

BATON ROUGE DISTRICT

Bishop P. E. Martin authorizes me to announce the following supply appointments.

Walker Charge	Rev. L. Ted Trotter
Port Barre Charge	Rev. James Fowler
Lottie Charge	Rev. James Fowler

Incomplete reports for Sunday, July 21 show that more than 1005 persons have been received on Profession of Faith, and 1241 have been received by Letter and otherwise in the Baton Rouge District since September 1. This puts us within 33 on P. F. and 193 by Letter of our Year of Evangelism quota.

The recent Bluff Creek Camp Meeting with Bishop J. C. Broomfield and Dr. Burke Culpepper was very successful and exceptionally helpful in deepening the spiritual life of the cooperating churches of the district. The committee plans to endeavor to get Gypsy Smith, Jr., for next year. Extensive repairs and improvements, including an artifical lake and a concrete swimming pool are planned before next year on the camp grounds.

Sincerely,
VIRGIL D. MORRIS.

PHILADELPHIA CHURCH, HEIDELBERG, MISS., TO BE DEDICATED

Dear Dr. Duren:

On Sunday, August 4, our District Superintendent, Dr. B. L. Sutherland, will dedicate the Philadelphia Church of the Heidelberg Charge. This is an attractive little rural church that was built in the summer of 1944, with a valuation of $4000.00. It is of wood structure, the exterior being finished with white asbestos siding and the interior with celotex. It has a Church School annex with ample room for Sunday School and other meetings. The people of this community are very proud of this new church, and they are to be commended for what they have done.

Dr. Sutherland will bring the dedicatory message at 11:00, and dinner will be served to all. This will also be the beginning of our revival services, and there will be an afternoon and night service. All members, former pastors, and friends are invited to this service.

J. BRUCE VARDAMAN.

YOUNG ADULTS, MISSISSIPPI CONFERENCE

The Mississippi Conference of Methodist Young Adults held its third Annual Meeting at Roosevelt Park during the past week-end, under the leadership of Rev. H. A. Gibbs of Lake Charles, La. The purpose of this meeting was to promote the organization of Young Adult Fellowships in the Districts and Sub-District throughout the Mississippi Conference.

The following Churches were represented: First Church, Gulfport; Main St. and Broad St., Hattiesburg; Central Church, Meridian; Forest Methodist Church; Gibson Memorial, Vicksburg; Galloway Memorial, Capitol St. and Millsaps Memorial, Jackson; and Hazlehurst Methodist Church.

Officers elected to serve for the next year are: President, Herbert L. Noel, Jackson; Vice-President, Rev. Phillip E. Pierce, Bay St. Louis; Secretary-Treasurer, Mrs. Jo Lee McMillan, Vicksburg; Organizational Secretary, James Spotswood, Meridian.

Herbert P. Noel, Pres.

WHY ASK ABOUT THE METHODIST LITERATURE-

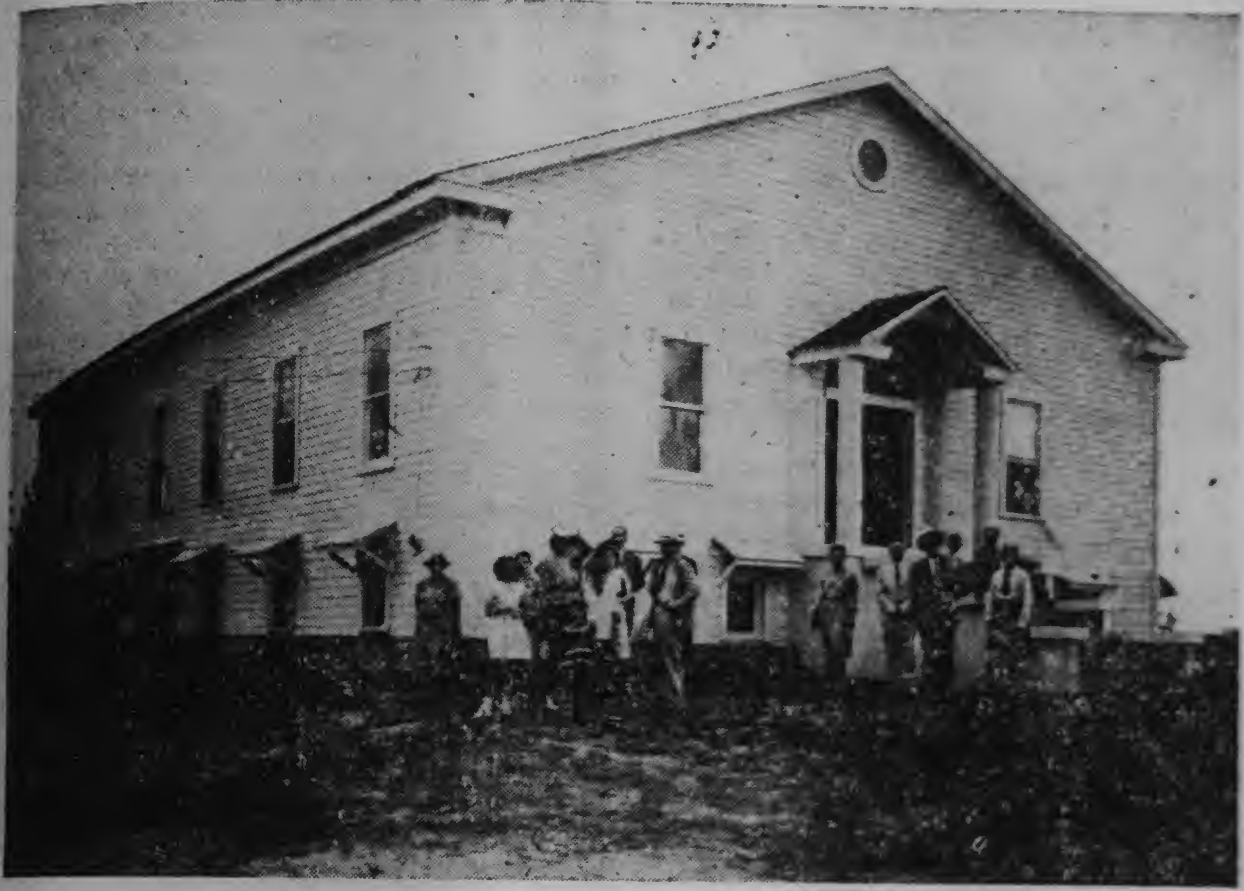
When we moved from Mississippi to our present location in another state, we took our children to the nearest church and Sunday school called Methodist. We did not know tho pastor. We did not know the teachers who would be instructors of our children. We had faith that what was taught our children would be the faith we love, because the church is called Methodist.

We write the above report, because it answers the question raised by one of your correspondents in a recent issue, "Why is the question asked in the quarterly conference, 'Is the literature of the Methodist Church used in the church school?'"

Originally the Methodist Church depended on outside and voluntary or commercial efforts for its lesson materials. Under those conditions strange things happened, and strange and varied doctrines were taught. To keep faith with parents who trusted the sign, "The Methodist Church", the Methodist Church was forced to creation of its own lesson materials. The Baptist, Presbyterian, and other churches have had a like experience. The question is asked in the Methodist quarterly conference in the effort to keep faith with such as we.

R. L. HUNT.

LUZIANNE
COFFEE
100% GOOD



SOULE'S CHAPEL CHURCH, MOSELLE, MISS.

A COUNTRY CHURCH IS DEDICATED

"It won't rain tomorrow," said Miss Jones.

"Why not?" said her friend. "It has rained every day for two weeks."

"Why, don't you know Soule's Chapel is to be dedicated tomorrow and all the people out there are praying for a beautiful day," replied Miss Jones.

And it was a lovely day and many hearts rejoiced that it was so. For had not the membership of this country church, planned for, talked about, and looked forward to this day for months? It had been the dream of many that on the fifth birthday of the new church the dedicatory service could be held. And now that all financial obligations had been met, the day was at hand—June 30, 1946.

By ten o'clock, cars were parking on the designated spot, made ready for the occasion. Fathers, mothers, children, young people—friends from far and near came.

Eleven o'clock came. The spacious auditorium seating comfortably 500 was well filled—and never was it so beautiful with flowers. The Sunday School, sponsor of the program, came in procesion, led by the minister and trustees who were to have a part in the hour's worship. A spirit of solemnity and worship was evident, and throughout the hour the entire congregation entered wholeheartedly into the service.

Rev. S. C. Moody, pastor, gave words of welcome to the membership, to friends of other denominations who had representatives there—and Methodists who came from far and near.

Rev. G. H. McBride delivered an appropriate and forceful sermon. The entire congregation was happy to see and hear Brother McBride—especially the membership of Soule's Chapel. For was he not the first pastor of this new church? Did not the people love him for all he had done for them and meant to them? The congregation was glad to see Bro. McBride in the pulpit that day, and his entire family in the audience.

And there was Rev. W. L. Hamrick, who in years gone by had been pastor, too, of Soule's Chapel, and other near-by churches. His friends are numbered by the scores — and they were there! And Rev. Aubrey Walley who had held two revivals in the community. People's hearts had been "strangely warmed" and souls saved under his ministry—these were there, too, on that day! Both Brother Hamrick and Brother Walley assisted in the service of worship.

The high point was reached when the five trustees, Messrs. Anderson Wallace, R. L. Ridgway, S. M. Rainey, L. G. Rainey and S. C. Lowry, stood before the altar and made the presentation of the church for its dedication to Rev. G. H. McBride. The audience felt the spirit move upon their hearts and never in Soule's Chapel had a responsive reading been more beautifully read than was the dedicatory responsive reading from the Discipline.

The singing was joyful and meaningful, from the first note of "Come Thou Almighty King" to the last note of "Faith of Our Fathers". Mrs. S. C. Lowry was at the piano and the choir was made up of representatives from the youth and adult departments of the Sunday school.

Following the benedictios, an hour or more of Christian fellowship was enjoyed. And what a feast was spread in the basement of the church. In the center of the long table was the lovely fifteen-pound birthday cake with the five candles. It is considered an honor to furnish the cake. This year Miss Callie Howard and Miss Ruby Nell Simons requested that they be given this pleasure. These girls stood by the cake and, as each of five friends made a wish, the candles were lighted. Then grace—eating—and an hour of old-time fellowship.

The short afternoon service was informal but enjoyable. Good old hymns were first sung. Then followed a short talk by Mr. Norman Lovitt, a GI and Christian layman from the nearby Cross Roads Church; his theme, "What the Church Has Meant to Me". The hour was concluded with a devotional led by Rev. W. L. Hamrick. He made all to feel anew that the church is the greatest institution for good, and the only one for promulgating the Gospel to the ends of the earth, and that one's greatest loyalty should be given to it.

And thus ended June 30, 1946—the day of the dedication of Soule's Chapel Methodist Church. And on that day it did not rain!

A Bit of History

The present Soule's Chapel Methodist Church is a consolidation of two churches; Soule's Chapel, a Methodist Protestant Church and Pleasant Ridge, of the M. E. Church, South. The name, Soule's Chapel, was chosen because this name for approximately one hundred years has represented Methodism in this community. Named for a man who was born in Maine and who was first of the Methodist Episcopal Church, and a union of two of the former bracnhes of Methodism. Well, isn't that in keeping with the spirit of union that made three branches of Methodism, the Methodist Church? The membership thinks so.

[illegible] Rev. S. C. Moody, [illegible] G. H. McBride

Anderson Wallace, B. L. Ridgway, S. W. Rainey, L. G. Rines, S. C. Lowery

Mrs. S. C. Lowery, Miss Bettie Ridgway

PERSONAL NOTES AND INCIDENTS

Rev. Milton J. Peden, pastor at Calhoun City, Miss., sends a list of 15 subscriptions for the credit of his charge. A number of them are entered as new subscriptions.

Rev. A. Y. Brown, who is the **Advocate** representative for the Greenwood district of the North Mississippi Conference, is pressing the campaign for another "win" for the Greenwood district.

Rev. J. D. Slay, pastor at Brookhaven, Miss., is **Advocate** representative for the Brookhaven district. A card just received at the office says that he expects to reach the minimum goal of 400 in the Brookhaven district.

Dr. Henry T. Carley was the preacher at Tallulah last Sunday morning. He preached for the pastor, Rev. J. F. Kilpatrick, who was away in a meeting. The people of Dr. Carley's last charge wese especially gracious to him and his daughter, Miss Kling, on their visit.

From Rev. L. D. Haughton, Court Street, Hattiesburg, we have just received a list of fifty subscriptions with check to match. Thank you, Bro. Haughton, and blessings upon you and your people, especially in their reading of the **Advocate** messages from week to week.

Rev. M. S. Robertson, pastor at Slidell, La., sends a list of fifty subscriptions from his charge with a remittance to match. Bro. Robinson has been faithful to the **Advocate** cause across the years and his loyalty and that of others of like mind has made the success of the **Advocate** possible.

Dr. John R. Mott says that there are two million Germans, a million Japanese, and many thousands of Italians who are still prisoners of war and entirely dependent upon Christian charity. Add to these the vast number of displaced persons of many nationalities and religious faiths and one has a picture of the world's relief problem.

Dr. Carley's appreciation of Dr. W. W. Holmes is reprinted from last week on account of some errors which misrepresent Dr. Carley and in one instance destroys the sense of the sentence. Some of the errors were occasioned by a condition beyond our control. It was the best we could do under the conditions.

Rev. A. C. Lawton, who has been attending the Yale School on Beverage Alcohol, says that: "The new approach to the alcohol problem looks good provided it doesn't turn out to be a compromise with the liquor traffic." And then he adds: "Nothing will dull the edge of my blade with which I fight beverage alcohol."

Dr. Albert P. Shirkey, pastor of Travis Park Methodist Church, San Antonio, Tex., suffered a fractured vertebra when he fell from a horse recently. The horse which he was riding took fright at a fishing net and shied, throwing Dr. Shirkey to the ground. His condition is reported good, but he will have to be in the hospital for several weeks.

"The whole world is upset by greed for the possession of earthly things. The Church and her teachings are forgotten. Our hope is in adherence to divine teaching.—Alfred E. Smith.

PHARR CHAPEL, MORGAN CITY, LOUISIANA

D. B. Boddie, Pastor

Rev. Jolly Harper, Bastrop, La., a member of our Conference Board of Missions, was with us last week, July 15th through the 19th, in a series of Bible conferences.

Jolly did us a fine piece of work in these conferences, bringing a forceful ,instructive and inspiring message each evening. His messages were the equal of any that I have ever had.

The congregations grew each evening and were among the most interested listeners that I have ever known. They pleaded for longer messages, since they felt that the 30-minute period was too short.

In addition to the Bible Conferences, we visited the Bayous Mission during the days, taking moving pictures, using colored film. We were successful in filming the mission from one end to the other, with some very interesting scenes. Among them was an open air service on the bank of Bayou Chene when one young lady was received into the church on profession by Rev. H. L. Johns, District Superintendent of New Orleans, and the pastor. The service was concluded with the Sacrament of the Lord's Supper administered also by Dr. Johns and the pastor. The bread used was baked by Mrs. Webb Aucoin in whose front yard the service was held. The wine came from ripe grapes growing in their yard and picked by us just before the service, the juice being extracted my Mrs. Aucoin.

There are so many interesting scenes that it is impossible to mention them here.

We used 900 feet of colored film which will be ready for showing in the very near future and will be available to all of our people.

Those interested parties may communicate with the pastor at Morgan City.

THE CHRISTIAN CHURCH AND POLITICS

By Christopher S. Norborg

(Dr. Norborg is a clergyman of the church of Norway. Received the King's medal for brilliant scholastic attainment. For a number of years he was professor in political philosophy at the University of Minnesota and the last two years head of UNRRA of Northern Europe).

We live in a political era. While it is difficult to arouse much interest in problems of art, literature, education, yes, even of science, Mr. Everyman is suddenly wide awake when political questions are brought up: What is Russia up to? Will we get World Security? What about the OPA? What rights ought Labor to have? Is the capitalist system finished?

For the first time in world history this political era has made a global sweep of it. Such discussions as happen in Houston, Texas, or Brainerd, Minnesota, are taking place wherever people meet in Chungking, Tokyo, Dresden, Glasgow, Belgrade or Cairo.

Since my return from a year in war-torn Europe, it has been my privilege to participate in the weekly Breakfast Group meetings in the U. S. Congress. These perfectly natural and informal breakfast gatherings of congressmen and senators of both parties originated through the personal initiative of Mr. Abraham Vereide, who has been instrumental in creating breakfast groups among civic leaders, businessmen and professional men in localities from coast to coast. The vision which Mr. Vereide caught, now some ten years ago, is as simple as it is fruitful and vital: A group of leading citizens getting together seeking a spiritual answer from God's Book to the personal and civic, national and international problems of our day and age.

As I have participated in these breakfast gatherings, arranged by the National Committee for Christian Leadership, my theological imagination has told me that something like this informality it was which kept an open breeze over the happy beginnings of the Apostolic Age. Also, from the "Hill" here in Washington, I have gained new insights into the fundamental question of the Christian Church and its relation to politics.

The story runs something like this:

The Christian Church is the historical expression of man's spiritual fellowship with God through Christ. Being a part of history's flux, and believing in the freedom and growth of the Christian social conscience, the Church meets the changing historical society both with firmness as to the unchanging moral principles and yet with constructive imagination when it comes to the application of these principles on the concrete political problems of the day.

Although the problems of social order and social change can never become a primary interest of a Church, which is divinely instituted to preach a timeless Gospel, the Church will speak with courageous freedom upon any issue when man's social order, in theory or practice, conflicts with the principles of love, truth and brotherhood as revealed by Christ.

It will do more: The Christian Church is duty-bound to express within her own community living a human fellowship of such a high spiritual quality that a non-believing world will look to the Church for social and political inspiration and guidance. Only when the Church begins to fulfill this condition can it hope to become the salt of any existing social order. That was what did not happen in Germany or in Russia.

In this manner, the Church stands in a dialectical relation to the social order within which it historically lives: On the one hand, the Christian Church is fundamentally non-political; still, on the other hand, the Church exerts a definite and creative influence by its example and teachings upon the social and political order. Sometimes the Church proves salt-less; sometimes she becomes a fellowship of martyrs.

The Church seeks nothing from the body politic except the constitutional guarantee of freedom to preach its assigned message and to live its spiritual life of fellowship. So long as the Church remains a church, it will seek neither power, prestige nor position for itself, It can harbor no political ambition, nor does it want to tyrannize anyone into adherence to the moral and spiritual truths in which the Church believes.

The Church can never permit itself to be monopolized by any political party. Nor can it wish to become such a party itself. The influence it wields is spiritual, and the ends it seeks are the spiritual, moral and social welfare of the community as a [illegible]

In the specific relations between the Church and the body politic, this [illegible] independence and this historical [illegible] of the Church lead to the follo[illegible] cal guiding principles.

1. Any elected public servant, who wages a moral fight for freedom and justice against tyrannical machines or social evils, can depend upon the personal assistance, privately and publicly, of the ministers of the Christian Gospel.
2. Inasmuch as the Christian Church is not an institute for political or economic science, it is imperative that the Church speaks only when moral issues are clearly involved. The Church is not placed in this world to sustain demagogues, fanatics or crackpots in the political realm.
3. The Church will always hope that the politically alert and informed among its own members will choose to enter into the highly specialized field of modern legislation and government service. In this manner, the Church will be given an opportunity to voice her first principles, indirectly but personally, in the very councils of State and community where the real decisions are made.

The world needs a new Easter. This political era may tempt the Church to dabble in politics, as its well-meaning apologists of the last generation dabbled in science. May the Christian Church remember that to it is entrusted an Eternal Message of Good News, which no generation needed more desperately than our own age needs it. The Christian Church is today called upon to decide whether the world is going to have a Hiroshima — or Easter.

REALITY AND MYSTERY

John, 3-8.

Rev. C. B. Powell

Let us try to get the feeling of the happenings on this eventful night. It is supposed to have occurred in the month of April. The land is beginning to be fragrant with the treasures of the spring. A man of the Pharisees named Nicodemus, a member of the acknowledged spiritual aristocracy of the Jewish people. He had been moved by the words and deeds of Jesus, a Nazarene. Again and again he had sought more intimate knowledge of this mysterious Being, but he had incurred the contempt of his fellow believers. He faced a feeling of uneasines and anxiety. Some inner cord in his spirit began to vibrate, like a string on a harp when touched by the fingers of the wind. The little that he knew made him eager to know more. He would like the privilege and opportunity of a personal communion, but his sect was against it. He was also timid, so he was not ready for the courageous venture. But truth was luring him on, and in some way he felt that he should face the fact.

So under the cloak of the night, when the darkness had fallen he left his home, and went through the quiet streets, down the roadway outside the city gate, crossed over the brook Kedron, and climbed the slope of the Mount of Olives to the camp of the Galileans where Jesus lived. He sought out the tent of the Nazarene, and the two men drew apart in the moonlight and walk away among the olive trees. Their conversation probably lasted all through the night, and yet the record which is [illegible] to us is less than three hundred [illegible]. Their conversation wound through [illegible] after mystery. Again and again [illegible] [illegible] into the words of the [illegible] [illegible] the wistful plea. How can these things be?, his reason faltered, and the mystery of things plunged him into bewilderment. But toward the morning a wind breathed through the olive trees and the leaves began to whisper. The Lord caught hold of it, and made it the messenger of the truth. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. It is reality though it is a mystery. Its presence and movement are certain although its secrets are undisclosed. The wind is a minister of vitality even though its origin and its destiny can never be traced. It impresses itself upon us with firm assurance, yet it brings no satisfaction to the intellect. The wind thou hearest is a reality trailing clouds of mystery. Thou canst not tell whence it cometh and whither it goeth. So it is with the things of the Spirit, we can be sure of the wind even though we cannot explain it. We can be sure of spiritual reality though we cannot explain it. In other words we can have experience long before we have explanation. We can have spiritual reality before intellectual understanding. We can have life before light, for this is spiritually discerned, and is not understood through intellect or reason. Nicodemus possessed the intellect, but it failed him at this point, and he said, "How can these things be?" We can have happenings which are impressive before they are expressive, and life can have communion with realities before intellect has offered explanation. I am only proclaiming the divine order. Reality and mystery! The two are wedded together, and when intellect, or reason makes an attempt to explain it the result is absurd. That was the Master's teaching to Nicodemus on this eventful night. He told him he could have assurance of spiritual reality before he had powers of understanding. Paul, the great teacher of his day, said I know that my Redeemer liveth, I know in whom I believe. The wind bloweth, I know it, I hear it, I feel it, but I am not able to tell whence it cometh or whither it goeth, but I know it. Nothing can impair that final sense of real experience. This was the mystery which staggered the mind of Nicodemus as he walked the Mount of Olives with the Lord. There was reality and there was my mystery: there was mystery, but there was reality. The Master teaches that man can become related to a new Adam who is Christ the Lord. Now let us state the mystery with the utmost frankness. The stream which flows from Adam's spring can be stopped. A new stream can flow from a new fountain, and you and I and all others can be fousd in the new succession. There are two lines of heredity, the Adam line and the Christ line, and a life can be transferred from one to the other. Life can find a new origin. It can have a new birth. In can flow in new issues. It can, and must be born again in Christ. It is a mystery. But it is a reality.

REV. C. B. POWELL

WEAVER CHURCH

Dear Dr. Duren:

Since I've noticed reports from meetings over Alexandria District, I'll report ours on the Weaver Charge at the Weaver church. Our pastor, L. G. Shaw, was assisted by Bro. Brown, a former pastor. Everyone enjoyed the sermons and the meeting was a success in every way, has acted as a sort of religious awakening, resulting in more attendance at the services. We appreciate the help of Oak Grove people, as they helped in every way, and we hope we can visit them in August, during their meeting. We average 30 for Sunday school. Our community is not as large as it used to be, but there's always a faithful few to carry on. W. S. C. S. is meeting twice a month. The financial phase of the work is fine, the collection for the meeting was $236.

MRS. B. F. ROBERT.

MISSIONARIES RETURNING TO ASIA

Methodist missionaries, many of them detained in the United States during some of the war years, are now arriving back in Asia and "getting into harness".

A cablegram from Seoul, Korea, announces the arrival there of Missionaries A. L. Becker, A. Kristian Jensen, and L. H. Snyder on July 2.

Dr. and Mrs. James C. Thoroughman and family arrived in Shanghai, China, on June 22, and left immediately en route to Soochow Hospital, where Dr. Thoroughman is physician in-charge.

Othrer recent re-arrivals in China are Mrs. Tracy K. Jones, Jr., and daughter, Judith; Mr. Paul P. Wiant; Mrs. J. H. H. Berckman and son, Edward; Dr. W. B. Nance; Dr. and Mrs. George W Hollister; Rev and Mrs. Berry O. Hanson; and Miss Carol Houston.

Dr. Harry Worley and Dr. John W. Cline arrived in Shanghai, China, on July 18, according to a cablegram just received. Dr. Worley is on his way to Foochow.

Wycliff, Luther, Wesley, Booth—they all are milestones in the development of the Christian Church. We cannot get back to them, and it is not worth trying to. But for lovers, statesmen, churchmen, for us all —there is no need to "get back to Christ," because He rose from the grave and is always on ahead. Methodism has got to follow after, and to adventure forward with new contrivances and forms—forms that are religious, not just social; contrivances that are stimulants of the spiritual in [illegible] not just traps for the irreligious. Methodism has ample vitality to discover [illegible] But, if not, perhaps union with the Church of England is the only course open [illegible] for, in such case, it would show [illegible] ready overgrown with the moss [illegible] John Wesley's tomb.—Demos.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Methodist W. S. C. S. Circles Hold Annual Joint Meeting

It has long been the custom of the Woman's Society of Christian Service of the Methodist Church to make a special occasion of its July social and this year was no exception. The Bailey and Cooper Circles met jointly for a program and a most delightful get-together meeting.

The members of the Bailey Circle gave the program and were in charge of Mrs. Henry Bethard. The meeting opened with an organ prelude by Mrs. T. L. Cagle and Mrs. Henry Bethard followed with a beautiful meditation.

Mrs. W. T. Boyd gave a very interesting number on Christian Stewardship, giving various Scripture readings and comments, from the first Stewardship which was given to Adam and Eve down to the present day when we are asked to give our time, our ability and our possessions, that the great work of our Society may go forward, both materially and spiritually.

A solo by Mrs. Walter Mangham, "Leave It to Him," was indeed beautiful. Another splendid number was given by Mrs. Henry Sibley. Her subject was "Candles." In part she brought out the fact that a candle was the best symbol of a Christian, as it literally burns up to produce light for others to show them the way. Meeting closed with prayer by the Circle leader, Mrs. Lynn Bailey.

All then were invited to the basement assembly room where they were greeted by members of the Cooper Circle, who assigned the guests to beautifully appointed tables, each serving four persons.

The room was made very festive and beautiful by bright bouquets of summer flowers and hanging ivy. The refreshments of chicken salad, various and dainty sandwiches, and confections together with refreshing iced tea, made up a most bounteous repast and the social hour was one to long remember.

All agreed that it was a good meeting and members of the society, as well as the visitors who attended were indeed imbued with the spirit of good fellowship.

MRS. ASHLEY H. PERRY
Chairman of Publicity.

TOWN AND COUNTRY SCHOOL AT EMORY

The second annual school for town and country ministers at Emory University came to a close this week (July 17) after the 100-odd preacher-students had heard a dozen nationally-known authorities speak at a climactic one-day conference on rural church problems.

After two weeks of intensive study in agriculture, economics, and sociology as applied to country church relations, the students were told that the future holds many pitfalls for the rural South and that the church can only prosper as its people prosper.

"Wasteful misuse of the land is one of the South's major problems," declared Dr. T. S. Buie, regional conservator of the Soil Conservation Service. "More than one-half of the topsoil in the state of Georgia has been removed by erosion from approximately 59 per cent of the state's total area."

"Abandoned farms," he pointed out, "mean abandoned churches."

Dr. Buie agreed with I. W. Duggan, governor of the Farm Credit Administration, Washington, D. C., that the basic solution of the South's problems lies in increasing the farm income of its people. Both men also declared that the church has a responsibility for furnishing some of the leadership in better economic and social conditions.

Dr. Wilson Gee, head of the Institute for Research in the Social Sciences at the University of Virginia, suggested that urban churches should help support country churches because, he said, "a large proportion of their paying membership is derived from rural areas, with severe loss to the country churches."

Pointing up the need for better educational opportunities for rural children, Dr. John E. Brewton, director of the Southern Rural Life Council, Nashville, said, "Half the children of America and three-fourths of the children of the South attend rural schools where glaring educational inequalities set heavily against them."

"Rural children receive in neither quantity nor quality the educational opportunity urban children receive," Dr. Brewton said.

Principal speaker at a dinner which followed the rural church conference was ex-Gov. Hugh L. White, of Mississippi, outstanding proponent of the so-called BAWI (Balanced Industry with Agriculture) plan which was enacted into law during his administration as governor.

White described the plan, which is designed to bring new industries to the state in order to provide a better balance between farming and manufacturing, as a great success.

Other speakers who took part in the rural life conference included:

Dr. A. W. Hewitt, beloved country minister of Riverton, Vt., and author of several best-sellers on the rural ministry; Dr. A. J. Walton, district superintendent of the Clarkesville, Tenn., district of the Methodist Church; Everett Mitchell, agriculture director for the central division of the National Broadcasting Co.; F. W. Peck, director of the Farm Foundation, Chicago; Dr. E. A. Perregaux, professor of agricultural economics at the University of Connecticut; Dr. Frank Alexander, economist of the U. S. Department of Agriculture, and the Hon. Hugh L. White, former governor of Mississippi.

Dr. H. B. Trimble, dean of the Emory University School of Theology, termed this year's town and country school an unqualified success.

"We had many more students this year than last," Dr. Trimble said. "We could have had twice as many, had we been able to house them."

"We are looking forward to the future, when we will be able to offer more country ministers an opportunity to attend the school," said Rev. Emmett Johnson, field director for the theology school and organizer of the short course.

LOUISIANA DIVISION OF EMPLOYMENT SECURITY A BUSY AGENCY

By Ray Mobley, Public Relations Counsel, Louisiana Division of Employment Security

The first six months of this year have been busy ones for the Louisiana Division of Employment Security. In addition to administering the Louisiana Unemployment Compensation Program, it has the responsibility of administering Title V of the G.I. Bill. Taking and processing claims, issuing checks, and certifying payments under the two programs has taxed the Division to the utmost.

The records show that the number of Unemployed Veterans Claims averaged approximately 32,000 per month; Self-employed Veterans Claims 11,000 per month; and Claims under the Louisiana Unemployment Compensation Program 16,000 per month. Each of these claimants are personally interviewed when they file their claim, the claim is then processed by the Administrative Office in Baton Rouge and eligibility to receive payments determined. If eligible, checks are issued to unemployed claimants by the Administrative Office, while payments to self-employed are certified to the Veteran's Administration which issues the checks. This is quite a job.

Payments to Louisiana World War II Veterans under Title V of the G.I Bill during the first siz months of this year have amounted to $15,373,559. Of this total, Unemployed Veterans received $10,866,154 and Self-employed Veterans $4,507,405. From September 4, 1944, through June 30, 1946, Louisiana Veterans have been paid $16,384,496 under this Act. Eligible unemployed workers under the Louisiana Unemployment Compensation Program have been paid $8,073,564 during the first six months of this year. This is almost a million dollars more than has been paid in any previous Calendar year during the history of the Agency.

Yes, handling this volume of claims, issuing checks and the certification of payments amounting to $23,073,564 in six months, an average of almost four million dollars per month, is quite a task.

"I don't want to complain, cook," said her mistress, "but that friend who comes to see you is too noisy. I couldn't get to sleep last night because of her laughter.

"I'm sorry, ma'am," replied the cook, "I was telling her about the time you tried to make a cake."—Christian Observer.

Mrs. O'Leary's cow kicks over the lantern again and Chicago lists more than fifty [illegible] and two hundred injured in a fire that [illegible] a "fireproof" hotel.

The worst failures are the app[illegible] cesses won in neglect or defian[illegible] commands.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 413 CASTALIAN BLVD., DURANT, MISS.

Attention, Secretaries of Literature and Publications

Are we to judge the interest in the work of the Woman's Society of Christian Service by the number of subscribers to the **Methodist Woman** and **World Outlook?** Check and see if you have reached the 25 per cent increase as suggested in recommendations on page 63 of our Conference Journal. Give every woman of your church an opportunity to be informed as to the work we are doing. On account of the increase in cost of paper and labor, the price of the**Methodist Woman** is now seventy-five cents, and the combination offer of the two magazines is one dollar and seventy-five cents.

The 122 reports received the first quarter were very gratifying, and I am hoping those for the second quarter will be even better.

Let us be "Workmen that needeth not to be ashamed."

MAMIE JONES,
Conf. Secty. of Literature and Pub.

Special Jurisdictional Recognition

The second quarter's reports have come in and have been very gratifying—especially in Special Recognition classes. You will remember that we set as our goal this year to double our Special Recognition classes well on our way toward achieving this goal. of last year, and from our reports we are Let me urge you to plan to have at least one study this year on which you will receive Special Recognition. It is not hard—it only requires putting your best effort into a study; and you will find that the reward in increased interest, information, attendance, and inspiration will be well worth the effort.

Below is a list of societies that have earned Special Recognition cards for this quarter: Oakland, 2; Greenwood, 6; Grenada, 2; Aberdeen, 5; Noxapater, 1; Courtland, 1; Myrtle, 1; Holly Springs, 1; Houston, 1; Saltillo, 1; Senatobia, 1; Greenwood, 6 (reported late on first quarter); Baldwyn, 1; Crenshaw, 1; Durant, 2; Kosciusko, 1; Hernando, 2.

There will be other cards issued, as a number of societies have written in for Special Recognition Blanks. Remember that you must report your study on a Special Recognition form furnished you by the Conference secretary of Missionary Education, and you must request her to send you this blank.

If you take your study in circles, work for a Special Recognition credit in each circle.

The ten rules or requirements which must be met in order to obtain Special Credit [illegible] follows:

1. The Textbook used in Special Classes [illegible] selected from the approved list [illegible] by the Conference secretary [illegible] Education.

2. **Supplementary Material** must be used by members of the class to enrich the study of the text.

3. **Number of Class Sessions** shall be at least four. No two sessions shall be on the same day.

4. **Length of a Class Session** shall be at least one hour for a six-session class and one hour and a half for a four-session class, with a minimum total of six hours for any course.

5. **An average** of 70 per cent of the members of the class must attend the class sessions.

6. **One to eight weeks** may be used for the study, but a four to six weeks' study is highly desirable. The period of study for any one course shall not exceed eight weeks.

7. **Students must read the Approved Text,** make outside preparation and participate in class work. In addition to this, assignments shall be given each member by the teacher. These assignments may be reading from supplementary materials, research, cooperative activities, etc., that require additional outside preparation. This and some results of the study may be reported on an additional sheet. (See free leaflet, "Service Activities Resulting From Study").

8. **The Discussion Method** of conducting the class is recommended as most successful in stimulating group study and participation. The lecture method alone is not acceptable. A variety of methods may be desirable. (See free leaflet, "Ways of Conducting Successful Study Classes").

9. **The Teacher** shall be qualified for the work by consecration to the task, by sufficient educational background and by a willingness to use every opportunity for becoming a trained and experienced teacher, such as **Special Study and Preparation,** or **Attending Educational Conferences, Pastors' Schools, Leadership Schools, Training Courses, Schools of Missions** or **Educational Seminars.**

10. **A Report** of the class must be made to the Conference secretary of Missionary Education and Service on the blank furnished by her. If the standard is met, a Special Recognition card will be sent to the group claiming such recognition.

The third quarter's study is "Families in a New World," and the fourth quarter's study will be on India—text: "India at the Threshold." Your Conference secretary will send an outline of this study to every society. If you are not sure that your name is on the mailing list, notify your Conference secretary of Missionary Education and Service. Save all clippings and information that you see on India, and begin planning for this study now—and plan to have it on the list of Special Recognition classes. Can't you do as well as those societies listed above. Let's have more Special Recognition classes; it indicates a job well done!

MRS. WALTER ODOM,
Conf. Secty. Missionary Education
and Service.

Prayer and the W. S. C. S. Member

We cannot say too much about the need for prayer in this year of Evangelism. If our desire to revive the spiritual life of our church, community and world is sincere, then we must let that revival begin in each of us. From a TIDINGS leaflet comes a splendid "Prescription For A Revival", which follows:

"First, let a few Christians (they need not be many) get thoroughly right with God themselves. THIS IS THE PRIME ESSENTIAL!

Second, let them bind themselves together to pray for a revival until God opens the heavens and pours out a blessing.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. It has been tried around the world. In no instance has it ever failed. IT CANNOT FAIL!"

'If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'—2 Chronicles 7:14."

Suggestions for personal as well as intercessory prayer are given in this same leaflet. May we share them with you?

"1. Ask God to direct you in filling your prayer list.

2. Set aside a few minutes each day to be alone and quiet.

3. Get right with God yourself first.

4. Talk to Him simply and naturally, as a Friend.

5. Pray, knowing that your prayers reach out instantly to surround the other person with God's love and care.

6. 'Pray as if it all depends upon God.'

7. 'Work as if it all depnds upon you.'

8. Practice talking to God as you go about the duties of the day.

9. Always tell God you are willing to accept His will, whatever it is.

10. Attend your Prayer Group regularly, and take others to Church and Sunday School.

11. Pray daily for your church, your country, and this troubled world."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Even if you can get them—don't mix alcohol and gasoline in your celebration. . . . The drinking driver is 55 times more likely to have an accident than a sober one. Is it smart to buck odds like that?—National Safety Council, News Release.

"The wicked flee when no man pursueth," but they make better time when someone is after them.—The Clipsheet.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"TIME IS SHORT, BUT . . . "

We hope many of our women have read the article in the July issue of "The Woman's Home Companion" by Phillip Wylie who draws a parallel between the year following the close of World War I and the year following the close of World War II. He warns that we are following the same disastrous road.

Commenting on the article, the Editors of the Companion say:

"You may disagree with many of his conclusions. We hope he is unduly pessimistic. But you cannot afford to overlook his basic thesis—that there is abundant evidence that we Americans may be drifting towards World War III, an atomic war that might well kill millions of us, that would destroy modern civilization.

"The Woman's Home Companion believes that our best chance for survival lies in the United Nations. The organization may not be perfect, but it does exist. Debates may be acrimonious and self-interested, but they take place in the honest open air, not in explosive secret chambers.

"While we do not believe Russia wants to start a third World War, we believe she must adopt a more cooperative attitude. **But that's no excuse for our not doing our share.**

"Now it is up to each of us to make the United Nations work, to keep it from going the way of the League. How? . . . Vote against its opponets every time you go to the polls. Inform yourself on inter-national issues and make up your own mind independently of prejudice and bigotry. Become an intelligent citizen of the United States and of the world. Put . . . yourself on record in support of the United Nations. Tell your friends, your state representatives, your Congressmen.

"Why not start off today by copying the pledge below in a letter or on a penny post card and send it to the Companion. Get your friends to do it too. Every name will be presented to Congress:"

The Editors Woman's Home Companion,
250 Park Avenue,
New York, 17, N. Y.

PLEDGE

I endorse the United Nations as our only hope for world peace and pledge myself to vote against anybody who obstructs its objectives.

Name..

Address..

We hope hundreds of the women in the Mississippi Conference will send in this pledge to the Companion. Be sure to read the article.

SECRETARY STUDENT WORK! ! !

Box 492,
Natchez, Miss.

Dear Secretary of Student Work:

1. REPORTS: 119 of them! Parties, banquets, housing assistance to married veterans, ball teams, are just some of the interesting activities reported. The orchid goes to Philadelphia for the outstandisg Student Recognition Day program reported. If you will give more fully the highlights of your programs and activities, we will be able to prepare a "What Your Neighbor Is Doing" sheet, a medium for exchanging ideas and experiences. **Who will get the orchid for the third quarter?**

2. WHAT TO DO RIGHT NOW:

a. Student Recognition Cards. First get the accurate number of those going to college this fall, then send the number to me. I will send you sufficient STUDENT RECOGNITION CARDS. You will then fill the cards out and mail them to either of three persons: The pastor serving the college, or the Wesley Foundation Director, or in case neither of these is known to you, send the filled-out cards back to me and I will get them to the proper person through the Student Secretary of the conference in which the college is located. The card loses its value unless it reaches the college BEFORE THE STUDENT DOES. So, this is your immediate "MUST DO" job, and one of the real services that you can give as a local Student Secretary.

b. Students on Vacation. Is there an organized group for them—a Sunday School Class, a Young Adult Fellowship? Is there work for them — in a Vacation Church School, as a substitute teacher, in the choir? Have you used them on a W.S.C.S. program? What an opportunity to give recognition to them and at the same time information to the W.S.C.S. about the importance of your work! This little dialogue took place in June at the Student Regional Conference at Lake Junaluska:

Question: "How can the local Student Secretary better serve you?, asked **your Student Secretary.**

Answer: "We didn't know such a person existed" replied a Mississippi student.

Can that be said of your church? Get acquainted with your students. Why not have a picnic—there is no better way to know each other than to play together and eat together. Find out all you can about the Methodist Student Movement on their college campuses and let them know how it serves the student away from home.

3. Have you presented to your student group the need for, and the joy of full-time Christian service? Are you familiar with the colorful "Wouldn't You Like to Go" series? Write me for information about materials if you need help. Be sure and report the names of those interested in full-time and volunteer service.

A special letter is being mailed to those secretaries who live near college campuses. Best wishes for a challenging experience with your students this summer.

Sincerely,
Lelia B. Clark (Mrs. C. C. Clark)

SEND THEM OFF THIS FALL KNOWING THAT THE HOME CHURCH IS INTERESTED IN THEM.

Wesleyan Service Guild Corner

Below we give the program for the Inter-Jurisdiction Wesleyan Guild Week-end, to be held at "Gulfside", Waveland, Miss., August 3-4. Mississippi Conference Guilders are invited to share in any or all of the sessions..

Saturday

9:30 Registration.
10:00 Guild Workshop.
12:30 Lunch.
2:00 Registration
2:45 Conference Session:
  a. Workshop.
  b. Introductions.
  c. Messages by Division representatives and missionaries.
3:45 Study Groups.
4:30 Recreation.
7:00 Fellowship Dinner, guest speaker.

Sunday

6:30 Mornisg Watch (on seawall or in woods).
9:30 Informal Conference.
11:00 Worship Service.
12:30 Dinner.
2:00 Conference Session:
  a. Devotions.
  b. Messages from the Jurisdictions.
3:00 Reports from Saturday Study Groups.
  Evaluation of the Week-end.
4:30 Closing Worship.

Leaders to be present: Miss Marion Lelia Norris and other Division members, Jurisdiction Secretaries, etc.

SHE CARRIED ON DESPITE THE WAR

"Now it can be told" about the escape of Miss Yu-chen Liu, principal of the New Light School of Mothercraft, Changli, North China, from the invading Japanese and into distant West China, where she "set up housekeeping again," and the story is told by Miss Mabel Ruth Nowlin, Methodist missionary in Chungking.

Miss Liu's school was probably the most progressive rural school in North China; young mothers lived in cottages and learned how to care for their children; there was a Nursery School; and the women learned something of modern farm methods in the school fields. But the Japanese closed the school, and the women returned to their villages.

"Miss Liu literally prayed her way through enemy lines, overcame insurmountable difficulties, and in Kienyang, West China, in connection with the Methodist Church, she opened a School of Mothercraft, a Nursery, and a Baby-fold for the children of working mothers," says Miss Nowlin. Hundreds of women and children were cared for during the war years at this institution.

Miss Liu also organized a Woman's Society of Christian Service at the Kienyang Church, and it became so popular with non-Christian women that it was the means of leading many of them into church membership.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 4, 1946

W. C. Newman

THE RIGHT USE OF THE SABBATH

Lesson Text: Exodus 20:8-11; Matthew 12:9-13.

Golden Text: This is the day which the Lord hath made; We will rejoice and be glad in it.—Psalm 118:24.

It is doubtful if any church member who is really religious would deny that we need and ought to observe the Sabbath more sacredly than we do. There are many of us who recognize the difficulty of doing so in these modern days, and it is here, perhaps, that we need the most wise thinking and guidance. For life in our time is very much more complex that it was even a generation ago, and among other things which have become involved in that complexity is this matter of keeping the Sabbath day holy. I shall endeavor, then, in this discussion, to deal not so much with the argument for keeping the Sabbath as with suggestions about how we emay keep it holy, even in our time. The Scriptures command that we keep it holy, and that is enough for the most of us. Life in our time demands that many of us treat it very much as we treat every other day. And that is the crux of our problem.

W. C. Newman

Determined Planning

It seems to me that the people in the area served by this **Advocate** may, for our purposes, be divided into three classes: (1) those who recognize the sacredness of the Sabbath and religiously observe it, and these are in the minority; (2) those who have no religious concern whatever, to whom no day is holy, and these will not read this paper nor be influenced by anything we say. Their name is legion. (3) Those who are troubled in conscience because the pressure of jobs, making a living, or else the pressure of a different idea of the Sabbath held by their family or social group cause them to break the Sabbath.

The first class do not need this exhortation; the second will not heed it; so these words are addressed to the third group.

Many of these are among the finest church people we have. In my own congregation some of the finest Christians and most loyal men of the church are railroad engineers who must take their turn on some Sundays or lose their jobs. Others are parents whose children are constantly brought into the presence of the children of others [illegible] greatly concerned about religion. These parents often fear to be too exacting lest they make just exactly the opposite impression on their children to the one they want to make.

For all such people I propose that in spite of these positive difficulties much can be made of the Sabbath by determinedly planning to do so. In this respect the Seventh Day Adventists have set us all a very wonderful pattern. As a friend has described them, they differ from us in just this respect, we say that the first day of the week is the Sabbath, and virtually ignore it; they say that the seventh day of the week is the Sabbath, and they keep it. Faced with as many difficulties as we, they nevertheless, by planning to do so, keep their Sabbath holy. And they do it on a day that we regard as perfectly impossible, it being the day for the biggest business our merchants have during the week. But they keep it nonetheless. They keep it because they plan to keep it, and fit other things into that plan.

Clear Thinking

Another thing that would help us mightily in solving this problem for ourselves as individuals is to have an honest look at our excuses for not keeping the Sabbath. For the fact of the matter is that when we look at them honestly they show for what they are—excuses and nothing else.

"I'm so tired on Sunday that I feel it is more religious to rest than to go to church. I have to work so late on Saturday night." Tired of what? Tired of working for yourself, not of working for God. And you have six other days of the week, one of which you might take for staying in bed if you need it so badly, except for one thing—selfishness. We demand the right to use those six days for our own profit, then to use the seventh for our own comfort, and God, who gives us every day we have gets none of them.

"Mr. ——— doesn't go to church any more. He works so hard and never gets a day off, so he goes fishing on Sunday." So said the wife of one of my men the other day in explaining to me his absence from church. Again it is the same trivial excuse that we take all the days of the week for ourselves, leaving none for God.

The very fact that these excuses are offered at all is evidence of troubled consciences. And all the rest of the excuses are the same quality. The simple truth is that any one of us could, if sufficiently interested, set apart certain days in which we give ourselves to a more intent worship of God. What is needed here is clear and honest thinking, a searching of our own hearts, a facing of the truth.

Sunday is commanded by the Scriptures, commended by Jesus, justified by human experience, as a day of rest and worship, and save for a very few people, it could be observed as such if we were are interested in Christ, God, and religion as we are in our business, our pleasure, or our comfort.

Alternatives

Still further, we may help ourselves to a more conscientious observance of the Sabbath if we look at the consequences which our neglect of it inevitably brings.

One is the weakening of the church. Many of our churches today may be aptly described as being "not quite full Sunday morning and not quite empty Sunday night". Which is by way of saying that every person who absents himself from the services either Sunday morning or Sunday night is thereby withholding his strength from the church, and that in a time when the church is fighting for its very life against great odds.

Another consequence of the breaking of the Sabbath is the weakening of God's prestige among the people of our time. Full theaters and empty churches are a direct reflection upon God Himself, a way of implying that entertainment is more important than religion, Hedy Lamar more important than God. You must cast a vote one way or the other. You cannot be neutral. And voluntarily staying away from church casts your vote against a powerful and successful God in our midst.

More serious even than these serious consequences, however, is the consequence to your own spiritual life. Your body cannot be strong without food, your mind cannot be alert without study, your love cannot be strong without cultivation. So your faith, your religion, your spiritual character cannot be what they ought unless you give them proper and constant attention. You cannot neglect the Sabbath without seriously crippling yourself.

WE RETURN TO JAPAN

(Continued from page 5)

in old denominational lines. All finances and appointment of pastors have been on denominational basis. Few congregations have been joined together.

I have made two trips to the Aoyama Gakuin area. It is one of the most devastated I have seen—almost no wooden buildings left and many concrete buildings gutted. At Aoyama Gakuin tiny barrack homes have been erected for the deans where the missionaries' residences stood.

On a Sunday morning I attended Ginza Church. It was comfortably filled with 150 people. Pastor Mitsui preached on "Thy Kingdom Come; Thy will be done." It was a good message. The choir was excellent.

"The promises of God are the moulds into which we pour our prayers. Therefore we ought to use God's promises freely when we pray. Since there are conditions in God's promises, we need to pray for divine help to meet these conditions. By faith the promises can be met. We may well end our prayers by the phrase, "In Christ's name."

—Selected.

THE CHRISTIAN FIRESIDE

CAPTAIN SQUIRREL'S HOMECOMING

By Aunt Peggy

Never had Squirrel Hollow seen such a parade as the one it put on when Captain Squirrel brought his company of soldiers back from the war. The Cricket band practiced long weeks for the occasion, and the Spiders' Guild spun lacy banners welcoming the heroes home. Fatty Snail crawled up and down, up and down all the trees along Cedar Lane coating the bark with crystal paint against which the Fireflies hung their lanterns for the night festivities. And Mother Squirrel worked for days preparing large baskets of food for the picnic dinner.

Humpy Squirrel had a hot argument with Stinky Skunk over whose father was the most famous. "My father is a captain!" boasted Humpy.

"But mine was given a medal for discovering the use of poison gas in modern warfare," retorted Stinky.

"Huh," interrupted Dizzy Wasp. "What would the army have done without the air force? The Bees and the Wasps, the Yellow Jackets and the Hornets won this war."

But all differcnce in opinion was forgotten when the big day arrived. From dawn until late at night Squirrel Hollow forgot everything but its joy over the returned soldiers.

"All my worries are over," sighed Mother Squirrel, hanging on to her husband's arm. But that's just where Mother Squirrel was wrong, as she soon found out.

Many of the animals had married while away with the army and soon their wives began to arrive. Then the housing shortage became acute.

"I've paid my rent in advance," Mother Squirrel rejoiced.

"And our house has been sold," sighed Captain Squirrel. "We'll have to move."

"But," fussed Mother Squirrel, "I've just repaired our bedroom, and look at my pantry." She led Captain Squirrel into her pantry where she pointed proudly to the full shelves. "Five hundred acorns, and six hundred pecans," she boasted. "I have canned and preserved and put away all year. I just can't move."

"I hear there's a large apartment vacant at Big Oaks," comforted Captain Squirrel. "We'll go at once and rent it."

But when they go to the Big Oak Apartment House others had been there before them. However, they learned about a smaller place across the street and away they went.

This time they did not go in; for hanging on the front door was a big sign: "NOT FOR RENT."

Then they learned of a tourist hut over near Farmer Brown's. They rushed out to the place, hollowed out of an old rotten tree, but found three families there in two small rooms.

"If my family hadn't founded this village, I'd move away," grumbled Captain Squirrel.

"Let's move to the city," cried Humpy, jumping up and down with excitement.

"No," said Mother Squirrel. "A city isn't the place to rear young squirrels. We'll find a place right here in Squirrel Hollow.

"I'll buy," said Captain Squirrel, thumping his chest with pride. "I'll see about a G. I. loan at once."

But others wanted to buy, too, and all the houses for sale went higher in price every day. "I won't be robbed," fumed Captain Squirrel. "After giving four of the best years of my life to my country, I will not be robbed in order to house my family decently."

"Now, now," soothed Captain Squirrel. "Something will turn up. Why, if need be, I can build. That's what I'll do; I'll build!"

He rushed out to get materials and labor to build his home. And again he found others ahead of him. "Plenty of twigs but no cement to put them together with," said the contractor.

"We don't want to work," said the G.I.'s who had served under him in the army. "We'll live off our compensation checks." And poor Captain Squirrel in civilian clothes could no longer command them to work.

"Some homecoming," he groaned. "And this is what I've been looking forward to for four years." He was very angry by this time. "I'll speak to the Mayor about this."

In the Mayor's office Captain Squirrel learned about a row of young trees that had been hollowed out for veterans' quarters on the edge of Squirrel Hollow. And finally in desperation he moved his family there.—North Carolina Christian Advocate.

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GROWING OLD NICELY?

It's obviously not too easy. There are some lovely old people with faces like a benediction. But there are others who look as though they might bite one in the dark. We all have to grow old one day, and yet there does not seem to be any standard work to tell ono how to do it with honor. Of course, there arc difficulties which successful age has to conquer. Cicero gave a list of some of them. First, the inability to play strenuous games. (Grandma can't vault a gate in her youthful style). Second, through increasing deafness we cannot take part in civic duties with the old ardour. (All magistrates do not feel this disability and can judge cases without being bothered by hearing the evidence). Third, the old appetites cannot be followed with the same satisfaction. (This, with some appetites, is surely a gain). Fourth, and all the time, like Banquo's ghost at the feast, there is the brooding fear of death. That was Cicero's list and there is much truth in it. One could forego leaping the gate, and one might retire from the magisterial bench and take up a difficult job like growing really good onions, but how can you enjoy a quiet stroll or bend over an onion bed with rheumatism biting like a mad dog? Then, unless one gets some new interest which makes life a progressive stream, existence, with appetites gone, can be a stagnant pool. Finally, if death ends all for oneself and for one's loved ones, one can surely be pardoned for being snappish, for we are rats in a cage on the way to drowning. Cicero, like a good pagan, was not talking nonsense.

* * * *

So what?—as the Americans say. I can only dare to put down some things which seem to work.

* * * *

1. Know that the Love of God, which was with you as a child, is with you nearer still in old age. I saw an old lady the other day crossing the Strand, and a gentleman gave her his arm, and all the bus and taxi drivers slowed down or stopped. Wasn't that a mirrored reflection of some great tenderness, which, despite all appearances to the contrary, is at the heart of the universe? I could understand God growing rather tired of counting all the tortured waved hairs on the head of a platinum blonde, but there would be no Love at the heart of the universe if the grey hairs were stamped into mud.

* * * *

2. Don't look back too much, look up. Memory can be a very gracious book; it speaks of a guiding, keeping Hand. But if you develop a fixed backward look, you run the risk of getting as bitter as Lot's wife. She always thought the best was behind. She couldn't allow a thing to be changed. She was, I fancy, terribly dogmatic. She thought she knew everything and she ended, you remember, as a damp stalagmite.

* * * * *

3. Don't be frightened of death. One of the very best men I ever knew maintained a marvellous curiosity all through life. He always had a pilgrim's staff in his hand, and, as death came nearer, he was all agog to meet his friends in the many mansions and see what the rooms there were like. So remember we are going on a journey, that the shores are lit and that we have the Pilot on the bridge.—McEwan Lawson, in The Christian World.

RELIEF FOR PRISONERS, REFUGEES

According to Dr. John R. Mott, Methodist layman and chairman of the War Prisoners' Aid Committee of the Y. M. C. A., there are not less than 2,000,000 Germans, more than 1,000,000 Japanese, and large numbers of Italians, and others, who are still [illegible] prisoners of war and "dependent [illegible] on Christian beneficence."

"Moreover," says Dr. Mott, "we [illegible] too much overlooked what is a still [illegible] number of expatriated peoples—Poles, [illegible] slavs, Russians, inhabitants of [illegible] States, and unbelievable numbers [illegible] mans who have been pressing [illegible] eastern border lands to Western [illegible] These prisoners and refugees, [illegible] clude Catholics, Protestants, [illegible] Orthodox Church members.

Various church relief agen[illegible] the Methodist Committee [illegible] lief—and the committee [illegible] is head are attempting [illegible] thousands of these [illegible] prisoners.

MRS. KATE TAYLOR BASKERVILLE

Kate Allen Taylor was born July 9th, 1878 at Taylors Chapel, Tenn. Educated in private and public school—attended Centenery College Cleveland, Tenn. She taught a few years in San Lois Potosi, Mexico. Married W. H. Baskerville November 16th, 1904, and came to Rankin County as a bride where her husband was interested in timber and cattle. He was an extensive landowner and moved to their home 1 mile west of Pelahatchie in 1920. She was reared in a Christian home and educated in a Christian College. She joined the Methodist church in early life and gave a life of service to the Church. She served as Superintendent and teacher in Sunday School and was a life member of both the old and new W.S.C.S., serving as President and study leader. She was teacher of the men's Bible Class and active in all religious and civic life. She died May 17th, 1946, and was buried by the side of her husband, who preceded her in death a few years.

She leaves two daughters—Mrs. C. Q. Sheeley of Starkville and Miss Sarah Hunt Baskerville of Jackson—and three grandsons. Nothing we might say could take away from that record, and memory of a life well spent and her faith and loyalty to her task will long be remembered by those of us who worked with her. Her life was an inspiration to all who knew her and came under her influence during her useful life.

MRS. ROBERT PENNINGTON.

MRS. LOU LOCKWOOD ROSS

Lou Lockwood was born in Alabama in 1856. She married G. N. Ross and moved to Pelahatchie about 35 years ago. She joined the Methodist Church in early life and spent a life of service in her church. She was in the Sunday School class on her 90th birthday. She rarely missed a Sunday and her knowledge and interpretation of the scriptures was an inspiration to all. She was a life member of the W. S. C. S., and was ready to serve any time.

Her memory will linger long in the hearts and life of her friends. Granny Ross as she was lovingly called will be long missed and her place in our Church will be hard to fill. She died May 27, 1946.

Mrs. Robert Pennington

Resolutions

On May 27th, 1946, the soul of Mrs. Lou Lockwood Ross departed from this life and returned to the God who gave it. In the removal of this our friend and fellow member of our circle the McDonald Bible Class of the Methodist Church of Pelahatchie has suffered a great loss. Buoyant and cheerful of spirit, deep in the knowledge of the scriptures, loyal and faithful in attendance long after she became feeble in body, Gran Ross, as she was lovingly called, was an inspiration and help to the whole church membership.

Therefore Be It Resolved; That while we deplore the loss of this our beloved member we humbly submit to the will of the Divine Father, and

Be It Further Resolved: That we pray that grace may be given to each of us that we may emulate in our lives the example of Christian living set before us by our sister in the Lord. And

Be It Resolved That a copy of these resolutions be spread on the pages of our class book, a copy be sent to the bereaved family and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,
Mrs. Bennett Bell
Mrs. J. M. Ross
Committee

WINNING CHURCH SCHOOL PUPILS TO CHRIST

One of the greatest honors man can have is that of winning people to Christ. We have the commission of the Master to carry His message to people in our own community and throughout the world to the end that they might see Him and be saved from sin to everlasting life.

One of the most important persons in the local church in the business of winning people to Christ is the church school teacher. A good lesson, well taught will do considerable good. There must, however, be adequate opportunity for pupils to make a definite comitment to Christ. Sunday after Sunday in the formal class session, during the week in special meetings or social functions, occasional meetings, all of these will present opportunities for earnest work in evangelism. A good teacher or superintendent will allow none of these to pass unused. The Master constantly knocks at the door of the human heart seeking total commitment. Nor is the commitment in itself complete, there is still work to be done. The individual must be guided along the road of personal discipleship in the name of Christ. In this way the actual confession of Christ as Saviour is only the beginning of the process by which one becomes a wholehearted Christian. "Faith if it hath not works is dead." A Christian disciple will come to know that all he is, all he has in ability and possessions, is only his in trust. It belongs to God. The convert must, therefore, be led patiently but without reservation to the point that he will constantly think of himself not as a person, but as an ambassador of Jesus Christ to a needy world—a responsibility which will require the very best he has to offer. It follows as night the day, the best place for a person to work as a disciple of Christ is in the Church. It will be quite natural for this new disciple to seek membership in the church and to be anxious to find avenues through which he may in turn lead others to the Master's way of life. He should be urged to unite with the church at the very earliest possible time. The entire church should be informed as to his coming and his reception wholeheartedly warm with Christian fellowship. The newcomer has now joined hands with others of his community and stands ready to do his part in the evangelization of the world.

Winning them is the fifth and final essential in the plan which was adopted by the Methodist church schools in the Crusade for Christ. This emphasis calls for officers and teachers of the entire church school in every local church to join with all other Methodist church schools to evangelize for Christ. The five essentials are: (1) WANT THEM (2) GET THEM (3) KEEP THEM (4) TEACH THEM (5) WIN THEM. Through these steps it is hoped that Methodist church schools will not only help make the Crusade for Christ a great success, but that at least 2,210,000 souls will be added to the Kingdom through the church school during the Crusade. We have from this date until December 31, 1948 in which to do outstanding service for Christ, for the church, and for people.

ON A WIDE CIRCUIT

by W. W. Reid

A NURSE FOR QUESSUA

In the quaint rural settlement of Quessua, near Malange, Angola, West-Central Africa—on the trail followed by David Livingstone in 1853 as he emerged onto the Atlantic Coast—stands the Quessua Methodist Hospital. It was built twenty years ago by Alexander H. Kemp—Bachelor of Divinity, and Doctor of Medicine from Boston University—whose hometown is Crafton, Pa. He is still the physician-surgeon at Quessua, the only Methodist medical missionary in Angola's vast reaches. In addition, Dr. Kemp has charge of teacher-training, preacher-training, and the superintendency of a district.

Assisting at the Hospital is Miss Marie Nelson, Norwegian-born American-trained nurse. She is the lone white nurse at Quessua. These two persons, with some native attendants, treat more than sixty patients per day at the clinic, while the Doctor operates daily for all manner of diseases.

Several years ago, I was privileged to spend several days at Quessua. An entry in my diary says:

"During the morning I visited the Quessua Hospital with Dr. Kemp and Miss Nelson, the nurse. For two hours I watched them dressing all manner of sores; giving injections to four children and an adult suffering from sleeping sickness; applying silver nitrate to bad leg sores—the pain seemed terrific to the patients; pulling teeth; examining specimens under a microscope for hookworm symptoms. The Doctor took drops of blood—a slight cut on the ear with a safety razor—and tested the blood for its percentage of something or other—this being also a test for hookworm."

Two days later the diary notes: "If the Angola work needs personnel anywhere, it needs it at this central station (Quessua). It has church, school, Bible School, Teacher Training School—everything but the training of nurses. I would like to see Doctor relieved of building and school work, some new nurses come from America, and Doctor and Miss Nelson have a chance to train some native girls as nurses."

In Mozambique, Portugal's other African colony, I found young native Christian women—especially wives and wives-to-be of pastors-in-training—given nursing and midwifery instruction, and then sent out to serve hundreds of villages and thousands of people. Dr. Kemp and Miss Nelson eagerly await one or two nurses for such "multiplying service." The call is to young nurses or to young women willing to prepare as nurses.

Do you want to go to Quessua? or have you knowledge of one who wants to go? If so, write Dr. M. O. Williams, Board of Missions and Church Extention, 150 Fifth Ave., New York 11, N. Y.

And remember: Quessua is but one of a thousand places the world over calling for the healing, helping hand of consecrated Christian youth.

SUCCESS OF PROCUREMENT MISSION

Successful completion of a procurement mission through which Christian missionary boards and societies operating in China and neighboring areas in the Pacific have purchased some $2,000,000 worth of war surplus commodities from the U. S. Government to aid them in the conduct of their work, is announced here (New York) at the office of Winfred P. Elson, secretary of the Foreign Missions Conference of North America.

Drugs, and hospital medical supplies and equipment, made up the bulk of the purchases. Building and office supplies, and automotive stock in usable condition, were unavailable.

To implement the purchase UNRRA officials in the Philippines froze all hospital and medical supplies in the surplus property dumps pending the arrival of the procurement mission representing the missionary boards. The materials, the greater part of which will be used in China, will replace depleted stocks asd destroyed equipment in hospitals and medical colleges which have been maintained for decades by the American churches.

Daniel M. Pattison, of New York, secretary of the Treasurers Committee of the Foreign Missions Conference, and Ross E. Hofmann and Ward Clark, former Navy procurement men from Washington and San Francisco, comprised the procurement mission which made a selection of surplus materials at Samar and Manila for the 14 foreign mission boards concerned and chartered ships to transport much of it to Shanghai where it has been warehoused prior to distribution, which will be completed by early fall.

The participating mission boards include: The Board of Foreign Missions of the Presbyterian Church in the United States of America, New York; the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, New York; Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church, and Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church, New York; the General Council of the Assemblies of God, Inc., Springfield, Mo.; American Board of Commissioners for Foreign Missions, Congregational-Christian Church, Boston; the Board of Foreign Missions of the Augustana Lutheran Synod, Inc., Minneapolis; Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.; the Christian and Missionary Alliance, New York; the Evangelical Mission Covenant Church of America, Chicago; the Yale-in-China Association, Inc., New Haven; Friends Foreign Missionary Society of Ohio Yearly meeting, Damascus, Ohio; Associated Boards for Christian Colleges in China, New York; Church World Service, Inc., New York; the United Christian Missionary Society, Disciples of Christ, Indianapolis.

Excess quantities of some articles were procured for later distribution to several non-participating boards whose mission stations are badly in need of supplies.

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KNOW YOUR PASTOR, SAYS RACINE CLERGYMAN IN CORONET

Salesman, solicitor, counsellor, educator, businessman—and preacher! Those are just a few of the jobs that today's minister must fill.

The average churchgoer is seldom aware of the countless duties of his minister—and seldom does he regard him as a human being. But Dr. Clarence Seidenspinner, minister of the First Methodist Church of Racine, Wisconsin, asd special lecturer at Northwestern's Theological University, declares in the August **Coronet** that **your minister is your friend.**

Gone are the days when the pastor could look serenely at a troubled visitor and say, "Brother, pray about it and you will be all right." Today's churchman must answer the countless personal problems of his parishioners in terms of modern psychology and his knowledge of healthy living based on years of study.

Like a school principal, the pastor has to operate an educational program, for the church school enrolls people from infancy to old age. He must know the latest teaching methods and materials.

These types of administration grind the pastor down—money, members and personnel. The minister is responsible for raising the church budget, working against the laxity of members in getting their pledges in. It is also his responsibility to keep the membership balanced, for new members must constantly be secured if a church is to exist.

Confronted by tasks like this, says Dr. Seidenspinner, the pastor's own personal problems are many. The conflict between business demands and spiritual study creates tension, further complicated by the clergyman's own modest financial status.

Dr. Seidenspinner offers many ways in which the pastor can be treated as a human being, in order to facilitate his job for the good of all. It should be remembered that he needs a social life of his own, time for normal recreation, definite encouragement and understandisg as well as occasional criticism. He should not be put on a pedestal.

Members should help him to work for the consolidation of churches. Larger churches permit employment of a staff and a cathedral type of organization. Consolidation is feasible in the country as well as in the city, for in a consolidated church one pastor may preach, another may call and counsel, another may look after business and educational interests, another may direct a musical program for the parish.

Such an organization creates a vastly more interesting church for the layman, gives power and energy to parish programs, relieves the personal tension of the minister. Like many men in modern business, his labors will be shared by associates, permitting him to do an outstanding job in one particular line.

All this will be possible if the average churchgoer will remember to treat the pastor like a human being. Then, and only then, concludes the **Coronet** article, can he forget his own problems and devote more time to his chosen task, which is solving the problems of others.

FIRST X-RAY TO WEST CHIN

Dr. Sven H. Liljestrand, former Syrac (N. Y.) teacher, now a medical missio and senior member of the medical staf West China Union University, Che China, is en route to Chengtu, after lough in the United States, taking with the first modern X-ray machine ever b to "free" western China. The two-ton chine is packed in nineteen boxes; wh it reaches Shanghai it will be entrusted several boats and taken up the Yan River; where the River becomes shallow will be transported by man-power 2,000 miles inland.

Dr. Liljestrand, medical missionary of the Methodist Church since 1919, has been professor of obstetrics and gynecology at the University, and has lectured on therapeutics. He opened the first cancer clinic at Chengtu and brought the first radium into the west; he is known for his translation of a volume on physiological chemistry into Chinese; and now he hopes to give still greater help to Chinese victims of cancer.

"Cancer is more of a problem in China than is leprosy," he says.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Amite, at Amite, October 24.
Angie, at Angie, October 18.
Baker, at Baker, September 15 p. m.
Baton Rough, First, at First, October 14.
East Baton Rouge, at East Baton Rouge, October 1
Istrouma, at Istrouma, Sepember 30.
Norh Baton Rouge, at North Baton Rouge, Oct. 3
University, at University, October 31.
Winbourne Ave., a Winbourne Ave., October 21.
Bethel, at Bethel, September 22.
Blackwater, at Blackwater, October 2.
Bogalusa, Columbia Stret, at Columbia St., Oct. 3
Clinon, at Clinton, October 28.
Covington, at Covington, October 15.
Denham Springs, at Denham Springs, September 1
Ethel, at Ethel, October 6.
Franklinton, Centenary, at Centenar, October 1
Franklinton, Fisher, at Fisher, October 22.
Gonzales, at Faithful, September 27.
Greensburg, at Greensburg, Septembr 18.
Hammond, at Hammond, Octobr 25.
Jackson, at Jackson, September 15.
Kentwood, at Kentwood, October 23.
Live Oak, at Live Oak, September 19.
Lottie, at Lottie,September 29.
Magnolia, at Magnolia, September 22, 3 p. m.
Pine Grove, at Pine Grove, September 17.
Port Barr, at Port Barre, Septemb 29, 3 p. m.
Plaqumine, at Plaquemine, Septembe 29, 11 a. m.
Ponchatoula, First, at Ponchatoula, October 17.
Ponchatoula, Wesley, at Wesley, October 29.
St. Francisville, at Tunica, September 15, 3 p. m.
St. Tammany, at Covington, October 15.
Slaughter, at , September 22, 11 a. m.
Springfield, at Springfield, October 20, 11 a. m.
Tickfaw, at Tickfaw, October 27, p. m.
Walker, at Walker, October 27, 11 a. m.
Zachary, at Zachary, October 6, p. m.

VIRGIL D. MORRIS, D. S.

There is no passion that steals into the heart more imperceptibly and covers itself under more disguises than pride.—Addison.

There's a film much advertised in London just now with the lovelorn title, "Give Me Yesterday." I haven't seen it; but it calls to mind the recently uttered plea of a leading Conservative politician that we should "Get back to normal."

"The new saloon in its various guises is attended by shocking evils unknown to the old saloon. One of the most tragic features of the whole debacle is that the toll of disaster falls most heavily upon youth."—The General Conference of the Methodist Church, 1944.

We are not called upon to ask for a faith, small as a grain of mustard we are called upon to ask for the seed-like faith, that being planted die, but will rise and grow and and be a church for the

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

"Seeing what life is, it does not seem strange that if God indeed loves a world like ours, lying in woe and wickedness, He should need to give Himself to restore it. What less gift than infinite love and pity can meet and overtake man's mighty need?"—Dora Greenwell: Colloquia Crucis

THE PRAYER-ROOM TODAY

My Father, I confess with shame and sorrow that my own thoughts and purposes have so seldom reached out and beyond the frontiers of this world of time, that my affections have been set upon things which here I can possess and know. My eyes have lost the further vision they once had; my soul has settled into a dull content. Leave me not to myself, my Father. Wake the slumbering sonship within me; rouse me to claim my birthright as Thy child; make me to know that only in Thee can I rest. Then bring me to that knowledge of Thyself which is life eternal, the pledge and foretaste of immortality, heaven begun below. Amen.

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SDAY, AUGUST 8, 1946.

The Song of the Lord

By William Burton McCafferty

"How shall we sing the Lord's song in a strange land?"
(Psalm 137:4)

The song of the Lord is resounding afar,
Its echoes ascend to the uttermost star;
'Tis heard in the courts of the heavenly King;
So lift up your voices, ye people, and sing.

The song of the Lord over mountain and plain
Is wafting abroad in a wondrous refrain;
Its cadences sweet now ascend to the sky
To blend with the song of the angels on high.

The song of the Lord is the song of the soul,
And springs from the heart when the righteous extol
The name of Jehovah, the Saviour and King—
When Christians redeemed lift their voices and sing.

The song of the Lord: it can never be sung
Among them that speak in a strange alien tongue;
Its sweet notes are made for those only who've known
The Savour who sits on the heavenly throne.

The song of the Lord is a paean of praise,
A song of triumph to the Ancient of Days;
The ransomed shall come up to Zion and sing
The song of the Lord in the courts of the King.

WALLET OF THE WEEK

THE AMERICAN FRIENDS SERVICE COMMITTEE, according to report number 2, on conditions in Central Eurpoe, had spent or set aside for relief up to June 30, $1,575,000. Of this amount, $400,000 was allocated to Austria; $1,000,000 to Germany; $50,000 to Hungary; and $125,000 to Poland. The distribution in Germany was as follows: Prench Zone, $50,000; British Zone, $175,000; Russian Zone, $58,000; and American Zone, $717,000. As we interpret the report this was a cooperative task which was not without many difficulties and disappointments.

* * *

BISHOP ALMA WHITE, founder of the Pillar of Fire Church, died at the national headquarters of that denomination in Zarephath, New Jersey, on June 26. She was eighty-four years old and had been an evangelist for more than fifty years. Mrs. White, a Kentuckian by birth, was the wife of a Methodist preacher in Colorado, but, because of efforts to control her holiness activities, she left the Methodist Church in 1901 and founded the Pentecostal Union, renamed Pillar of Fire Church in 1917. Her husband died in 1940, and her surviving sons are in control of the Pillar of Fire Church.

* * *

SIAMESE CUSTOMS appear to have survived war and foreign innovations and ideas. Mendicant Buddhist priests tour the country in the dry season to preach to the villagers and spend the nights under their white umbrella tents. Siamese markets are still conducted in the streets or on boats and rafts where almost any type of produce or articles of Siamese manufacture, which the buyer may happen to desire may be had. Fruits, charcoal stoves, the art of the basket weaver and many other things are on sale.

* * *

HEALTH CONDITIONS IN GERMANY are reported to be very bad and in some particulars growing worse. Among the diseases causing serious apprehensions are: typhoid, dysentary, diphtheria, tuberculosis, scabies, and venerial disease. The menace of these diseases is increased by bad water, broken sewers, and the refugee situation. Influenza, which was feared, has not appeared, but the lack of capable physicians and a lack of hospital facilities are serious threats to hopeful progress of efforts toward the restoration of normal health.

* * *

DR. ALEXANDER ALEXANDROVICH BOGOMOLETS, the Russian scientist who advanced the theory that human beings should normally live to be one hundred and fifty years old, died in Moscow a few days ago at the age of sixty-four. He created a serum known as "A. C." which he said would slow up deterioration of the connective tissues to such an extent as to hold off old age indefinitely. Dr. Bogomolets, according to Russian reports, died of a "grave disease", and that is taken to mean that he died of a heart ailment, since he had said that he might not be able to visit the United States in September because of a heart condition.

DR. KARL BARTH, the famous theologian who revived Calvinistic theology, has returned to Bonn University in Germany from which institution he was expelled for his pronounced opposition to National Socialism. He was one of the early victims of the intolerance of Hitler and the fanatical Nazis. He is a native of Switzerland and is one of the ablest Protestant theologians of recent years. His writings have done much to revive and reestablish Calvinistic theology in both Europe and America. It is to be hoped that he may help to restore Christian faith to the German people.

* * *

EXISTING BIBLE SOCIETIES report that the demand for Bibles during the next year may call for doubling the prewar production. The societies believe that thirty million Bibles, Testaments, and Gospels will be required to supply the needs. In addition to the fact that the call from fields on account of reduced supplies in war time, is the fact that Japan and Germany are making large requisitions because of the banning of the Scriptures in recent years. There has been an inadequate supply of the Scriptures throughout the war period.

* * *

STUDENTS FOR THE MINISTRY are said to be so numerous in Berlin that an effort is being made to establish a religious publishing house in the Russian zone of the city. It is reported that in that zone one hundred young men of a single congregation are studying theology—ten times as many as at any time under the Nazi regime. Probably one of the greatest difficulties which will be encountered will be that of overcoming the rationalism which was accentuated in German religious teaching even before the era of Hitler.

* * *

LEAGUE FOR PEACE WITH JUSTICE IN PALESTINE, an organization made up of Arab, Jewish and Christian groups, has been propagandizing against Mr. Truman's proposal to admit one hundred thousand Jews to Palestine. In full-page advertisements carried in the New York Herald Tribune, the plan is declared to be based upon misinformation and that "World War III may burst upon the world if an attempt is made to transplant into Palestine, against the wishes of the Arabs, one hundred thousand displaced European Jews." The quotation is from a letter sent out by the League.

* * *

GEORGE BERNARD SHAW, the storm petrel of modern English drama and of the London stage, was ninety years old on July 26. He left Dublin seventy years ago to make his home in London. He was red-headed, vigorous in mind, and definitely committed to socialism. He has lived on vegetables and nuts, ate no meat, and never drank anything except natural fruit juices, milk and water. He never smoked. At ninety years, he retains his mental sprightliness, but for the past quarter of a century he has undergone a change in political views. Instead of militant socialism he now appears to be a disillusioned cynic.

New Orleans

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EDITORIAL

THAT GEORGIA LYNCHING

The lynching of four Negroes near Monroe, Georgia, last week is both shocking and shameful. It was an affront to the good people of Georgia and no less so to the whole South. We had devoutly hoped that such incidents might be of the past and that they might never be repeated. That hope was not to be realized as is evidenced by the Georgia outbreak.

It may have been that the "stabbing" of the farmer was wholly unprovoked, or even that there may have been aggravating circumstances, but all criminal details together cannot be accepted as justification for the act of sending four Negroes to death without trial, or even the semblance of judicial procedure. It may be said that the crime is the affair of the state of Georgia, and so it is. It is Georgia's affair in the sense that it was her citizens who committed the crime which has brought shame and disgrace to all the people of that great commonwealth. It is also Georgia's affair in that the responsibility for punishing those who committed the outrage rests primarily and squarely upon her shoulders.

On the other hand, it is a crime which concerns the South, whose character it misrepresents and whose good name it besmirches. Any informed person knows that the health of the land is jeopardized by even one leper who is permitted to remain at large. It is no less true that our moral and social policy is imperilled by such a plague spot of criminal anarchy, whether it be in Georgia or in some other state of our Southland.

We have declared many times our devotion to the maintenance of legal procedures no matter what the circumstances involved. The inviolability of the courts of justice is absolutely necessary to the liberties and rights of every citizen and is essential to our moral and social progress. In our insistence upon the inviolability of the courts of justice we refer to any and all attacks upon the courts themselves, and no less so to outrages which reflect upon the courts and destroy orderly processes of government. Georgia, along with other states, owes it to herself to smite a crime at once disgraceful to herself and abhorrent to all worthy citizens. This incident should serve as a warning to other commonwealths that they be on guard against the possibility of such outbreaks within their borders. No excuse can be admitted for lynching, a crime against civilization and [illegible] the Christian conscience.

A HOUSE WITHOUT SURE FOUNDATION

In the Sermon on the Mount, Jesus took occasion to contrast the wisdom and the understanding of two builders—one who built his house upon the rock and the other who build his house upon the sand. The force of that comparison is that no house is better than its foundation. It may be ever so imposing in its outward appearance, or a model of perfection in its appointments, but it has no prospect of permanence without a firm and fixed foundation. The house was an architectural symbol of the life instructed in truth and committed to its implications, as compared with a life uninstructed in truth and therefore uninfluenced by its values. Just as the two houses might look alike, so two men might be superficially alike. The difference in each case is the foundation.

We should not lose sight of the fact that Jesus was talking to and about disciples who had a common commitment, but who, despite their professions, might be radically different. In the inner circle of his friends were John and Judas—disciples to be sure, but traveling in opposite directions. John having heard the truth was instructed as to its meaning and he built his life upon its abiding values. Judas heard the same message, but he used his relation as opportunity and built his life upon the sands of selfishness.

We have in mind inconsistencies of Christian disciples of our times, the intolerance of those who are vociferous preachers of tolerance —the fruitless living of many of us who say "Lord, Lord, but do not the will of our Father." In the light of Jesus' teaching, this must mean that too much of it is due to our indifference to the truth to which we are formally committed, but to which we are not absolutely and intelligently dedicated. One may make a lot of fuss about some momentary interest, even a fad, but oftener than not he gets little done.

Popular crusades do not reveal martyrs, because much of the interest is emotional, a passing enthusiasm, their result a structure built upon the sand. Martyrs are made in the solitudes where conviction creates a deadly earnestness which makes one indifferent to all else. The empty wagon makes the noise, and the blindest and most unimpressive person is the man ruled by an obsession. We call him one-ideaed, crank, fanatic, and other uncomplimentary names, but it all means that he lacks the breadth and the depth of experience necessary to permanent and worthwhile achievement. Think of what a hobby horse the atom bomb has been for empty pates and how little of light has come from our vast literature of speculation about it.

THE METHODIST CHURCH IN POLAND

The Methodist Church in Poland, whose prewar status was that of a "trading society," has been accorded all the rights of a religious denomination under the new government of that country. Both Catholics and Protestants have been guaranteed freedom of worship and organization. The Council of Protestant Churches, consisting of five denominations, has been officially recognized by the government as has the Ecumenical Council which is made up of thirteen religious bodies.

DEMOCRACY

Democracy is the most overworked word in the language next to the word "service". Both of them have been worn threadbare and hardly have any meaning to us any more.

There is constant reference to our form of government as a democracy. And when mention is made of foreign governments ours is always held up in sharp contrast as democratic, no matter what the others may be.

Dr. A. P. Hamilton

This is entirely erroneous and misleading. In the first place it was not the intention of our founders to have a democracy. They very carefully avoided the use of the world. It is not mentioned in the Declaration of Independence nor in the Constitution. It is stated that "All men are created equal". But in his wildest dreams Jefferson never would have been so foolish as to overlook the fact that men have different capacities, abilities and natures. No two men are alike any more than any two leaves of the forest are the same. He meant simply that all men are equal before the law, they all have equal opportunity presumably, and by creation. And it is the business of the State to see that these opportunities are fairly distributed, and that the rules of the game are fairly administered.

Our founders meant to establish a republic. It would be physically impossible to have a real democracy in a population so dense and territory so extensive.

It is a representative form of government which we have. But we have bandied the word democracy about so promiscuously, and have tried to make it mean so many things that it has come to be empty and meaningless. It might well be substituted, in most contexts where it is used, by the word "mediocrity."

Democracy never meant, even in Athens, its home, that one man's opinion was just as good as another's. But we have almost come to this absurd position in our present-day attitude and interpretation. It has meant a constant lowering of standards in education, in political life and, worst of all, in ethics and religion.

Jesus denounced injustice to human beings and glorified the worth of human personality, but in no sense did he relax the rigid rules of right living. In no sense did he temporize with moral or spiritual laxness. He not only did not lower standards, He raised them. There was no flabbiness in His moral or social outlook.

We shall never get out of the moral, political and social Slough of Despond in which we are wallowing until we re-interpret democracy to mean the BEST leadership we can produce in industry and our economic structure, the BEST leadership in politics and government, the BEST leadership in the church, and not the mediocre in all these phases of our national life.

—A. P. H.

A WORLD CRY!

While the world cries for leadership, strong forces are at work, particularly beyond our own boundaries, to find a solution for the world's problems in dictation. Whether the dictation comes from Moscow or Rome, or any other source, it usually denies to the individual the right of conscience which has been so carefully protected in our own country by the Constitution and the principles of the Reformation.

As long as there are Christians in the world—believers in Christ, the Son of God—there are going to be people with a conscience. All they ask is leadership which will provide channels for their willingness to work for God and humanity.

Ordinary people are praying for real leaders among both churchmen and statesmen—men guided a little less by the narrow concerns of keeping themselves in power or of preserving superficial order while sacrificing unity of purpose—men guided a little more by a consuming desire to bring to bear upon the undeniable problems of this time the force of high principle.

Too many concessions to popular prejudice, too many considerations of personal prestige, too great readiness to claim credit for popular measures and too great unwillingness to take responsibility for those that are unpopular, too little faith in God—these are the brew which has nourished world discontent and individual discouragement.

It would be graceless to point the finger at statesmen in Washington, London, and Moscow, without including ourselves at the same time as churchmen, whether clergymen or laymen.

For better or for worse, a congregation is invariably a reflection of its pastor and governing body, a church body of its officials, as a state is of its executives. Many a congregation has seen insurmountable problems brought into true proportions by forward-looking and hopeful leadership.

Wherever there are political, economic, social, moral and spiritual problems—and men of intelligence to face them with an overpowering sense of the reality that Christ lives and rules—solutions will be found.

The world tragedy of today calls for that kind of leadership on all levels, endowed with new faith, new courage, and new hope.—American Lutheran.

"The teachings of Christ radiate for the elevation [illegible] souls and intellectual capacities far above the [illegible] passions of hate and degradation.

"He taught us to hate the evil in men, but [illegible] themselves.

"There must be no bitterness in the [illegible] world. We must try to forgive those who injured [illegible] remember only the lessons gained thereby." Chian Kai-shek.

HIROSHIMA CHRISTIANS REBUILDING LIFE

By John B. Cobb
Methodist Missionary to Japan

I made a trip recently from Toyko out into West Japan. The journey was on a G. I. train—otherwise one cannot get into the crowded trains at all.

I went from Tokyo to Hiroshima . . . to the old site of the Hiroshima Girls School. On the way I passed the house where the Stewarts used to live, and the place where we lived on Nobori Cho. Nothing is left of either house except the chimneys. The same is true of all the Girls School property. Sadly I retraced my steps to the station, ate some lunch, and then set out to find the new site of the school in Ushita Machi. That section, protected by distance and by the spur of a mountain, was not seriously damaged.

The barracks which house the School are high up on the mountain side. Conditions are very rough and primitive. Only half enough barracks have been erected, so the college girls come to school three days a week for eight hours of lessons each day, and the high school girls come for the same number of hours on the other three days. It was the day for the college girls. It was a real inspiration to speak to 300 of them gathered at their chapel service. There are 700 in the high school. Hundreds have been turned away from both departments. I met with the teachers and officers. They told the story of their loss, of their successful efforts to keep the School going, of the tremendous opportunities ahead, and at the same time of the desperate situation in which they find themselves because the war insurance funds with which they had expected to pay for their barracks have been frozen (as all over the country). They owe the contractor a tremendous debt for which he must have payment soon, and they have no money with which to complete the erection of the barracks needed to carry on. Inflation has driven the cost of building frightfully high.

High on the mountain side above the school buildings stands a monument of wood, erected in memory of students and teachers who were killed by the atomic bomb. On one side are the words, "I am the resurrection and the life," etc. Under this monument lies the ashes of some of those who died; 255 of their high school girls, 47 college students, and 18 teachers lost their lives that terrible day! There, on the morning of my visit, more than three hundred representatives of their families gathered with faculty and representatives of the student body for the impressive memorial service. I was asked to speak to them some words of comfort from the Christians in America. It was not an easy assignment!

Each of these friends with whom I associated had gone through tragic experiences. There were President Matsumoto and Dean Matsushita, both of whom had lost their wives. There was Prof. Kuwada, for many years principal of a middle school in Korea, just returned from that land with little more than the clothes on his back. There was Prof. Motoyoshi, who may owe his life to the fact that he had been expelled from the faculty of the school by the secret police; since the war he has been serving the school again. There was Miss Kobori who went to America to care for Miss Rachel Gaines until her death, and then returned to Japan on the exchange ship "Gripsholm" with the ashes of Miss Rachel to be buried besides those of her sister, Miss Nannie. (They rest in peace in a well-kept lot looking out over a picture of complete destruction.) Miss Kobori suffered much from the secret police because of her devotion. She and Mr. Motoyoshi told me repeatedly, "It was better that Japan lost."

That afternoon Mr. Motoyoshi and I toured a good part of the city on foot. Every church in the city is destroyed. One young pastor of our East Hiroshima Church has managed to put up a barrack church of the flimsiiest sort. It is the only church building in the city! Our old residence and the Fraser Institute property were near the center and not even the chimneys could withstand the blast. Not a trace was ever found of Rev. Tagashira and his wife who were in charge. The Japanese say that on that day 130,000 civilians and 60,000 soldiers lost their lives. People are erecting little huts on the sites of their old homes. Many of those you meet seem absolutely hopeless, but I failed to detect any trace of bitterness toward the United States. They are eager to have missionary teachers back.

From Hiroshima I made my way to Kobe and Osaka. In these cities, too, in some sections, the destruction is as bad as that in Hiroshima. Most of our churches were destroyed. Pastor Saito of our Central Church in Kobe and his daughter stayed in the parsonage through the bombings and more than once their own hands put out flames which would certainly have destroyed the parsonage and gutted the church. Mrs. Saito was as busy as they, for she had taken twenty-three of the church babies and small children to a palce of safety in the country. It is remarkable to see to what an extent the Christian life of Kobe seems to center in that church. Chaplains, G.I.'s, and Japanese all seem to find it their best place of worship and service. On Sunday morning, a chaplain conducted worship there at 9'oclock. At 10:30, the Protestant churches of the city held a joint service. The church was filled with about 400 persons. In the afternoon the pastors of the various churches and lay delegates held a conference. In the evening there was another G. I. service. On week days rooms are used for English classes day and night. Another room is turned over to a clinic, and ministers to hunders. Wednesday evenings is a joint G.I.—Japanese song service. Friday evening I spoke there at the "Youth For Christ" service, to about 100 G.I.'s and 200 Japanese. Most of it was in English; but at the end Pastor Saito invited any of the Japanese who wished to remain for prayer to come forward as others quietly retired. I had to slip away to Osaka, but I believe I saw fifty to sixty young people bowed around the altar as Brother Saito directed them to God.

It was good to get out to Kwansei Gakuin University (3,500 students) and to Seiwa, our Kindergarten Training School, and to find them with buildings in good shape, though most of Kwansei's were painted black. Both schools hope by fall to have a number of missionary teachers back. There is an unprecedented opportunity ahead for Christian education.

I visited the ruins of all three of the night schools of which I was once principal: in Hiroshima, in Osaka, and in Kobe. Only Palmore in Kobe carries on in rented buildings but with 800 students. It is turning away hundreds of boys and girls. They need missionary teachers!

I stopped off in Nagoya for a day to visit the Nagoya Middle School (formerly Methodist Protestant). Only their chapel survived, but they carry on heroically in barracks. After being forbidden for many years, now they can have a daily chapel service! They wish a missionary teacher.

I saw many discouraging things on my trip, but also many inspiring examples of heroism and devotion.

RESOLUTIONS—GEORGIA LYNCHINGS

Closing a South-wide School of Missions July 30 at Lake Junaluska Assembly, the Woman's Society of Christian Service in the Southeastern Jurisdiction of the Methodist Church, passed a resolution deploring the recent mass lynching of four Negroes near Monroe, Ga., and addressed a communication to Governor Ellis Arnall of Georgia pledging the full support of Methodist women in the South in any measures which may be inaugurated to bring members of the mob to justice, to establish understanding and goodwill between the races and for the protection of all of Georgia's citizens from the threat of mob violence.

The communication to the Governor, which was signed by Mrs. W. H. Ratliff of Sherard, Miss., president of the Southeastern Woman's Society of Christian Service, and Mrs. M. E. Tilly of Atlanta, secretary of the department of Christian Social Relations, follows:

"Our hearts are full of grief and shame over the great tragedy that occurred near Monroe, Ga., when four Negroes were murdered in cold blood by an unmasked mob of white citizens of Georgia. We recognize that such crimes are perpetrated in the heat of passions aroused by race baiters and hatemongers. We call upon you, as Governor of the State and a wise, courageous Christian leader, to call into immediate action all of the state's resources for bringing the members of the mob to a fair trial immediately, so that at least some measure of justice may be secured and that hope and faith may be restored in the hearts of loyal citizens of the state, both Negro and white.

"Through you, the Governor of Georgia, whose leadership has brought new courage to the entire South, we call upon Christians of both races in Georgia to work with speed and confidence in every local community for the establishment and maintenance of the understanding and goodwill between the races and for the protection of all of Georgia's citizens from the threat of mob violence.

"We pledge the full support of Methodist women of the Southeastern Jurisdiction to this end, and urge every Methodist woman to rally all community forces for this purpose."

Turning to the man back of her at the cinema, the lady said, "Shall I remove my hat?" And the man replied: "Please don't. It's funnier than anything I've seen on the screen so far."

I am content to understand exceeding little while I am in the body. What He does I know not now; it is enough that I shall know hereafter. Our business now is to love and obey. Knowledge is reserved for eternity.—John Wesley.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS ....Printer

Rev. Frank Collins, pastor at Covington, La., sends a list of subscribers for his charge. He has been everywhere and always a never failing friend of the paper.

Rev. T. D. Lipscomb, who sends a good list of subscriptions from Kinder charge, in Louisiana, is but following out his line as an unfailing supporter and friend of the paper. Thank you, Bro. Lipscomb.

Mrs. L. R. Brannon, Winona, Miss., accompanies her renewal with a note which we greatly appreciate. It is the devotion and appreciation of friends which help to take the grind out of our editorial task.

Rev. H. E. Carter is in a meeting at Long Town, Miss., in which Rev. J. C. Wasson is doing the preaching. We hope and pray that it may be truly a time of great and gracious revival.

Rev. Wesley Moreland Smith and his wife were in New Orleans last week waiting for a boat to China. Bro. Smith went out from Missouri in 1910, and he came home on his fourth furlough in 1941 when we were not actually at war with Japan.

Rev. J. A. Jones sends a list of twenty-two subscriptions from Glenmora, La., for which we express appreciation to him and to the people of that appointment. We hope to make the Advocate a "must" in their affection for the years to come.

Our good friend, Mrs. R. R. Redditt of Columbia, La., a long time reader of the Advocate and a choice spirit of the little town by the Ouichita, writes us a word of appreciation for the Advocate which we prize as the word of a good friend.

Rev. John F. Kilpatrick, pastor at Tallulah, La., is off on his vacation. He is in great favor with his people at Tallulah, where he succeeded Dr. H. T. Carley who gave up the work for health reasons more than a year ago.

Mrs. Allie Swann, Macon, Miss., reports a delightful trip to Montreat and Lake Junaluska. At Junaluska she had the delightful pleasure of seeing Bishop Dobbs, and of hearing Dr. Roy L. Smith. This editor makes grateful acknowledgement of her gracious word concerning himself.

Bro. W. O. Wagoner writes that his wife is recovering from an operation at Charity Hospital, Shreveport. Mrs. Wagoner was Miss Robina Vaught of New Orleans, and her friends here, as well as in North Louisiana, will be interested in her recovery.

Mrs. E. J. Smith, who is the widow of a minister, is ninety years old and has been a reader of the Advocate for many, many years. Her daughter writes that she is so devoted to it that she does not want to miss an issue. Mrs. Smith and her daughter, Miss Velmalive, at route 6, Corinth, Miss.

Rev. David M. Ulmer reports a good meeting at Liberty, Miss., where twenty members were received into the Methodist Church, and a number of young people volunteered for life service. Liberty is the home church of Rev. Aubrey Smith. Bro. Ulmer is now in a meeting at Macedonia church.

Rev. W. J. Cunningham, pastor Oxford-University church, at the seat of the University of Missisippi, is taking his vacation in New York and New England. He attended the Minster's Conference at Union Theological Seminary. The editor appreciates being remembered with a card.

Dr. J. R. Countiss, associate pastor at Galloway Memorial Church, Jackson, paid the editor an appreciated visit during the time he and Mrs. Countiss were on a visit to their son, Dr. Eugene Countiss, last week. Dr. Countiss planned to take his vacation on wheels, but he says that he spent most of the time waiting for his car to be repaired. His Ford appears to have grown war-weary like the rest of men and things.

DEATH INVADES THE HOME OF HON. J. M. STEVENS, JR.

On Thursday night of last week, death came to Hon. J. Morgan Stevens, Jr., of Jackson, Miss. He died under an operation for gall bladder trouble. He had suffered from a heart trouble for some time, but the operation could not be avoided. Besides his wife and at least one child, he is survived by his father and mother, Judge and Mrs. J. Morgan Stevens, who are widely known and appreciated throughout Methodism. We share the sorrow of our good friends in their great loss, and we earnestly pray that they may be kept by His grace in these days of shadow and heartbreak.

SUMMERFIELD AND ALABAMA CHURCHES

Just a few words of report from Summerfield and Alabama churches on Bernice charge, which churches I am supplying. At Summerfield, a very successful Vacation Bible School was held in cooperation with the Baptists, Church of God, and Presbyterians. At Alabama a good revival was held and a number of persons joined on profession of faith. Rev. Roy Akin, a local preacher at Sibley, did the preaching. His father, Rev. Will Akin, was present all the time and assisted. I have been appointed to two more churches—Dodson and New Hope, on Quitman charge—all in the Louisiana Conference.

C. L. ELLIOTT, Pastor.

LONGSTREET MAKING GOOD ON EVANGELISM

Dear Brother Duren:

We do not remember ever seeing a report from Longstreet appearing on the pages of The Advocate. If you can find room for this one, it will give us something new to talk about, and every member of our church will want to see a copy of your paper.

Longstreet is a small community, made up of fine cultured people, most of whom are related to the late Dr. W. W. Holmes. Though our church membership is small, they are quick to respond to every worthy cause presented.

We just closed a most successful revival campaign, under the capable leadership and inspiring preaching of our pastor, Rev. W. R. Wendt. The old settlers are saying that it was the greatest revival in the history of the town. Our success was largely due to a combination of visitation evangelism with an old-fashioned revival meeting. We started with a constituency list of twenty-four, ten of which were considered good prospects. Last Sunday we rejoiced in seeing twenty taken into the church, sixteen of them by church vows. This gives us a total of 26 for the year, 22 by vows. It also gives us 440 per cent of our quota on profession of faith for the year of evangelism. Enthusiasm is running high in our church. Everybody appreciates Brother Wendt and his devoted work. There is talk of giving him a substantial raise in salary.

REPORTER.

A story is told about an Indian named "Man Afraid of Nothing" who married a woman in Wyoming. Two weeks later he was in town to find out how he could get his name changed.—Watchman-Examiner.

LUZIANNE
COFFEE
100% GOOD

REVIVAL AT WATERFORD

The Rev. John M. McCay, of Coldwater, Miss., did the preaching in the Revival recently held at the Waterford Methodist church. To those who have never heard Brother McCay, we would say—You have really missed a blessing.

We feel that we were most fortunate in securing him and are grateful to our Pastor for so doing.

He is a young man of zeal and Christian spirit,—an orator, who can hold the interest of his congregation whether they be saint or sinners. Through the influence of his messages many lives were rededicated to Christ and we feel that the entire church membership, as well as others, were made to "see the light more brightly," and thus walk more faithfully in the paths of righteousness.

Some one has said that "A going and doing Christian is a growing Christian."

If that be true, then Brother McCay is truly a "**growing**" Christian.

We say, God bless him and bring him over our way again.

Plans are under way to build a new church here at Waterford, so we are "open for donations." If any one has any money that they should like to put to a **good** purpose, it will be gladly received.

We still miss not having our pastor live among us but try to carry on just the same.

The church school has an enrollment of 50, with very good average attendance. The attendance at preaching services are fairly good.

All finances paid up to fourth quarter, so Waterford church hopes to wind up a good year of work "In the Vineyard of the Lord."

(Miss) ADDIE T. BROWN,
Reporter.

REPORT TO THE PUBLISHING COMMITTEE

It is two months until the end of our fiscal year and this report is in the nature of a general statement rather than an audit of details. We undertake no more than a general outline of our present financial status—a brief estimate of assets, and an evaluation of our liabilities at the present time.

Circulation

The issue of this week is 9,280. That figure includes exchanges, advertising, soldier and camp, and various free subscriptions. We have just removed 642 expired subscriptions. Between now and September 30, approximately four thousand subscriptions expire, with another 1100 before November 30. It is probable that at least 2,000 of these will be renewed, but the loss of more than 3,000 will jeopardize the future of this paper, or of any new ones that might be established.

Financial

Our financial standing, based upon subscription receipts, indicates that on July [illegible], our liabilities are $5,490, which includes unearned subscriptions of $4,975. Against these liabilities, we have cash and estimated assets of $5,759. This means that we now [illegible] a margin of $319 over liabilities. This [illegible] this amount practically all our outstanding obligations.

Liabilities, July 31

9,212 subscriptions, unearned value	$4,975
Due Ballard Press (3 issues including August 1)	515
TOTAL	$5,490

Assets, July 31

Cash in Bank	$3,768
Paper stock paid for	295
Postage with N. O. Postoffice	46
Conference subsidy (estimated)	1,650
TOTAL	$5,759

Liabilities, November 30

9212 Subscriptions, unearned value	$2,217
To complete contract with Ballard Press	3,116
Additional paper to complete contract	270
Postage additional	132
Rent and other possible obligations	350
TOTAL	$6,131

Assets, November 30

Cash	$3,768
Conference subsidy	1,650
Estimated advertising	$ 200
TOTAL	$5,618

ANALYSIS

Circulation by Monthly Receipts

Month	Cash	Subs	Val. July. 31	Ttl
Aug. '45	$2,178	1,458	00	00
Sept.	3,628	2,418	.12½	302
Oct.	1,083	722	.25	180
Nov.	577	385	.37½	144
Dec.	425	283	.50	142
Jan. '46	708	472	.62½	295
Feb.	704	470	.75	352
Mar.	697	464	.87½	406
April	412	274	1.00	274
May	1,027	684	1.12½	769
June	1,366	882	1.25	1,102
July	1,100	734	1.37½	1,009

W. L. DUREN,
Editor-Manager.

New Orleans, July 31, 1946.

(**Note:** This report varies slightly from the original, in which a cash item of $295 had not been subtracted from the bank total).

BREWERS ALARMED BY INCREASING PRESSURE

Send Committee to Washington With Complaints

The Brewers Bulletin of Chicago, under date of July 1, 1946, carries a dispatch from Detroit, Michigan, stating that "a meeting was held recently in Washington between representatives of the 'Citizens' Committee to Combat Prohibition, and President Truman and other Government officials, to discuss the cut in beer production." The story further says that President Joseph E. Brady, of the Michigan State Council of Brewery Workers, was of the delegation the so-called 'Citizens' Committee, which consisted of nine men and which was led by Sam Sage, Secretary of the Wayne County CIO, and L. P. Hicks, President of the Koppitz-Melchers Brewery of Detroit. The committee first conferred, it seems, with Mr. Robert Hannegan, Postmaster General, the conference lasting an hour and a half. Mr. Hannegan was told that the thirty per cent grain curtailment imposed upon the brewers was unnecessary and that as a result, the "beer drinkers and licensees" of Wayne County in Michigan intended to take direct action in opposing Mr. Truman's administration in the future.

Mr. Hannegan is said to have stated that the curtailment was made because of the feeling that other groups would criticize the Government if the brewers were not cut.

The committee complained that taverns and beer stores in Detroit are forced to close two or three days each week for lack of beer.

After seeing Mr. Hannegan, according to Mr. Brady, a conference was had with the Secretary of Agriculture, Mr. Clinton Anderson, with the Assistant Secretary, Mr. Dodd, and the head of the Grain Division, Mr. Payton, in attendance. Mr. Anderson is said to have stated that a contemplated twenty per cent additional curtailment would be called off and hope was expressed that brewery grain curtailments would be lifted by August or September of this year.

Mr. Brady, who, it seems, spoke for "all of the beer drinkers" in Detroit (which no doubt will be a great surprise to many of them)' urges every licensee and all customers to continue to bombard Washington. The so-called "Citizens" Committee is also being formed in other states with priority given to Wisconsin, New York and New Jersey. Mr. Brady says that direct contact with Washington will be kept at all times.

—The Clipsheet.

BISHOP MOORE PRAISES WORLD SERVICE GIVING

"The achievement of the Methodist Church, during the month of May, in raising for World Service a total of $1,724,282 — to reach a year's grand total of $8,284,235, or $481,235 more than for the previous twelve-months period of 1944-45—was really magnificent," says Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board of Missions and Church Extension. "It was such an outpouring of money as proves conclusively that the people called Methodists can do big and significant things for the Kingdom's interest when they are asked; that their hearts are 'in the right place' on the basic and vital values in the Church's program and purpose. It is a tribute to the organization and leadership of the Methodist Church, to every parish pastor, and to district and conference officers. And it is a testimony—a vote of confidence, if you will—to the Church's trust in and response to the great missionary, educational, and benevolence causes carried on by the World Service Agencies.

"On behalf of the Board of Missions and Church Extension—indeed, on behalf of all missionaries at home and aboard—I wish to thank and congratulate pastors and people and organization officials for this great demonstration of understanding and loyalty. May we all, from here, in the trying days that lie ahead, move forward together and courageously to achieve Methodism's share in the building of the Kingdom of God upon earth."

What men want is not talent; it is purpose; in other words, not the power to achieve but the will to labor.—Bulwer.

PERSONAL NOTES AND INCIDENTS

Rev. J. E. Hearn sends a list of twenty-one subscriptions from Oak Grove, La., charge. In addition, he reports good progress in his work and says that in some respects this is his best year.

Mrs. S. E. Flurry, Perkinston, Miss., whose late husband was an honored member of the Mississippi Conference, has our thanks for a message assuring us of her long-standing interest in **The Advocate** and its weekly visits.

Rev. J. C. Rousseaux, pastor at Pine Grove, La., writes us a personal word which means much to us. It is no surprise, however, since he has stood by in all the editorial experiences, especially when the going was rough.

Mrs. O. E. Baird of Houston, Miss., renews her susbcription and adds a word of encouragement and appreciation for which we make grateful acknowledgment. It is the appreciation of friends which takes the grind out of work.

We regret to learn of the illness of our good friend, Dr. J. W. Lipscomb, of Columbus, Miss. He was sent to the hospital suffering from what was feared to be an attack of pneumonia, but we are glad to state that the fears proved to be groundless. He was definitely improved at last report, but is still quite weak.

Rev. T. J. O'Neill, reporting for the Vimville circuit, says that he has received 56 members on a quota of 48. Church Schools are growing. Alfred Horace Linton, a member of Spring Hill church, has been recommended for license to preach. Five young people attended the camp for youth at Clarkco State Park.

Rev. A. L. Davenport, pastor of Noxapater charge in the North Mississippi Conference, has sent a total of eighty-two subscriptions in the campaign for this year. He says he would rejoice if it could be made one hundred. We cannot compare charges, but we doubt if any charge in our territory has done proportionately better, if as well, in our entire connection with the paper.

Rev. Ellis Finger, who is being released from the chaplaincy, will become assistant pastor at Clarksdale, Miss., on August 17, according to information received at **The Advocate** office. The Bishop and District Superintendent have approved the appointment. Bro. Finger is one of the choicest young ministers of the North Mississippi Conference, and Clarksdale is to be congratulated upon securing him.

In a business note accompanying a list of nineteen subscriptions, our friend, Rev. Henry A. Rickey of Bogalusa, La., calls our attention to the fact that the report of Evangelism for the South Central Jurisdiction shows that the Baton Rouge District leads the Louisiana Conference in the percentage of the total goal up to June 30, and is second in the area. The Baton Rouge District has a percentage of 87, and the Louisiana Conference leads the Episcopal Area with 73 per cent.

A note from our good friend, Rev. J. P. Bonne Carrere, Pride, La., warms our heart. He never tells us what a hard time he had in securing his list, but always what a joy it was to do so. Bro. Bonne Carrere says that he and his family are well situated now in a fine six-room parsonage with all modern improvements. He gives his predecessor credit for laying a good foundation upon which he was able to build. Every phase of the work is in good condition.

NOTICE OF APPOINTMENT

Marvin H. Corley, appointed to Gibsland, La., in the Ruston District. Jack Shaw, who was at Gibsland, goes to S. M. U.

This effective September 1 and has the permission of Bishop Martin.

LOUIS HOFFPAUIR, D. S.

OUR SCHEDULE

On account of the very difficult paper situation, it is our purpose to follow an abbreviated schedule for the next four weeks. We give below the schedule as planned:

August 15, an eight-page issue.
August 22, a special issue.
August 29, an eight-page issue.
September 5, Labor Day issue omitted.

We have been unable to secure a shipment of paper and this curtailment is made imperative on that account. The W. S. C. S. pages will be limited to two columns each. The contributions by associate editors will be as usual, and the Church School lesson will not be reduced. My own editroial space will be reduced along with the others. All personals and local news will be included. REMEMBER, NO ISSUE SEPTEMBER 5.

REV. W. L. STORMENT DIES

Rev. W. L. Storment, a retired member of the North Mississippi Conference, died at his home in Louisville, Miss., on July 23, according to a message to **The Advocate.** Funeral services were conducted from the Methodist Church at Louisville by Rev. Thad H. Ferrell, pastor, assisted by Revs. S. H. Caffey, E. B. Sharp, and T. E. Gregory. Burial was in the cemetery at Mooreville. Bro. Storment was a good and true man and a faithful Christian soldier. He and his wife had made their home in Louisville after his retirement. **The Advocate** shares with many devoted friends the sorrow occasioned by his going from us.

MRS. LIPSCOMB IMPROVING

A note from Rev. T. D. Lipscomb makes acknowledgment through **The Advocate** of messages and expressions of sympathy received on account of the illness of Mrs. Lipscomb. Mrs. Lipscomb showed slight improvement, but will be confined to the bed for some time yet, and Bro. Lipscomb is not able to make individual response to each message.

WESLEY WEDGWOOD TEAPOTS ARE HERE

After two whole years of waiting and disappointment the Wesley Wedgwood Teapots have arrived. They are already in **The Advocate** office, and just as soon as they can be repacked and sent out they will be on their way to those who have earned them in the subscription campaigns of last year and this. We have no help in the office and it may take some days to get the task completed, but it will be done and the deliveries will be made. If you are not delighted with them, we miss our guess.

DR. A. STERLING WARD MADE ASSISTANT BOOK EDITOR

Dr. Nolan B. Harmon, Jr., book editor of The Methodist Church, announces that Dr. A. Sterling Ward of the Missouri Conference has been appointed assistant book editor. Dr. Ward has just been released from active duty as an army chaplain after nearly four years' service, 26 months of which was overseas in the Pacific. Prior to military service he was the pastor of the First Methodist Church of Chillicothe, Mo., and had served as Educational Secretary of the Missouri Conference.

CAMPAIGN REPORT TO DATE BY DISTRICTS

Louisiana Conference

District	D. S.	1946	1945
Alexandria,	B. R. Branton	147	534
Baton Rouge,	V. D. Morris	142	500
Lake Charles,	H. A. Gibbs	203	549
Monroe,	H. M. Johnson	186	652
New Orleans,	H. L. Johns	132	453
Ruston,	Louis Hoffpauir	129	510
Shreveport,	A. M. Freeman	114	400

Mississippi Conference

District	D. S.	1946	1945
Brookhaven,	Van R. Landrum	185	400
Hattiesburg,	B. L. Sutherland	247	601
Jackson,	Otto Porter	395	593
Meridian,	C. H. Gunn	99	452
Seashore,	J. L. Neill	170	1000
Vicksburg,	O. S. Lewis	126	433

North Mississippi Conference

District	D. S.	1946	1945
Aerdeen,	W. B. Baker	284	285
Columbus,	V. C. Curtis	262	274
Corinth,	L. P. Wasson	92	180
Greenville,	J. D. Wroten	88	132
Greenwood,	R. G. Lord	158	405
Sardis,	C. A. Parks	88	175

Expirations

Four thousand subscriptions will expire within six weeks after this paper reaches our readers. How many of them are from your district as compared with last year? Is your subscription expiring? The future of **The Advocate** depends upon your loyalty at this time. The report printed elsewhere shows that the paper is solvent and it must be kept so if any plan for its future is to succeed. That responsibility rests upon every District Superintendent and every pastor.

WORLD SERVICE COMMISSION REVIEWS ADVANCING PROGRAM

There is no better vantage point from which to view the worldwide program of Methodism's evangelistic educational and philanthropic agencies than the annual mid-July meeting of the denominations General Commission of World Service and Finance.

For two crowded, well-organized days almost all of the 31 members of this important agency came to Columbus, They took off their coats and despite summer heat dutifully fulfilled their heavy responsibility, acting as a kind of corporate comptroller for their church. They carefully reviewed receipts and disbursements for the year ending May 31 of nearly $18,000,000.

While the General Conference is the authority, the World Service Commission has the triple function, first, of keeping so closely in touch with the work and requirements of the several boards and agencies that it can shape these needs into a well-rounded budget for quadrennial study and adoption; second, of reviewing annually the properly audited reports of these boards and their records of work done; and, third, maintaining a central treasury which receives from the annual conference treasurers the contributions to the various causes and distributes them according to previously determined ratios to the proper recipients. Ten people, divided among three departments, are required in this exacting office.

This year's transactions required a printed report of 120 pages from the treasurer, Dr. Thomas B. Lugg of Chicago. Shown in complete detail by conferences are the receipts on World Service, Episcopal Fund, General Administration Fund, Fellowship of Suffering and Service Fund, and the special Crusade for Christ Fund for Relief and Reconstruction.

World Service for the year was up $481,237, a gain over last year of 8.29 per cent, the largest amount received for these causes since the union. In addition to the $6,284,286 received on World Service in the Chicago treasury, the Several World Service agencies reported other receipts which came directly to them from other sources of $767,614. This made the total giving for these causes $7,053,858. It should be remembered that there are other direct gifts running into millions made to Methodist educational institutions, hospitals and homes which are not reported to the World Service Commission, as well as the four million annually raised for benevolent purposes by the Women's Division of Christian Service.

During the fiscal year about $9,500,000 of Crusade money came in, bringing the total collected through May 31, 1946, to $26,490,214. Dr. Lugg looks for this fund to go well over $27,000,000.

The Episopcal Fund, which provides the secretarial expenses of the bishops showed salaries, pensions, rent, office, travel and receipts comfortably above disbursements and carries from previous years a substantial balance.

The Fellowship of Suffering and Service receipts were $407,166. This is divided between the Committee on Overseas Relief (50 pr cent), the Methodist Commission on Camp Activities (25 per cent), and the Methodist Commission on Chaplains (25 per cent).

With other funds in excellent condition, Dr. Lugg called attention to an underpayment for the second year of the quadrennium of the General Administration Fund. This resulted in inability to remit this year only 85 per cent of what the budget had set for the World Council of Churches, the Federal Council of Churches and the Commission on Public Information. He called upon Bishops and District Superintendents to add any annual deficit of a Conference to the apportionment for the following year so that by the close of the quadrennium the full four-year apportionment will be paid.

Bishop Titus Lowe of Indianapolis, president of the World Service Commission; Bishop Clare Purcell of Charlotte, N. C., vice-president, and Judge W. F. McMurry carried out their duties at the meeting, receiving with their colleagues the formal presentations of the boards and agencies which are supported by these several funds. They fulfilled all legal and business requirements. At the same time by interpretative comments and periods of spiritual refreshment they keep the group, despite big figures and certifications of public accountants, aware of the difference between the market place and the king's business.

Plans for enlisting as World Service contributors the 50 per cent of the church members who are now making no recorded gifts to these causes were approved and official encouragement was given to a great missionary conference for church leaders to be held in 1947.

THE FUTURE LOOKS BRIGHT FOR THE PHILIPPINES

By Dr. Ernest E. Tuck
Superintendent, Methodist Church,
Philippine Islands

(Superintendent Tuck, interned by the Japanese for three years, returned to the Islands for a survey and conferences this year. Here he tells of the new general situation.)

The Protestant church in the Philippine Islands has passed through its first year of liberation. It has had a chance to take inventory, to estimate its staggering material losses, and to measure its spiritual resources against the demands and opportunities of these post-war years.

Thanks to the generous help of the Methodist Church in America, through "Crusade for Christ" funds and additional help from many friends of the Philippines, much, though not all, of the material loss can be replaced when building materials become available. The Methodist Committee for Overseas Relief and the Church Committee for Relief in Asia made a great contribution to the restoring of morale by sending imediate relief in money and supplies.

Spirtually, the Philippine church passed through a very trying ordeal for three or four years; but the resiliency, the latent spiritual resources and our particular form of church organization have produced a hopefulness, a resolve, an expectancy and a unity that all together spell victory in the hard years ahead. Like the church in America, it is a bit stunned by the magnitude of the opportunity it faces and the challenge that these days present. It earnestly seeks all the cooperation and spiritual help the older church can give.

Concerning Philippine independence, we may ask, "When is a young nation ready for independence? What is the standard of readiness? Were our thirteen colonies ready for independence 170 years ago? How long does a nation have to remain a subject people before it is ready for independence? When is the proper time for a wise parent to let the adolescent lad have his freedom?" If you can answer these questions to your own satisfaction, then we can help answer yours concerning the Philippines.

Time magazine for July 8th has an article on the Philippines, written in the snappy, cock-sure, word-saving Time manner. It lacks any genuine appreciation of the Filipino people, but it does give a condensed and fairly accurate historical picture and is well worth reading.

The Philippine Republic enters upon its independent existence under as difficult a set of circumstances as could be imagined, but we dare not let it fail. It represents a little bit of our ideology in the great Oriental world. It it fails we have failed because all that they have learned about this form of government they have learned from us.

President Manuel Roxas ought to make a good president. During the fateful days of the Japanese occupation, most Filipinos who knew him kept faith in the integrity, loyalty and dependability of the clever leader. The Japanese knew all about his tremendous influence with the people and they tried in every way to win him over. His was a most difficult role, but he seems to have played it well. At least the vast majority of voters, and General MacArthur, seem to have confidence in him. MacArthur flew down from Tokyo to be present at his inauguration.

The Philippine constitution guarantees religious freedom, together with the complete separation of church and state, and we are quite sure the people will never again allow the country to come under the domination of the old Church as it was under the Spanish rule. Of course, the political power of the Catholic Church will be exerted in every possible way, just as it is in America today, and the vigorous young Protestant church will need to be constantly on the alert to guard against any discriminatory legislation or undue favoritism for the dominant Church that will work any injustices.

BURNED THOBURN CHURCH REBUILDS

After first refusing the offer of the Congress President to help raise funds to restore the burned and damaged sections and equipment of Thoburn Methodist Church, Calcutta, India, the Official Board of the parish has decided to accept the proffered aid, it is reported by Bishop Clement D. Rockey.

"The members came to the conclusion," he says, "that it might be interpreted as ungracious and as showing a bitter spirit if the gracious offer of Maulana Abul Kalam Azad, Congress President, were not accepted. This suggestion came from Maulana Azad that he would ask the Provincial Congress Committee to raise a subscription from residents of Calcutta, belonging to any race or creed, to provide for the necessary repairs to the Church. Accordingly, the Official Board voted to accept this kind offer of help.

"The first rough estimate of the loss was for a sum between Rs. 10,000 and Rs. 15,000. Some of the work needed to be attended to immediately and has now been finished. A sister church has made available a fine old communion table. But even with such generous aid as came from other churches in loaning, or giving, there is still a large bill to be met. Already the Rev. A. E. Atkinson reports that he has received from various Christian bodies, or individuals, a sum about equal to Rs. 1,000. He still needs about Rs. 10,000 before the church can be thoroughly cleaned and whitewashed, and burnt or missing articles replaced.

"An Indian layman of Nabha sent in five Rupees, a real window's mite. Another Indian layman, of Lucknow, has sent in one hundred rupees, which is now on its way to Calcutta. The Godhra Church took up a collection and sent infifty rupees.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

LOOKING AHEAD IN MISSIONARY EDUCATION

By Mrs. G. W. Dameron

The School of Missions at Mt. Sequoyah always comes in the middle of the summer, but for those of us who attend, it means a period of intensive work making plans for the fall and winter quarters. Plans for those quarters start NOW!

Seminars

It is too early to say much about seminars except that they are in the process of being planned right now. The first notices have been sent to the District Secretaries of Missionary Education and Service, and it will not be long before you will be hearing definite information from them as to time, place, and plans for the meetings. Many of you will be looking forward to these days, which are planned for September (we hope to miss the opening of schools), because we have been able to secure a missionary from India, who will speak at each of the seminars. You will be especially interested in hearing her, since our fall study will be on India and there will be a monthy program in October on India.

New Studies

You have no doubt seen the four new study topics advertised on the back cover page of the Methodist Woman. For your convenience they are listed below, together with the text for each one:

Topic: India.

Text: India At the Threshold, by Bryce.

Topic: The Christian and Beverage Alcohol Problems.

Text: A Packet.

Topic: The Christian and Race.

Text: Portrait of a Pilgrim, by Gallagher.

Topic: Stewardship of Life.

Text: The Christian Motive and Method in Stewardship, by Trimble.

Your Study and Action Committee should begin to plan now for the fall study. Materials are available now, and in addition to those inexpensive resource books which you will buy, there are many fine new books available at local libraries and through the Louisiana Library Commission. I should like to recommend especially "Toward Freedom," by Jawaharlal Nehru. Mr. Nehru is one of the most influential men in India and a great internationalist. You will enjoy reading his autobiography, "Toward Freedom".

New Handbook

At last it is ready—a new Handbook for Secretaries of Missionary Education and Service. Order it from Literature Headquarters and send 15c in payment. Also you will need the Sixth Annual Report of the Woman's Division—35 cents.

The Book List

What did you do with the list of books that were sent to you some time ago? Did your society buy one? One society I know of bought every book on the list and started a real library, worked out on the duo-decimal system and with a real librarian in charge. That society is adding to its library regularly and the Church as a whole is taking an interest in it. Congratulations, First Church, Shreveport, Society!

There are other fine libraries I know about, too. The one above happens to be a very new one, but Noel Memorial Society in Shreveport has a library with over 1,000 volumes. Congratulations!

Your library doesn't have to be that big, of course. But many people will read a good book that they can secure when they come to the church who will not make a special trip to the library to get one.

Second Quarter's Reports

In the first quarter we always start in with enthusiasm, and our reports reflect our enthusiasm. The second quarter is a little less encouraging. Fewer societies report. If you have failed to report this second quarter, won't you please send your report on to your District Secretary of Missionary Education and Service, so she can include the information in the next quarter?

New Address

Your Conference Secretary of Missionary Education and Service has a new address. Here it is:

Mrs. G. W. Dameron
2664 Wisteria Street,
New Orleans 17, La.

We were one of the "preacher families" who were moved at the "summer conference" which occurred at the Pastors' School in June.

S. J. R. Blanks

It is recommended that when you expect to have class meeting S. J. R. standards that you write to the Conference Secretary in advance of the study for your application blank. This will insure your having the requirements before you; so there will be less danger of failing to meet some of the requiremnts.

"Be Ye Transformed by the Renewing of Your Minds"

There were 37 women enrolled in the classes on Stewardship and India at the Pastors' School. There were 11 persons from our Conference who attended the School of Missions at Mt. Sequoyah. There was one person who attended the Training School at Crossville, Tenn., and received special help in Missionary Education. (She is Mrs. Harry Hendrick, of Houma, District Secretary of Missionary Education and Service for the New Orleans District. It was a special privilege to have her go). In addition to these there will be between 500 and 600 women who will attend the district seminars. All of this means that our Conference should have an excellent study report by the end of the year—both in the actual knowledge received and in the activities resulting. Truly, we should be "transformed by the renewing of our minds."

"Truly a Mountain Top Experience"

Mrs. C. H. Shaffer, Spiritual Life Secretary

When you have **the very best** there just isn't any better, and that's the privilege we had at the School of Missons at Mt. Sequoyah. Mrs. W. M. Alexander, secretary of Spiritual Life of the Woman's Division (to look on her is to feel a new radiance) and Mrs. John Leonard, the Jurisdictional secretary (her smile shows that the windows of her soul are always open to the East), were there to lead our thinking as only such leaders can do.

A delegate from each of the nineteen Conferences of the Jurisdiction was present. The Spiritual Life Work Shop was effective. Among the most impressive and enthusiastic delegates was a lovely Indian mother and her two children from the Oklahoma Mission School. She had that deep quietness so traditional of her race. Another was the repersentative from the New Mexico Conference, with all of her national vivaciousness consecrated to her work.

Mrs. Alexander and Mrs. Leonard led us in helpful discussions, such as "How Do You Do It In Your Conference?" "What Different Approaches and Results Do You Use?" "Share With Us Your Mountain Top Experiences Along With Your Valley Experiences," and such questions that naturally are discussed among people of like mind and interest.

In the literature that will come out to you in due time about planning for the Week of Prayer, **please** read carefully and "Go Thou and Do Likewise."

Retreats in small groups and Day Apart Observances and Quiet Day Programs are of paramount importance, especially as we go into the preparation of the next phase of the crusade, that of Christian Stewardship.

The Spiritual Life secretaries took seriously for credit the course on Stewardship taught by "our Estell," Mrs. G. W. Dameron of New Orleans, officially. We are consciously alert that Christian Stewardship is an overall Church responsibility and privilege.

Please watch the back page of your **World Outlook** and **Methodist Woman** for announcements of new literature. Keep informed actively by informing others.

Bulletin

Again I'm giving you this information:

Spiritual Life Committees

Aim.—The secretary of Spiritual Life shall seek to quicken the spiritual life of all the women of the church and to increase their sense of responsibility for personal service and giving.

1. As a member of the Spiritual Committee: Provide the individual women with copies of "The Quiet Hour," "Personal Growth in Religious Living," "Know Thy Bible," and other helpful Spiritual Life material that may be provided from time to time.

Develop **prayer groups** to meet at [illegible] times and places to pray for the [illegible] the Church, the needs of the [illegible] suffering world, our missionaries, Crusade for Christ.

Form a Fellowship of Intercession [illegible] shut-ins and others unable [illegible] meetings.

(Continued on page [illegible])

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 413 CASTALIAN BLVD., DURANT, MISS.

Wesleyan Service Guild

The Wesleyan Service Guild has been called the "Service Front" for employed women. In every community there are those who should be in this group. But in many churches there is no special organization of those who are gainfully employed. More and more the Women's Societies of Christian Service should covet them for a Guild. While many attend night circles of the W. S. C. S., there are countless numbers who do not have the missionary contact that they need to enrich their lives. Look around you in churches where the employed women are not being cultivated, and see what the possibilities are for such a fellowship.

Perhaps you are wondering how to organize a unit of the Wesleyan Service Guild. The Woman's Division of Christian Service gives the answer:

1. Ascertain how many gainfully employed women of the Methodist (or no) Church in the community may be potential members of the Wesleyan Service Guild.

2. Plan for a social evening with them. Set the date far enough in advance so that they will be able to reserve the evening. Send them attractive personal invitations. If there are strangers in the community, arrange for some other employed woman to call for them. Meet in a home, if at all possible. When away from home, employed women appreciate the home atmosphere and contacts. If the church is used, make the parlors attractive. It is better to arrange for a dinner meeting. Often the Woman's Society or one of its circles is happy to assist in this way.

3. Present the plan of the Wesleyan Service Guild in an interesting manner. It is advantageous when practical to familiarize some of the employed women in advance with certain aspects of the Guild so that they can make the presentation themselves or take part more intelligently in the discussion following.

a. Show the reason for the Guild: To give the employed women the same opportunity for service in the church through the Guild that other women enjoy in the Woman's Society of Christian Service.

b. Give briefly the four-fold plan of personal development and service as carried out by the four committees.

Seek free discussion on the part of all present as to whether such an organization, meeting monthly or more often, would be attractive to them.

5. If a number desire to organize a [illegible], set a definite time and place for the [illegible]ization meeting, at a date not too far [illegible]. If, however, they prefer to proceed [illegible] meeting to organize, elect the officers [illegible]ified in the constitution of the Guild [illegible] local unit and as soon as advisable [illegible] the chairmen of the four committees, [illegible] with any others the group thinks [illegible].

6. Fill out the officers' blank and send to the national Guild office (Wesleyan Service Guild, 150 Fifth Avenue, New York, N. Y.) and to the Conference Guild secretary. This will insure the unit's receiving help. The corresponding secretary and the treasurer will receive the regular report blanks of the Guild with instructions for their use.

Scarritt College

Scarritt College opens a doorway to adequate preparation for Christian service. Let us tell our young people about this fine institution. In the choice of a career many of them may select some phase of Christian work. Their preparation is important. The direction and guidance they receive as they prepare for the future will determine their leadership for tomorrow. We have just experienced the chaos of a world war. We are now (and will be for years to come) undertaking the huge task of reconstructing and rehabilitating the globe. To the youth of today will go the privilege of making this new world. Let us be sure that they are trained wisely and well.

Share this information with your young friends:

What Scarritt Is.—An accredited Senior College and graduate School for men and women.

Special Purpose.—Exclusively engaged in the advanced (professions) preparation of unordained social-religious workers.

Auspices.—For forty years a Methodist Training Center for home and foreign missionaries. Now belongs to the General Conference of United Methodism. Welcomes students of all denominations.

Resources.—Rich tradition of Christian culture, influence, and service. Faculty of proven leadership and attainment. Beautiful and appropriate buildings. Cooperation with George Peabody College for teachers and Vanderbilt University, providing unexcelled opportunities for students. Great, new Joint University Library of the three institutions facing Scarritt buildings. International student body in which predominate high ideals, noble purposes, Christian fellowship.

Scarritt College prepares students as: Professional social workers, Directors of religious Education, Christian Home-makers, Teachers of Religion, Church Secretaries, Pastors' Assistants, Rural Workers, Missionaries, Deaconesses, Volunteer Lay Workers.

"Know Your Bible"

The Woman's Division publishes a small leaflet called "Know Your Bible". It says, "We must know the Scriptures in order to be intelligent Christians, to have a growing faith, and to be prepared to interpret Christ to others." This message is intended for Methodist women, especially those who are members of the Woman's Society of Christian Service.

Some of the ways to deepen Bible appreciation are: "Read with an open mind. Memorize helpful and outstanding portions. Mark verses for further meditation and study. When using devotional helps, such as 'The Upper Room' and 'Abundant Living', have your Bible handy and read all the references.

Do not be disturbed if there are passages you do not understand. Further study will help you.

Note questions upon which you need help, then go to reliable sources.

Deliberately seek to create opportunities to apply and express Bible truths, by practicing, by service, by stewardship, or by wirting a letter of inspiration. Use the Bible verses as affirmation to deepen your faith and strengthen your purpose.

Some of the outstanding Bibles include:

King James version,

The Standard American Edition of the Revised Version.

Moulton, The Modern Reader's Bible.

Moffat, The Holy Bible: A New Translation.

Smith-Goodspeed, The Bible, An American Translation.

The Twentieth Century New Testament. (By a number of translators.)

One plan of studying the Bible is to study it by books:

1. Read a given book through rapidly to The variet yof flowers, so settled and seget the content.

2. Read a commentary on that book to learn who wrote it, to whom it was written, and under what conditions.

3. Study the geographical background of the book, using maps.

4. Re-read the book til you get its message for that day and ours.

5. Study particular passages which have special meaning for you.

6. Compare different versions of the Bible with each other.

7. Discuss the message and meaning in some group or with another interested person.

"MOST BEAUTIFUL POSSESSION" GOES TO MISSIONS

Mrs. James L. Kraft, wife of Chicago's well-known cheese manufacturer, was recently teaching a Sunday school class of 150 women in the North Shore Baptist Church of that city. The lesson concerned the story of the woman who annointed the head and feet of Jesus with a box of ointment—the most precious possession she had. After the lesson was over, Mrs. Kraft decided that she should give "the most beautiful material possession I have" to the Lord. Her only valuable piece of jewelry was a diamond bracelet worth $10,000, and this she gave to Mrs. Leslie E. Swain, as chairman of the World Mission Crusade Committee of the Woman's American Baptist Foreign Missionary Society for its missionary work overseas.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Status of Women

Prentiss, Miss., July 29, 1946.

Dear Friends of the Mississippi Conference:

I am sending this letter to you through The Advocate page, since I do not have a complete mailing list and I am especially anxious for this message to reach you during this quarter.

The Zone program for the third quarter **is built around** the topic of "The Status **of Women". I** trust that each Zone Leader **has had, or will have,** an unusually **challenging program.** As we seek help our **women find their** places of service in their local churches and communities.

Did you use the July program material, **"Women, Trustees of the** Future", from **"Peace Through His** Cross"? This program **which dealt with** woman's increasing **responsibility in service** to mankind, was **particularly interesting** to the Wesleyan Service Guild.

Do you have an active committee on the **Status of** Women? If not, will you presidents appoint a chairman at your next meeting? Then, order the Handbook on the **Status of** Women, from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio, price 15 cents. Order copies of the leaflet, "Preparing for the Future", and the card, "Six Questions and Answers", for each member of your society. Free from Literature Headquarters. I have a number of the leaflets on hand, if you wish copies at once, I shall be glad to send them upon request.

Study pages 16-17 in July-August Methodist Woman.

The other members of the Conference **Committee** on the Status of Women are: **Mrs.** W. E. Hunt, Newton; Mrs. J. B. Cain, **Columbia;** Mrs. W. L. Jolly, 1026 Eighth **street, Laurel;** Mrs. D. R. Jenkins, 320 38th **avenue, Hattiesurg.** It is our desire to **render service** in any way possible as we **work together** for the promotion of the **status of** women in our conference.

As Christians, as church women, and as **members of the** Woman's Society of Christian Service and of the Wesleyan Service **Guild. "This** is our ministry to our land **and to the world:** To undergird with a **unifying** Christian faith; to inspire with **Christian hope;** to strengthen in Christian **service;** to knit together in Christian fellowship; and beyond any bounds of selfish interest to see our nation as a potent force for a Christian world."

God bless us, everyone, for He can do **with us** "Exceeding abundantly, more than **we** can ask or think".

With love to each of you,

MAMIE B. MAHAFFEY (MRS. W. F.)
Chairman,
Committee on Status of Women

Have you read the report of the Standing Committee on the Status of Women in the Sixth Annual Report of the Woman's Division of Christian Service?

Conference Retreat

Mrs. P. E. Cunningham, Conference Secretary of Spiritual Life, announces that the Conference Retreat will be held August 20-22 at Percy Quinn Park, near McComb. The Retreat group will be on the "cabin side of the Lake," using cabins 5, 6, 7, 8, with meals in the dining hall.

Each person is to take her own towels—the rest of the linens will be furnished. The approximate cost for the entire time will be $6.

Mrs. Cunningham requests that those attending register before 4 o'clock in the afternoon of the 20th. The Retreat will close with the noon meal on the 22nd.

Secretaries of Spiritual Life are expected to attend, others are invited.

Honor Roll

....Honor Roll for the second quarter of 1946:

Brookhaven District — Brookhaven, Foxworth, Centenary McComb, Prentiss, Silver Creek, Summit, Tylertown, Wesson.

Hattiesburg District—Collins, Main Street, Hattiesburg; First Church, Laurel; Montrose, Moselle, New Augusta, Sylvarena.

Jackson District—Benton, Brandon, Camden, First Church, Canton; Carr; Ellison; Florence; Forest Hill; Capitol Street, Jackson; Galloway Memorial, Jackson; Glendale, Jackson; Grace, Jackson; Millsaps Memorial, Jackson; Lake; Lena; Madison; Mendenhall; Pelahatchie; Vaughan; Van Wantle.

Meridian District—Clark's Chapel Collinsville; Decatur; Central Meridian; Fifth Street, Meridian; Newton; Pachuta, Philadelphia; Pleasant Ridge; Porterville.

Seashore District—Bay St. Louis; Columbia; Burton Memorial, Gulfport; Handsboro; Hurley, Kreole; Lucedale; Lumberton; Moss Point; Ocean Springs; Pass Christian.

Vicksburg District—Fitler; Gloster; Jefferson Street, Natchez; Port Gibson; Rolling Fork; Crawford Street, Vicksburg; Washington; Woodville; Yazoo City.

Lake Junaluska

The Mississippi Conference delegation to the School of Missions at Lake Junaluska, N. C., has returned. A full report next week.

METHODIST MISSIONARIES RETURNING TO ASIA

The S. S. "Marine Lynx", formerly an army transport and now of the President Lines, is expected to sail from San Francisco late in August, carrying some 400 Protestant missionaries en route to service in China, Japan, Korea, Malaya, and the Philippines. About forty of these missionaries are from the Methodist Church. They are practically all experienced missionaries, driven to America by events of the war, now returning to their places of service.

The ship's ports of call are Shanghai, Hong Kong and Manila. Many of the missionaries are taking with them equipment for the reestablishment of schools, hospitals, churches, etc., damaged by the war. The Foreign Missions Conference of North America, which made the arrangements for this trip, says it is the first of several such sailings which will eventually take some 8,000 Protestant missionaries, old and new, to the Orient.

Every castle on the earth was once a castle in the air.—Earl Riney.

YOUTH LEADERSHIP CONFERENCE

Closing a successful Youth Leadership Conference, approximately 300 youth delegates from nine Southern states elected officers for the ensuing year of the Methodist Youth Fellowship of the Southeastern Jurisdiction of the Methodist Church. They are: President, Warren McSwain, Memphis and Jackson, Tenn.; Vice-President, David Giles, Athens, Tenn.; Secretary, Reyn Vineyard, Newman, Ga.; Publicity Superintendent, Jameson Jones, Lexington, Ky. Chairmen of Commissions: Worship and Evangelism, Jeanne Nall, Amory, Miss.; Community Service, Virginia Ellis, Richmond, Va.; Missions and World Friendship, Landon Lindsay, Winston-Salem, N. C.; Recreation, Harry Johnson, Weldon, N. C.

Officers-elect were installed by the retiring president, Robert Reynolds, Spartanburg, S. C. They will lead youth work in the Southeastern Jurisdiction for the coming year. The Rev. Dr. J. J. Rives of Lynchburg, Va., guest inspirational speaker for the conference (July 18-30) conducted a dedication and Communion service prior to adjournment.

Laymen from the Southeastern Jurisdiction of the Methodist Church closed a four-day conference here Wednesday, the 31st. Under the presidency of Dr. J. C. Gullis of Columbia, S. C., plans were made for pushing the Stewardship emphasis during 1947 in the nation-wide Crusade for Christ movement of the Methodist Church.

A Missionary Conference sponsored by the Board of Missions and the Southeastern Jurisdictional Council of the Methodist Church, July 30-August 6, will hear a presentation of the missionary program of the Methodist Church by officers, missionaries and Christian nationals from mission lands. Eye-witness accounts of present conditions in China, Japan, Korea and Poland will be given by missionaries recently released from prison camps and by leaders who have returned from inspection of war-torn areas. Among the announced speakers are: Bishop Arthur J. Moore, just back from Korea; Y. C. Yang, Bishop Ralph Ward and W. R. Burke, China; Richard Baker, Japan, and Gaither Warfield, Poland.

We must beware of trying to build a society in which nobody counts for anything except a politician or an official, a society where enterprise gains no reward and thrift no privilege. Of all the races in the world our people would be the last to consent to be governed by a bureaucracy. Freedom is in their blood.—Winston Churchill

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON August 11, 1946

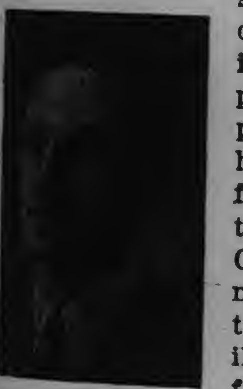
W. C. Newman

MAKING OUR HOMES CHRISTIAN

Lesson Text: Exodus 20:12; Mark 7:9-13; Luke 2:51-52; Ephesians 6:1-4.

Golden Text: Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
—Exodus 20:12.

If the old dictum that a child's training ought to begin with his grandparents is ture, it is also true that Christian homemaking ought to begin long before marriage. "Be ye not unequally yoked together with unbelievers "is a spiritual injunction that deserves more heed than it has gotten from young people in their marriage plans. For a Christian home has its basis and foundation in the Christian marriage of two Christian people. Any minister can reproduce a thousand times over the illustrations of this truth from actual life. It is extremely difficult to make a Christian home where one of the partners in the marriage is either definitely un-Christian or perfectly indifferent to the claims of the Christian life.



W. C. Newman

Marriage Deserves Planning

The delicate adjustment of two lives to each other which marriage demands, together with the complex responsibilities of parenthood, present one of the most important and difficult achievements we are ever under the necessity of making. All of the happiness of our lives is dependent upon succeeding in this venture of marriage. If we fail in that, something of the joy of all other successes will be destroyed: and if we succeed in that, something of the sting of any failure we make elsewhere will be taken away.

Yet the simple truth is that many youth come to marriage without any intelligent planning or adequate preparation for this difficult and important task of home-making.

And while it may be true that under the present conditions of misunderstanding about the whole matter of love, courtship and marriage, and the current tendency to make a game of the whole business, young people may say that they cannot determine whom they will fall in love with, if [illegible] sufficiently wise and foresighted [illegible] determine what kind of person [illegible] not marry.

[illegible] and [illegible] experience both [illegible] homes stand far higher [illegible] of happiness than [illegible]

Christian ones. This ought to be sufficient to steer thoughtful young people away from marriage with one who is positively not a Christian.

A Christian Wedding Ceremony

Several towns on the border between Mississippi, where all that is required of a couple wishing to be married is that they have three dollars for a license, and a neighboring state which has sought to deter hasty and impulsive marriages by requiring physical examinations, do a land office business in marriage licenses and wedding fees. In some places this business is so profitable that justices of the peace and deputy clerks hire runners to meet all trains and buses in search of such couples. Everyone recognizes this as a desecration of marriage and the wedding ceremony.

Bishop Dobbs used to tell of a young lady who, when asked if she and her new husband were going to buy a house, replied: "A house? What would we do with a house? I was born in a hospital, educated in a boarding school, courted in an automobile, and married in a courthouse. What do I need a house for?"

And if this attitude, and the conditions existing in the border towns described above, seem to be extreme and not to affect "our kind of folks", let me go on to say that many of the church weddings I have had in recent years have almost utterly lacked the religious quality. They have been fashion parades and colorful social events, often made even more sacriligious by much drinking. But they have not been Christian weddings.

And a Christian home cannot be built upon that kind of a marriage. It is high time that both the young people and their parents set Christian standards in this matter.

An Intimate Church Relationship

Another factor in making our homes Christian is that of maintaining a constant and loyal membership in the church and its work. The Methodist Church is especially capable of helping young married people in making Christian homes and Christian lives. Our Young Adult Fellowship lays great emphasis upon people of this age, and has provided the most excellent courses of study for their needs

Considerable criticism of the Methodist Church and its literature has sprung up in recent weeks. A careful and fair examination of the studies provided for Young Adults in our church will prove that in this area at least there is nothing more Christian, more intelligent and more helpful.

The Young Adult Fellowship of the Methodist Church is ideally planned to engage the interest and challenge the activities of young married people, and to help them begin Christian homes. Every local church possible ought to organize this fine group for mutual study, fellowship, and Christian worship.

Home Religion

It is but trite repetition to say that every home ought to have a family altar. That has been said for hundreds of years. Yet family altars have steadily diminished in number.

Under modern conditions it is difficult to get the family all together at regular times. The pressure of life in our times is not greater anywhere else than it is and has been upon home and family relationships. There are so many places to go, so many things to do that many families are never really together at all. So family ties are weakened, the home itself made less a home than a place to go to change the clothes worn to one place and put on the clothes to be worn to the next.

Under such conditions family worship, as well as other means of giving religion a high and dignified place in the life and thinking of the family, can make a wonderful contribution to Christian homemaking. That home and family that neglects to give religious teaching and experience in the home itself is likely to discover that religion elsewhere will be inadquate and unchallenging. Christian homes can hardly be conceived without the practice of home religion, and no better formula for home religion has ever been given than the old commandment: " . . . thou shalt teach them diligently to thy children, and shalt talk of them when thou sitteth in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates."

Where wholesome religious faith permeates every area of a home like that, there is little likelihood of divorce.

Some folks give according to their means, and some according to their meanness.—George Eliot.

"Hunger hangs over the homes of more than a third of the people of the earth. Hunger is a silent visitor who comes like a shadow. He sits beside anxious mothers three times a day. This is the grimmest spectacle of famine in all history of the world."—Herbert Hoover.

EYE COMFORT

The cleansing and soothing action of
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OLD RELIABLE EYE WASH
brings quick relief to burning, [illegible] over-worked eyes. [illegible] at drug stores.
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THE CHRISTIAN FIRESIDE

GREAT WAGS OF DOGDOM

By Cathleen Chilson

Dogs have a language all their own. It consists not only of sounds, but also of signs, as well. Barks have different meanings, depending on their tones and how many of them there are. A bark and a whine close together do not mean the same as either of them mean separately. Capering is a dog's way of saying, "Let's play." Nudging with the nose can be interpreted as meaning, "See here." Cocked up ears signify interest. Every doggish motion has its own meaning. Dogs talk as much by wagging their tails and turning their bodies as they do by barking, growling, and whining.

The wigwag type of dog talk can best be observed by watching the tail of a terrier. He has a fine wag-tail, for his hair is short.

The first wag to be noticed by the dog owner is the wag of friendship or love. The dog reserves this wag for his master alone, although he uses part of it for children he likes. During this wag the ears lie back on the dog's head and the eyes are soft and kind. The tail is never far up, but wags slowly and smoothly from side to side.

The second wag is begun with yaps, wiggles and short whines, and may end in a wide yawn or sidewise twist of joy. The tail may wag in any direction, but it must be higher than the love wag and must wag much faster. It is the wag of joy that is seen when the dog is given a bone.

The inquisitive wag is noticed when a cat strays into the dog's domain or a strange dog appears. This wag is used much when the dog is watching intently and is on the alert. The tail is raised above the head and only the tip is wiggled very slowly and evenly. The ears are pricked up sharply and remain as quiet as the tail until things settle down.

The dream wag is different from all others. Of course, it is not so important as other wags, but all dogs wag it. It is a jerky, trembling twitch of the tail while the dog is sleeping.

Dogs seem to enjoy the scratch wag. Perhaps it reminds them that they are really dogs. Almost any wag will do for the scratch wag. The wag is fast or slow, depending on the kind of scratch that is going on. When the scratch does not touch the flea, the dog's tail wobbles crookedly and the dog himself looks foolish.

Next comes the fear wag, which no dog should ever have to use. The poor tail droops downward and between hind legs that crawl up to the boy or man the dog fears. The tail twitches feebly and wretchedly while the dog's ears lie flat upon his head. His sad eyes seem to say, "Don't whip me. I am your friend even though I am a poor dumb animal." Dogs with good masters never use the fear wag.

Just the opposite of the fear wag is the sympathetic wag. It is very dear to the heart of a child. Skinned knees or bruised fingers are soon forgotten when a soft dog tongue licks the child's hand and sympathetic whines come from the little dog which is trying to interest the child in something else.

The chase-your-tail wag is the jolliest wag of all. It is sure to set you laughing to see a roly-poly puppy learn the importance of his tail. The tiny tail has a way of bobbing just out of reach of the puppy's little pink mouth.

So your dog wags his tail—what does he say?—Our Dumb Animals.

"SANDPAPERING THE SAINTS"

Recently a person who is known for his remarkable wit, speaking of another whose personality was such that he sometimes "got on others' nerves," said, "His chief contribution to the cause is in sandpapering the saints." What an expression! Yet how significant. Saints often need sandpapering before they are ready for display.

A workman takes a piece of wood and puts it on the machine. As it starts turning, the cutting knives begin to give it shape. It is reduced to the correct design and measurement. But it is rough. It needs smoothing. There are minute "rough spots" that the cutters cannot correct. That is where the sandpaper makes its contribution. It does not "bite" at all. It makes no chips or shavings. It produces only dust. It is concerned only with removing the little things that are visible only as one makes careful search for them. Nevertheless they prevent perfection.

But before the finish is applied the sandpaper must be used. In fact, if this part of the process be overlooked the "finish" will not be as beautiful as it would otherwise. Do not try to make yourself one who "sandpapers the saints." Let God make the appointments to this office. Beware, for this makes one as unpopular with his fellowmen as his work is unpleasant. God may have other duties for you. If so, perform them. And if God sends someone to sandpaper you, do not rebel at the process—submit gracefully, and in due time you will have cause to rejoice at the contribution which this made to your "finish."

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—(Hebrews 12:11).

The Wesleyan Methodist.

PROOF READERS, PLEASE NOTE

We'll begin with box; the plural is boxes,
But the plural of ox should be oxen, not oxes.

One fowl is a goose, but two are called geese;

Yet the plural of mouse should never be meese.

You may find a lone mouse, or a whole nest of mice;

But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the plural may be called cows or kine;

But a bow, if repeated, is never called bine;
And the plural of vow is vows, never vine.

If I speak of a foot and you show me two feet,

And I gave you a boot, would a pair be called beet?

If one is a tooth and the whole set are teeth,
Why shouldn't the plural of booth be beeth?
If the singular's this and the plural is these,
Should the plural of kiss ever be written keese?

Then one may be that and the two would be those,

Yet hat in the plural would never be hose,
And the plural of cat is cats, and not cose.
We speak of a brother, and also of brethren;
But though we say mother, we never say methren.

Then the masculine pronouns are he, his, and him,

But imagine the feminine she, shis, and shim!

So the English, I think you will agree,
Is the funniest language you ever did see.

—"Typosium," from the Inland Printer.

IN THE EARLY MORNING

In the early morning there comes to view,
The clouds of Heaven so very blue.
The trees so green,
The air so clean,
In the early morning when God's wonders are seen.

The birds, though singing is all they do,
Can understand that life is grand.
The variety of flowers, so settled and secure,
Their beautiful colors, their fragrance act as lure.
Let us be grateful as well as keen,
In the early morning when God's wonders are seen.

As we undertake another day,
Let us do it in the rightful way.
As children of God, who in His glory,
Never hesitates to listen to our story,
We have been taught on Him to lean,
In the early mornign when God's wonders are seen.

MILDRED ALLAIN, aged 13.

The only way I can account for the big skull found in South Africa is that it must have belonged to a golf player who died just after winning his first tournament.—Will Rogers.

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MRS. I. T. REAMES

Clinton, La., Jan. 21st, 1863 to Vivian, La., June 30, 1946, represents the life span of sister I. T. Reames, wife of Brother I. T. Reames of our Louisiana Conference.

Her girlhood days were spent in and around Clinton, where on October 14, 1886 she married I. T. Reames, who three years later joined the Louisiasa Annual Conference at Baton Rouge in December, 1889. This was the beginning of forty lovely years in the Methodist itinerancy that took her over the state of Louisiana and into the two far western states of Montana and Oregon, where Brother Reames transferred, on two occasions to better his health.

Her life was given to service and she rejoiced in every phase of the church life. In one appointment she served as Sunday School Superintendent, which was out of the ordinary in those days, but when a task was to be done and Sister Reames was chosen to do it, she gave herself unreservedly to its accomplishment. She was active always in the Missionary Society, and ministered to the sick and needy on every charge. In her travels she made many friends and all of them appreciated her keen interest in the Church and its activities. Ever was she on the alert to be and do for her Master; always was she ready to testify to his goodness and mercy unto her.

Sister Reames life seemed to say: "I expect to pass this way but once; any good, that I can do, or any kindness that I can show, let me not defer it or neglect, for I shall not pass this way again." The last year of her 83 years took its toll of physical strength, so that she was not as active in her loved church work as she desired, but her heart and mind were ever alert to the fact that the Gospel is the power of God unto salvation to everyone who believes. While physically she demanded rest and restoration, it was only the last three meeks of her life that it was necessary to give her the attention and care that a sanitarium provides. So it was that in the hospital in her own town of Vivian, that her soul returned to her God who gave it, on June 30th, 1946. She was buried from the Vivian Methodist Church by her pastor, Rev. Bentley Sloane, who was assisted by two of her former pastors, Rev. Nick Joyner and Rev. C. E. McLean.

"I cannot say, I will not say
That she is dead! She is just away!
With a smile on her face and the wave
of her hand,
She has passtd into the unknown land,
And left us dreaming of how very fair
It needs must be as she lingers there".

VAN CARTER.

ATTENTION ALL CHURCH OFFICIALS

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JOSEPH BAKER McKNIGHT

Joseph Baker McKnight was born in Colfax, La., March 15, 1878, and died at 1:45 a.m. Friday, April 12, 1946, at his home in Colfax, where he spent his entire life of more than sixty-eight years; a son of the late George Howard and Elizabeth Dean McKnight.

He received his early education in the schools of his native town, and later attended the L. S. A., and was a member of the Kappa Sigma fraternity.

On December 31, 1905, he was united in marriage to Miss Bertie Estelle Goodwin, of Ruston, La. To this union were born two children—Martha Irene, who died in infancy, and Josephine Bertie, who, with her mother, survive. Bro. McKnight was one of a family of twelve children and is survived by four sisters and two brothers, as follows: Mrs. R. S. Cameron, Colfax; Mrs. H. B. Hines, Grand Bay, Ala.; Mrs. J. B. Williams, Mansfield, La.; Mrs. W. B. Clarke, Monroe, La.; J. C. McKnight, San Antonio, Texas; and D. M. McKnight, of Colfax, La.

In early young manhood he was converted and united with the Methodist Church, and remained a faithful, consistent member until the Lord called him to the Church triumphant on high. As long as he was physically able he was an outstanding leader in the choir, often sisging specials. For many years he and his wife, who was the pianist, were in the forefront of the song and musical program, and were useful in other ways. My last visit with him in the hospital, a few days before he left us, was a time of sweet communion with the Lord, when we prayed together, and conversed about the joy of Christian fellowship and service. He expressed a desire to get back into the choir to help with the singing. He and I sang duets together: "I Surrender All," "Lead Me Gently Home, Father," and "Let the Lower Lights be Burning." After several months of severe suffering, during which he never complained, the Lord did "lead him home," there to suffer and die no more!

From the altar of the Colfax Methodist church, where he, about forty years ago, took the vows of membership, was buried at 11 o'clock Saturday, April 13, 1946. The large assembly of relatives and friends were a silent tribute to his valuable life as well as an expression of the high esteem in which he was held where he lived his entire life.

Bro. McKnight belonged to one of the pioneer, and most prominent, families of Grant Parish. He was one of the truest best men it has ever been my privilege to know. I regard it as a distinct honor to have been his pastor the last few months of his life.

We miss him as much down here in this world, but we will not miss "Brother Joseph Baker McKnight" in that home not made with hands, eternal in the heavens.

His pastor,

J. M. ALFORD.

Whatever part we have to play, great or small, our conduct is liable to be strutinized not only by history but our own descendants.—Winston Churchill.

I have long been disposed to judge men by their average. If it is reasonably high, I am charitable with faults that look pretty black.—Ed Howe.

ON A WIDE CIRCUIT

by W. W. Reid

WHY PROTESTANTS SING

Attending morning service in a Methodist church recently, I was amazed to find less than a tenth of the congregation singing even familiar hymns, or taking part in the responsive reading. "The Methodists are a singing people," I know; and this was unusual.

But it brought to mind the difference between a Protestant service—developed by Martin Luther and others—and a Roman Catholic service, as told to the Hymn Society of America by Dr. Helen Dickinson, associated with her husband, Dr. Clarence Dickinson, in the development of the noted School of Sacred Music at Union Theological Seminary. Mrs. Dickinson quotes Bismark as having noted: "The Roman Catholic service can be held by a priest without a congregation, if need be; the Lutheran (or Protestant) service can be held by a congregation without a priest, if need be."

"The most important event in the history of the 16th Century, musically speaking, was the change which took place in church worship," said Mrs. Dickinson. "Sacred music had to give expression to a new kind of sentiment, a new conception of the meaning of the church service, corresponding to the equally significant change from Latin to the vernacular.

"The service became the peoples' service. They approached the Most High directly, without mediation, to offer their own prayers and to receive His mercy and grace. Luther therefore opened his service with what he called a 'Peoples' Hymn.'

"God speaks to His people through His Word, therefore Luther must translate the Word into the language of the people; he must make it available to everyone who could read. The sensation this created was tremendous. . . . Luther wrote to Johann Walther, 'Unquestionably in the early church the people sang what in our day is sung only by the priests. I would that we had many songs in German, which the people could sing during the Mass.'

"By the people, Luther meant both the men and women of the congregation. In 379 A.D., in the Eastern Church, the Council of Antioch had forbidden women to sing in church. About 754 A.D., in the Western Church, Pope Zachary in a letter to King Pepin, father of Charlemagne, forbade the women to sing in church. Before 1200 A.D., it was decreed that men of the laity should not sing. An edict was issued that no one should sing in church who did not have the right to enter the pulpit. In 1229 A.D., the Bible was forbidden to the laity.

"As Luther gave the Bible to the people, so he gave them songs to sing. 'Our dear Lord speaks to us through His Holy Word,' he wrote, 'and we speak to Him in prayer and song.' Prayer was the language of the individual, but there must be songs for all the people to sing in what was now the peoples' service."

What Martin Luther thought of congregational singing can be gathered from his own words:

"When friends and comrades sing in tune,
All evil passions vanish soon;
Hate, anger, envy cannot stay,
All gloom and heartache melt away.

METHODISM ON THE CAMPUS

Students will be crowding American college campuses for some time to come, according to opinion at a recent Washington Conference on Higher Education. The present emergency, which has students living in barracks and quonset huts, will last for at least three years and may even be a permanent situation, educators predicted. The conference was sponsored by the American Council on Education, which issued the warning that a predicted enrollment of 3,000,000 in 1956 would require colleges to expand their capacities by almost 100 per cent.

Missionary Inspires Wesley Foundationers

A summer retreat sponsored by the Wesley Foundation of Northwestern State College (Louisiana) served last week to inspire a number of Methodist students toward greater help for the destitute peoples of Asia. The Foundation director says the words of a former missionary to Japan and Korea, who spent three years in an internment camp, made the students more aware than ever of the needs of the orientals.

Reading Peculiarities

Boston University's journalism students admit they have acquired some peculiarities in their newspaper reading. A survey conducted last week produced one student who claims to read 22 papers daily. A co-ed says she works out the crossword puzzles first before looking at the rest of the paper. Two men students read the want-ads first. And 20 of the 145 students surveyed say they never read the sports pages.

Race Relations Day in Oklahoma City

An Oklahoma City pastor replied last week to the Department of Institutions for Negroes of the Methodist Board of Education that Race Relations Day has become a great force in his church. He sent a clipping of an editorial from the daily press as evidence of the improvement of race relations.

According to the editorial, the recent funeral service held in the church for its long-time Negro custodian drew a tremendous white congregation. Said one man, "I have been a member of this church for 35 years, but never have we had such a great spiritual experience as the service for this Negro man."

No Long-beards

The familiar tradition that college professors are long-beards and old-timers was disputed last week by a report on Ohio Western University faculty members added to meet a 25 per cent increase in student enrollment. President H. J. Burgstahler announced that the average age of these newcomers is less than 34 years.

THAT 5:30 TRAIN

A would-be passenger, out of breath from running, rushed to the window of the ticket agent and said:

"When does that 5:30 train leave here?"

"Five-thirty," answered the agent.

"Well, it's 5:27 by the church clock, 5:25 by the postoffice clock, and by your clock it's 5:32. Now which clock am I to go by?"

"You can go by any clock you like, but you can't go on the 5:30 train, for it's gone!" said the agent.

LOUISIANA W. S. C. S.

(Continued from page 10)

Provide for education in stewardship in the society.

Plan retreats, and special "Day Apart" and Quiet Day services.

2. As a member of the Program Committee: Assist in providing a helpful worship experience at each meeting of the Society, and if there are divisions of the society, such as circles, to **provide devotional**, stewardship, and other spiritual life material to strengthen the spiritual life of that group.

3. As a member of the Study Committee: Assist in planning for study classes, and especially to emphasize the **Spiritual Life** study; to provide devotional material as it may be needed in the study classes.

4. As a member of the Church Committee on Evangelism: Assist in every way possible the plans of the pastor and the committee in order that we may be truly representative crusaders for Christ.

5. As a member of the Community: Assist **in World Day of Prayer Services**—Lenten services—and any other interchurch program emphasizing the spiritual development of the church women. In connection with any special Day of Prayer, provision should be made for a service in the evening for young adults and business people.

Additional Suggested Activities and Plans

1. Continue the nine o'clock Quiet Time.
2. Have regular meetings of the Spiritual Life Committee for discussion, prayer and study.
3. From time to time have helpful reading on sale at monthly meetings—might try "Week of Prayer," Christmas and Lenten Seasons.
4. Occasionally have reports at regular meeting on religious reading done by members.
5. Encourage the making of scrap-books by the shut-ins for each other, or for some other purpose.
6. Know the Literature of the Spiritual Life Department.
7. Secure and use free leaflets.
8. Secure new Handbook.
9. Be original in devising means to strengthen the work of the department.
10. Be so wholly given over to your task that it will spread to others.

On Worship Services

1. Realize that a fifteen-minute period can be very effective.
2. Strive for a conscious feeling of worship in each individual in the group—not the leader alone.
3. Plan worship services well in advance. Check at later date for certainty on detail, etc.
4. Plan for varied types of service during the year.
5. Let the period be dignified and joyful—not sorrowful.

On Informal Prayer Groups

1. May be started by anyone.
2. Could be: Teachers in advance of Church School; Neighborhood house-dress groups; Any two or three or more who desired to pray together.
3. Could include such plans as: Memorizing scripture, discussion of favorite sages, following a devotional book, etc.
4. There should be: Complete infor ity; freedom of participation by all care to; plenty of silence—to hear voice of God; regular meetings—and too long.

Please send your report to your secretary by the 5th of the month.

On Evangelism

Alexandria District.—Mrs. W. H. Jr., Ville Platte, La.

Baton Rouge District.—Mrs. A. W. guedo, Zachary, La.

Lake Charles District.—Mrs. Carl J. Curtis, Rayne, La.

Monroe District.—Mrs. F. B. Hatch, Route 3, Rayville, La.

New Orleans Disrtict.—Mrs. H. P. Wall, 914 Pine Street, New Orleans, La.

Ruston District.—Mrs. W. A. Gray, Summerfield, La.

Shreveport District.—Mrs. J. R. Ingram, 3791 Youree Drive, Shreveport, La.

The theme of our Spiritual Life Workshop was "To Know Him and to Make Him Known," "Can Others Tell That You Know Him?"

WHAT THE SCARECROW SAW

At night it was so dark you could not see two inches from your nose. But the scarecrow could hear in the dark as well as in the daylight. He thought he heard something in the corn. The scarecrow was wide-awake the next morning at the first peep of day. He stood bolt upright, looking down over his little patch of corn to see that everything was all right.

What do you suppose was the first thing he saw? A big brown worm eating a hole in the tip of an ear of corn. Oh, dear, what should he do?

The scarecrow could not get down from his high perch and it would never do at all to let that worm eat up a nice sweet roasting ear . "What! There's another worm on another ear of corn! There will not be an ear left for the dear children," wept the scarecrow. "Oh, dear, if only that flock of blackbirds would come back. But that bad boy shot at them and frightened them away.

"Listen! there's another worm." The scarecrow groaned. "If they would only let the birds alone! There's nothing like a flock of merry blackbirds to keep the worms out of the corn."

The scarecrow felt so bad that he his hat down over his eyes so he could see the worms.

Presently there came a soft fluttering wings. The scarecrow could scarcely lieve his eyes; the blackbirds had back! They settled down on the corn and the first thing Mr. Worm had gone to make a blackbird's

"Come back tomorrow," shouted crow. "There'll be more worms. fellows are just hatching out like hot days."

"Yes, yes," called the black be back! We have another after, over by the wood. We'll breakfast."

All summer the blackbirds and the children ate the Edwin Morris, Evangelical

In character, in man things, the supreme

—The Messenger.

New Orleans
CHRISTIAN
ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

It was not possible that He should be holden of death.
—Acts fi, 24.

"The truest end of life is to know the Life that never ends. And he that lives to live ever, never fears lying." — William Penn: Some Fruits of Solitude.

THE PRAYER-ROOM TODAY

Saviour Christ, be near me when I sink beneath the sense of failure and defeat. Help me to remember how little return life seemed to bring Three for all Thou didst so freely give, ho woften Thy words were unheeded and Thy hopes disappointed. Let me feel indeed the grasp of Thy hand in my failure; let me hear Thee whisper Thy comfort to my heart. Give me Thy patience, Thy courage, Thy faithfulness. Make me willing to fail with Thee, sure that Thou who in defeat didst triumph wilt take my failure also into Thy great plan for me and for the world. Amen.

No. 32
[illegible]

Editorial

A STAR BY WHICH TO STEER

Zechariah said to Zerrubbabel: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Jesus inaugurated his ministry with the proclamation: "The reign of God is at hand." On a certain occasion, He answered the question of his disciples concerning their failure, in these words: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove; hence to yonder place, and it shall remove and nothing shall be impossible to you." A few days ago a Methodist leader said: "The God who designed the atom and filled it with the energy as of whirling words He is the ruler of the era of atomic power. He planned the Cross before He packed the atom. He is love, and because He is love, He is inexorable."

It is simple enough to recite, either directly or by felicitous paraphrase, the great truths upon which the Christian Church is founded, but to pack such a creed with the dynamic of the "reign of God" is a different and a more difficult matter. We live in an age which increasingly tends toward a mechanistic philosophy of life, and we need to ask ourselves in all seriousness whether we believe these great words of prophetic assurance or not. Do we comprehend what is involved in the doctrine of the reign of God? And are we prepared to make a complete dedication of ourselves to such a faith? One wonders if we are not approaching the distressing problems of our day with a timid recitation of the articles of faith, but a reliance upon force. We talk of pooling our ecclesiastical resources in a world enterprise as though we would set up an irresistible pressure group. God told the leaders of Israel not to take a census of the people, and he told Gideon to send most of his army home.

At the present moment, there is a flare-up of criminal disregard for social order, and a brutal indifference to the sacredness of life itself. No observant person needs to be reminded that crime has its refuge and its base of operations in morally segregated areas where the star of Christian faith is seldom seen and the voice of the Christian conscience is heard in the terrors of repression and punishment, not in the wooing purpose of redemption. The church and the individual Christian should find in the upheaval of lawlessness and crime a desperate urge to a fuller dedication of themselves to all that

A STAR BY WHICH TO STEER

is involved in our faith. The situation which we face will be a proving ground for testing the loyalties of those who claim to follow Christ. We must provide the Star for the guidance of those who sit in darkness and who walk in the way of death. In this task the colleges of the land have a great opportunity to make a contribution to civilization which may be both permanent and wholesome. In any event, the criminally inclined must have a star in their firmament, if they are to steer a course that leads to worthy living.

PROBLEMS

Someone has said that the most critical period in the history of mankind is when a man gets up to speak. It is patent, however, that there have been few times, if any, when civilization faced more problems than at present. The destiny of all future generations depends on how these problems are solved. A nation or a community will disintegrate in proportion to the number of its unsolved problems. Poverty, crime, disintegration of family life, race intolerance, ignorance, international jealousies, fear, insecurity are a few of the long list of unsolved problems in this great land of ours.

In an attempt to establish the good neighbor policy among the South American countries, almost insurmountable difficulties have arisen. There has been dislike for the United States because of our racial discriminations, our material selfishness, our disregard of language, history, and traditions of these nations. A lack of understanding has caused strained relationships. Until we analyze ourselves and study the traits and characteristics of other nations, and until we are willing to recognize our own shortcomings and admit the virtues of others there will always be misunderstanding.

New conditions demand new methods of approach. We cannot afford to place too much confidence in past procedures and ideals. When the late war started, Hong Kong had her guns all pointed in one direction and couldn't turn them around. It was a simple matter for the enemy to come up on the other side and seize the city.

There are two forces that can save the world—religion and education. Both are hide-bound by tradition. Neither seems to be able to adjust itself to new conditions. Schools are thinking more about units, degrees, credits than they are about education. We need to know more about the virtues of work. More pay for less work seems the ideal of the day. If everyone worked as hard as he should, chapels would be churches and poor men's cottages princes' palaces all over the world.

We need to know the meaning of sacrifice. The average man doesn't comprehend the simplest definition of the term. We complain if our every want is not gratified. If God couldn't save a world without sacrifice, there seems little chance for us to save a nation without it.

We must emphasize the worth of the individual. Christ never met an unimportant person. When we meet a menial, a beggar, a person of other race or station than ours, the unfortunate, the mentally handicapped, let us remember the Christ spirit. Someone neglected a paper hanger and the whole world suffered. Someone encouraged Demosthenes and he has inspired men through the ages. Ten million G. I.'s have come back home and there is not an unimportant one among them. If trained right, he may be an Aristotle who will pierce the recesses of science and bring forth imaginative truths of philosophy. He may be a Moses who shall lead us out of this maze of confusion and uncertainty into the promised land of peace and universal brotherhood.

If not, he may be another Hitler.

—B. P. B.

Miss Elizabeth McCardle places us in her debt by sending us a list of twenty-eight subscriptions with check to match. One of the subscriptions is for two years.

Mrs. F. E. Alford writes that she has moved from Duncan, Miss., to 2388 Forrest avenue, Memphis, Tenn. This notice had particular reference to **The Advocate**, but it will be of interest to Mrs. Alford's friends.

Rev. J. E. J. Ferguson reports progress in the work at Brooklyn, Miss. He has more than doubled his Crusade quota on profession of faith and still has one revival to be held. He expects to have a full report at Conference.

Rev. W. N. Purvis, pastor at Edwards, Miss., writes that he and his wife sincerely appreciate the expressions received from friends during the illness of Mrs. Purvis. Mrs. Purvis is home from the hospital, but is far from well as yet.

Dr. Wormeldorf, executive secretary, announces a "Convocation" of the boards of the South Central Jurisdiction at Wichita, Kans., for March 4, 5 and 6, 1947, the Women's Society of Christian Service to continue through March 7.

Rev. Luther L. Booth, pastor of the new Methodist congregation in East Baton Rouge has just moved into a new home which was provided for his family by the congregation. The new parsonage is located at 711 East Concordia street.

Rev. E. B. Emmerich, who has been taking a course at Emory University, is scheduled to return to his office in Shreveport within the next few days. He has been sharing with others the short courses which Emory and other colleges and universities are offering.

Shreveport District, Dr. A. M. Freeman, superintendent, is the only district in the territory served by this paper which on August 5, had reported its Crusade of Evangelism quota by transfer in full. No district has reached its quota on "Confession of Faith" as yet.

Rev. L. B. Wimberly, retired member of the North Mississippi Conference, has moved from Oxford to 3423 Hadley, Memphis, Tenn., according tot information received at **The Advocate** office. He writes that he is doing very well and is moving to Memphis to be near his children.

Mr. and Mrs. Robert F. Grambling announce the arrival of a daughter, Constance Ethel, weight seven and one-half pounds. Neither date nor location was mentioned, but the card was mailed from Jonesboro, La. Congratulations to parents and grandparents.

A list of subscriptions just received from Rev. J. S. Noblin, brings the campaign credit for Moss Point church to forty-one to date. Thank you, Bro. Noblin, for the good record and the splendid loyalty thus evidenced.

Col. J. H. Johnson, of Clarksdale, Miss., says that he plans to retire when he reaches eighty and then for the next twenty years he plans to have a good time. Our opinion is that he has a good prospect for achieving every detail of his planning except the retirement.

The church at Columbia, Miss., of which Rev. J. B. Cain is the pastor, is sending this **Advocate** to every retired minister of the Mississippi Conference. Such an expression of affection is worthy and is a deserved tribute to the veterans, about sixty, who have rendered noble service in the Conference.

Reports indicate that the reabsorption of the returned chaplains into the ranks of the Mississippi Conference is causing some perplexity. Hitherto they have filled vacancies, but now they must be channeled into the stream of ministerial service. We are sure that the same situation prevails in other conferences as well.

Friends of Rev. B. H. Williams, whose illness has been reported in these columns, will be glad to hear that he is improving. He is now located at R. F. D. 4, Hattiesburg, care of Mrs. J. R. Montague, where he is under the direct care of his physician. Bro. Williams says that the people of his charge have been wonderful to him.

Mr. William E. Toles and Miss Mary Otis Clark were quietly married at the Pleasant Ridge church on the DeKalb, Miss., charge on the afternoon of July 20. The ceremony was performed by Rev. F. B. Ormond, brother-in-law of the groom, in the presence of a few friends and relatives. Mr. and Mrs. Toles will make their home in Meridian.

The editor and his wife appreciate the honor of an invitation to attend the marriage of Miss Adele Adah Redditt to Mr. William Floyd Williamson, to take place at Columbia, La., on August 24. It has been a joy to number the Redditt family among our friends. We remember especially the grandmother, now eighty-three years old, but still interested and active in church affairs.

Mrs. J. J. Golden, daughter of Rev. Gabriel Hawkins and a sister of the late Rev. H. G. Hawkins, of the Mississippi Conference, has been on an extended visit to relatives in Mississippi, Alabama, and Tennessee. She is now back in Dallas, Tex., where her youngest son, Ira, has just arrived from twenty-two months of service in India and China. Sister Golden says [illegible] she made the acquaintance of the Advocate in her father's home in 1874, and that [illegible] can ill afford to be without it.

The editor appreciates a suggestion [illegible] Bro. W. M. Drake, of Church Hill, [illegible] regarding our carrying the date [illegible] Advocate was founded on our [illegible] We had accepted the information [illegible] we found it, and we will certain [illegible] the founding date. Bro. Drake [illegible] the Advocate has been coming [illegible] tation, with tinterruptions, [illegible] hundred years," and that [illegible] beginning.

New Orleans
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OLDEST MEMBER OF MISSISSIPPI CONFERENCE DIES

In the death of Rev. W. W. Cammack, who lived in Fayette, the Mississippi Conference loses its oldest member in both years and Conference membership. He died at the Methodist Hospital in Hattiesburg on July 6, according to information reaching **The Advocate** office. He was born at Rockport, Copiah county, Miss., February 18, 1852, and he joined the Mississippi Conference on trial in 1879. In December, 1881, he was married to Miss Mollie Hays, who passed away in December, 1942. Thus the man of ninety-four years and a veteran of nearly sixty-seven years of ministerial service enters into rest and the enjoymest of the rewards of a well-spent life. A suitable memoir will be published later.

DEAN BRANSCOMB ELECTED CHANCELLOR OF VANDERBILT

Dr. Harvie Branscomb, dean of Duke University Divinity School since the election of Dr. Paul Neff Garber to the Episcopacy, was elected chancellor of Vanderbilt University by the Board of Trustees of that institution meeting on August 2. Dr. Branscomb, a native of Alabama, graduate of Birmingham Southern College and a son of the Methodist parsonage, will succeed Dr. O. C. Carmichael who resigned to accept the presidency of the Carnegie Foundation in New York City. Dr. Branscomb is mature, mentally alert, and has an educational foundation which, together with his other qualifications, give promise of a great period of administrative leadership at Vanderbilt. His election will be a matter of general interest throughout our section.

DR. BARCUS A VISITOR AT RAYNE SUNDAY

Dr. Ed. R. Barcus of Dallas, Tex., is on a visit to his daughter and her family, Mrs. Otis M. Jernagin, over the week-end and was a worshiper at Rayne Memorial on Sunday morning. Dr. Barcus is retired, but is employed as "Church Visitor" at First Church, Dallas. He went [illegible] here to Haynesville, La., where he is [illegible] an outing with friends on Lake [illegible].

REEVES CHAPEL TO CELEBRATE CENTENNIAL

The Reeves Chapel Methodist Church of [illegible] will celebrate its one [illegible] Sunday, August [illegible] [illegible] our conference [illegible] messages in the [illegible] We will have [illegible]

"on the ground". The public is cordially invited. All former pastors are extended a special invitation.

Sincerely yours,
W. N. PURVIS, Pastor

REDDITT-WILLIAMSON ENGAGEMENT AND APPROACHING MARRIAGE ANNOUNCED

A marriage of much interest to many people in this section will take place in the town of Columbia, La., at the Methodist Church on August 24. At that time Miss Adele Adah Redditt will be married to Mr. William Floyd Williamson, Jr. The bride-to-be, a Newcomb graduate in music, is the daughter of Mrs. Willard Isbell Redditt and the late Willard Isbell Redditt. She is a granddaughter of Mrs. R. R. Redditt, and a great-granddaughter of the late Rev. R. S. Isbell, who was for nearly half a century an itinerant minister in the Louisiana Conference.

The groom, who served as a radar officer in the Pacific, United States Naval Reserve, will resume his studies in the School of Architecture at Tulane University this fall. **The Advocate** joins with many warm personal friends of the contracting parties in filicitations and good wishes for a marital journey with only enough of shadow to accentuate the sunshine, and a journey whose every mile may be measured in worthy service.

INFORMATION WANTED

A few days ago we received a money order for a subscription to **The Advocate**, but the letter had no address indicated and the money order was deposited before the absence of the address was noted. Will either the subscriber or a friend send us a postal card with Mrs. McWilliams' address. We will greatly appreciate the kindness.

A REQUEST AND INFORMATION

If your district also has reached its Year of Evangelism goal on confession of faith, please report the figures to the editor of the *News Bulletin* at once. It will be an added inspiration to others.

The confession of faith goal for your district is "one for every eleven" active members reported in 1944. The actual number this will make for your district is listed in the yellow booklet issued by the Crusade for Christ office on "Report on Evangelism and Church School Enrollment" as of May 15, [illegible]. It is also listed in February [illegible] Supplementary Manual for the Year of [illegible]. — News Bulletin, Board of [illegible]

CAPITOL STREET, JACKSON—A SPLENDID REPORT

Dear Dr. Duren:

I think you would be interested in a report from Capitol Street Methodist Church, because we think it is a good one.

During the summer months when attendance, interest, and collections are usually low, ours have been maintained at a high level. Even yesterday, the first Sunday in August, we had 600 at our Sunday School and raised $108—the regular collection for the Orphans' Home. Our pastor, Rev. J. W. Leggett, Jr., and his family have been away for two Sundays on a vacation, but before he left, Brother Leggett arranged for two fine services. The first Sunday Dr. C. W. Crisler, now in his 82nd year, brought us a fine message. On yesterday Dr. Bond Fleming, of the Department of Religion at Millsaps College, preached on "Strengthened by His Spirit". This was one of the most inspiring sermons preached in our church in a long time. Dr. Fleming also preached to our Men's Bible Class, and we feel that we are most fortunate in having a man of his faith and fervor. Certainly Millsaps College is fortunate in having such a high type Christian character on its faculty.

Our finances are in good shape and we are looking forward to the fall months with high hope and expectations.

Sincerely your friend,
T. J. LUKE, Chairman,
Board of Stewards,
Capitol Street Methodist Church.

SEASHORE DISTRICT NEWS

The summer has been a season of unusual activity in the Seashore District, beginning with the District Conference held at Pascagoula on June 13. The following Sunday Bishop Darlington dedicated the Pascagoula church and the week following the Conference-wide Pastors' School was held at Seashore Campground. In July camps for young people and intermediates were held at Magnolia State Park, near Ocean Springs, under the direction of Rev. W. L. Elkins, pastor of the church at the latter place.

The annual Seashore Campmeeting was held the week of July 21-28, with Rev. Robert Horton of Memphis preaching. This historic campground will celebrate its diamond jubilee in June, 1947, when appropriate services will be held in honor of the occasion. It is expected that considerable improvement in the grounds and buildings will be made as a result of its participation in the million-dollar campaign now being launched in the two Mississippi Conferences.

Rev. Franklin N. Parker of Emory University preached at the Main Street Methodist Church in Biloxi on Sunday morning, July 28. Dr. Parker was in his boyhood an attendant at the various Seashore campmeetings in company with his father, [illegible] late Bishop Linus Parker, and other members of the family. He was also one of the speakers at the first session of the Seashore Divinity School in June, 1909.

A series of preacher-laymen group institutes were held on July 29-31 by Rev. J. L. Neill, District Superintendent; Rev. Thomas A. Carruth, Conference Secretary of Evangelism, and Rev. I. H. Sells, District Director of Evangelism. These conferences were held at Columbia, Lumberton, Picayune, Seashore Campground, Pascagoula and Lucedale, and were attended by representatives from most of the charges in the district and had as their purpose the promotion of the closing period of the year of evangelism.

Judge L. C. Corban, Biloxi, district lay leader, and Messrs. W. A. Demonbrun, Lucedale Eddie Khayat, Moss Point, and S. P. Regan, Columbia, associate lay leaders attended the Laymen's Conference at Junaluska July 28-31. Rev. J. L. Neill attended the District Superintendents' Conference and also the Rural Life Conference at Emory University. Hon. Hugh White of Columbia, former Governor of Mississippi and outstanding Presbyterian layman, was one of the principal speakers at the Rural Life Conference. Mrs. John Cirlot of Moss Point attended the Missionary Conference at Junaluska. Miss Bertha Provost of Popularville and Mrs. C. U. Wells of Columbia attended the Leadership School.

Rev. J. C. Lentz of Foxworth assisted Rev. W. C. Rice in a revival at Paynes Chapel (Spring Cottage) the last week in July their first revival meeting held at Paynes Chapel in a number of years. This is the oldest church with a continuous history in Marion county and one of the oldest in South Mississippi. For about seventy-five years it was known as Union Academy, but in 1889 it was moved to its present location and its name changed to Paynes Chapel. Uncle Quinnea and Aunt Pattie Lewis joined the Methodist Church at Union Academy in 1822.

BLACK SHEEP

By Aunt Peggy

Among the hundred sheep that grazed on the Judean hillside one tiny lamb was black. His little pointed face looked as if it had been powdered with soot, and his long wobbly legs seemed quite dirty beside his sister's white wool. Even his stubby tail was black. In fact he was so very black that all the little lambs teased him and called him "Black Sheep."

When he was very young Black Sheep would cry and run to his mother for comfort when his playmates chanted,

"Baa, baa, Black Sheep,
"Baa, baa, Black Sheep,

And his mother would lick him gently with her soft tongue, trying to wash him white like her other lambs. Then she would look at his wet black wool with sad eyes; for the more she washed him, the darker he seemed.

But one day Black Sheep discovered that being black was not so bad after all. He and his cousin, Stumpy Ram, had slipped away and were playing in a deep, dark cave on the mountain side when they heard a low growl.

"Tiger! tiger! screamed Stumpy as he hid himself behind a boulder.

Poor Black Sheep was too frightened to run. He fell to the ground and hid his face with his paws. He could hear the itger coming closer and closer, but for the life of him, he could not move. When he could feel the hot breath of the tiger, he told himself that he would never, never disobey his mother and run away again.

Suddenly the cave trembled as the big beast sprang for its pray. And as it plunged through the air, Black Sheep heard Stumpy run screaming with terror and pain. Then Black Sheep knew that the tiger had not seen him in the dark cave and that his black wool had saved his life.

Outside he could hear the angry tiger following Stumpy as he leaped from rock to rock. Black Sheep slipped out of the cave, keeping behind dark rocks until he saw the shepherd of his flock standing on the edge of the cliff with bleeding, wounded Stumpy in his arms, and far below the angry tiger slinking away into the hills.

After that Black Sheep learned that he could not be found in a game of hide-and-seek because his wool so nearly matched the rocks and scrubby bushes that his friends always missed him. This made him more and more bold, and bit by bit Black Sheep would stray farther away from the flock.

"Some day you'll be sorry," his mother scolded, but Black Sheep only tossed his head and laughed at her.

Often Black Sheep would be gone all day, but when night came he always ran back to the flock; for in the dark he was not a very bold lamb.

Gradually other mothers would not let their little lambs play with Black Sheep. "He's a bad influence," they said.

And finally when another little lamb was very, very naughty, his mother called him "Black Sheep," until the very name "Black Sheep" became a term of reproach in the Judean hills.

All this Black Sheep knew, but he laughed at his mother's fears and pretended to ignore his little friends who would not play with him. "I'm going to see the world," he called as he dashed off alone.

Then one night he didn't return. His mother begged the old Rams to go look for him, but they shook their heads. "We might get killed or lost in the mountains," they said.

The shepherd came to get his sheep. "Ninety-seven, ninety-eight, ninety-nine," he counted. "One is missing." He looked up into the darkened skies, "and a storm is coming; I must find my sheep." Quickly he led the ninety-nine into the fold and closed the gate.

"The Black Sheep is missing," he told his wife. "I must go find it."

"But the storm," she protested.

"All the more reason for my going," he said as he walked towards the cliff with his long crook over his arm.

The lightning flashed, the thunder rolled, and the rain lashed the tired shepherd as he climbed down the rugged cliff hunting Black Sheep. Between the rolls of thunder he would stop and listen, but he could hear no sound of Black Sheep.

On down the cliff he climbed, wet and scratched, and weary. The night was almost gone when he heard a weak, "Baa-aa, Maa-maa, Baa-aa, Maa-maa."

When he finally reached the ledge, it was so dark he could not see Black Sheep. The cliff was so jagged and dangerous that a misstep would plunge him to death. He got down on his knees and crawled towards the feeble cry, "Baa-aa, maa-maa."

Finally his hands touched the trembling Black Sheep, and gathered him up in his arms, the shepherd carried him safely home, saying, "Rejoice with me; I have found my sheep."

"My little Black Sheep," cried the mother sheep, when the frightened lamb snuggled close to her, "my own little Black Sheep."

'I'll never leave home again," sobbed Black Sheep, and he meant it.

"I don't see why you make such a fuss over him," scolded the other sheep.

"He was lost," said his mother, "and now he is found."

Black Sheep from that night on was as good as could be. But to this day his name is used as a reproach among sheep and men.

N. C. Christian Advocate

WOULD EVANGELIZE INDIA BY RADIO

Officials and constituent churches of the National Christian Council of India are considering proposals for a vast educational and evangelistic program for the villages of that land by way of the radio. The plan is ambitious; it calls for the establishment of a religious department in the present All-India Radio (governmental); the establishment of about 130 new transmitting stations in key centers of the country; and the placing of at least one receiving set in each of India's 700,000 villages. All-India Radio already has plans for such a wide use of the radio, and the N.C.C. hopes to help make it an educational rather than an entertainment service.

There is being envisioned programs of Indian Christian music, Indian Christian drama, lectures from the universities, women's and rural and health improvement programs, etc. "One can see thousands of people in thousands of villages gathered around the radio in the quiet of an evening when the day's work is done—much as they gather in some villages for classes and services today," says one official.

LUZIANNE
COFFEE
100% GOOD

LOUISIANA W. S. C. S.

By Mrs. Edgar N. Jackson

(This article is written through admiration and appreciation by a member of the Woman's Society of Christian Service for her sister co-workers—the Wesleyan Service Guilds.)

"Christians are like the several flowers that have each of them the dew of Heaven, which, being shaken with the wind, they let fall at each others roots, whereby they are jointly nourished, and become nourishers of each other."

If one should endeavor to describe the women that form the neucleus of the Wesleyan Service Guild of the Woman's Society, no better term could be applied in that each busy member, in rendering this service to her church and fellowmen, is "An outward and visible sign of an inward and spiritual grace." What more beautiful thing could be said? She is an outward and visible sign because she gives of her time, talents and money to help make this God's kingdom here on earth.

After a hard and strenuous day in an office, school room or whatever position she might hold, she is never too tired to meet and study and plan with other members the service she can render to her fellowmen at home and abroad. She is ever "a doer of the word and not a hearer only". For this sacrifice of her time and self to as great an organization as the Woman's Society of Christian Service makes her doubly appreciated by her other coworkers of the W.S.C.S. She finds that "Christianity is a battle, not a dream" as Wendel Phillips has said.

An interesting Wesleyan Service Guild Conference was held in the Monroe District trict July 14, 1946 in Bastrop, La. The theme of the day's conference being "World Fellowship".

A well appointed luncheon was enjoyed in the basement of the First Methodist Church. Attractive place cards which were made of wood carved and dressed to represent women of other lands.

Miss Mrytle Johnson, District Secretary of the Wesleyan Service Guild, Monroe District, very graciously presided over the afternoon session. The Guild Hymn was sung:

This is my song, O God of all the nations, tions,
A song of peace for lands afar, and mine.
This is my home, the country where my heart is,
This is my hope, my dream, my faith, my shrine.
But other hearts in other lands are beating
With hopes and dreams and faith the same as mine.

My country's skies are bluer than the ocean,
And sunlight beams on clover leaf and pine;
But other lands have sunlight, too, and clover,
And skies are sometimes ocean blue as mine.
O, hear my song, Thou God of all the nations,
A song of peace for other lands, and mine.

[illegible] printed on each program were the [illegible]

Guild Goals

Enrichment of the Spritual Life.
Practice of World Brotherhood.
Promtoion of Christian Social Relations and local church activities.
The highest use of leisure.

The highlight of the day was the address given by Rev. R. E. Walton of Sterlington, La., on the theme "World Fellowship". He defined fellowship as being:

(1) Friendly association with other people

(2) Living together on a friendly, mutual, beneficial basis.

He mentioned two kinds of fellowship: those which are beneficial and those which are not. He said in part: World fellowship is necessary. We must learn to live together in our world today or perish!!!! We have been forced into a world-wide fellowship. The world is going through a revolution—with God in the center of it. Ortegay Gassett has said "The world has suddenly grown larger, and, with it and in it, life itself. Life has become, in actual fact, world-wide in character; the context of existence for the average man of today includes the whole planet—each portion of the earth is no longer shut up in its own geometrical position, but for many of the purposes of human life acts upon other portions of the planet—this nearness of the far-off, this presence of the absent, has extended in fabulous proportions the horizon of each individual existence." Economic interdependence is an old story, but interpendence in the realm of ideas is on a wholly new scale. We are all in this together, whether Chinese, Indian, African, British — alike exposed to the weather of our modern climate, intellectual, economic, educational, political and religious.

Canon Campbell—"If it was the task of the nations in the 19th century to discover one another, it is their twentieth-century task to learn to live together. As distances shrink and frontiers vanish, the individual finds himself a citizen of a larger, not a smaller world, with a vastly extended circle of neighbors. If he is to live and move and discharge the duties of a grown-up citizen in this world, he must attain a stature corresponding to its dimension. We must grow bigger or we shall inevitably crash.

The world's yearning instinct for fellowship, despairing need for fellowship, faltring purpose of fellowship, cannot be left out of account as irrelevant to the understanding of God's will for His Church today."

II. Fellowship is possible where there is common mind, spirit, purpose. In the Guild there are different types of work but members meet together to render a common service.

Early Christian Church was spoken of as the Ecclesia which means a group with one mind, one spirit, one purpose. The unifying force of that Ecclesia or fellowship was Christ.

Before we can expect to have a world wide fellowship we must find a common meeting place. There must be a unifying force. We have that force in the church in the person of Christ.

Where the Spirit of Christ grips the the minds of people such barriers as race, nationality, social standing, economic status, etc., disappear.

What happens here is what happens in the making of an omelet. T. Z. Koo.

T. Z. Koo in Shanghai—Just before Pearl Harbor—a British member and American member approached Mr. Koo and asked him to come be the pastor of the Church.

"An American church functioning in a city held by Japanese soldiers, but functioning with a Chinese Christian as its pastor and having in its membership eighteen nationalities, including some of the major nations at war with one another. We had French, German, Norwegian, Danish, Swedish, Finnish, Italian, Greek, and Turkish members of our congregation, and from the eastern part of the world Indians, Filipinos, Japanese, Russians and Chinese. As Chinese pastor of the American church under Japanese-army rule, I got some Japanese Christians to join the church."

III. Do we have a frame work in which to begin? The Methodist Church is a world-wide church. E. Stanley Jones says that our church makes three contributions: (1) Methodist Church has the heart warming experience, (2) We have a church with world-wide vision, (3) We have an extended hand to any one who has a belief or faith in Christ.

Rev. Walton closed by saying the Wesleyan Service Guild will play no small part in this world fellowship which will help us to learn to live with other peoples and creeds.

One of the Guilds reported sponsoring the organization of a Guild in a Negro church, and also helping underprivileged children.

Another reported serving supper on Sunday nights to the Young Pepples' Methodist Youth Fellowship.

Also reported was that one society helped in the charch survey, Daily Vacation Bible School and Oversea's Relief.

After completion of committee reports and other business of the day, Rev. Jolly B. Harper, Pastor of the Bastrop Methodist Church, pronounced the benediction.

It is the desire and hope of the sister members of the W.S.C.S. that a plan be worked out whereby a closer fellowship among the entire membership might be enjoyed either by combined programs ones a quarters or is a social way.

It has been my pleasure to observe in one of the larger societies of the W.S.C.S. and the Guild how the following plan has worked. The program chairman for the W.S.C.S. will invite a Guild member to appear on the program, either by taking a part of the program or giving the devotional. In this way the two organizations are drawn closer together. Then occasionally the program chairman for W.S.C.S. and the Guild will work out a program together in the following manner: One organization will prepare the characters for a "playlet" and the other will do the decorating, and in this way it also helps to create a deep feeling of cooperation.

"Light is the task when many share the toil."—Iliad.

No longer can we hold to the specious logic that it does not matter what men believe. Further, the heart of the faith is so often lost sight of. When man allows himself to be natural, he senses a great transcendental power in the universe, an ineffable mystery with which he must be in harmony to be happy. Hence he reaches out and up for God.—Dr. Clark Kuebler.

NORTH MISSISSIPPI W. S. C. S.

Mississippi Leadership Training School, Mississippi Industrial College,

Holly Springs, Miss., July 22, 26, 1946

The Mississippi Leadership Training School opened Monday morning, July 22, with an enrollment of 167, of which 113 were women.

The General Board of the C. M. E. Church; the C. M. E. Church, the North Mississippi Conference Board of Christian Education, and the Woman's Society of Christian Service make possible this school, as they are the contributing factors in its support.

Program Features

Registrations began promptly Monday morning; the first class sessions were held that afternoon beginning at 2 o'clock. In the evening the people of the local churches gave an interesting program of entertainment and welcome; the faculty was introduced at this time. Tuesday night was designated as "Talent Night" and sponsored by the young people. Wednesday night the worship class had charge of the service, using as its theme, "Jesus the Light of the World", at which time Miss Cora Lee Glenn brought an inspiring and challenging message. Thursday evening a consecration service was held followed by the Communion.

Courses Offered

The following courses were offered for Credit: My Christian Beliefs; The Life and Work of Paul; Christian Worship; The Child's Approach to Religion; Planning and Promoting Missionary Work; How to Administer the Program of the Local Church.

District Attendance

The societies sending delegates are as follows: Aberdeen District: Aberdeen, Pontotoc, Tupelo, Houston. Columbus District: Louisville, Columbus, Brooksville. Corinth District: Holly Springs, Corinth, Rienzi, Baldwyn, New Albany, Booneville, Shannon, Guntown. Greenville District: Dundee, Clarksdale, Greenville, Tunica, Duncan, Friar Point, Cleveland, Lyon, Drew, Indianola. Greenwood District: Durant, Coffeeville, Greenwood, Grenada, Lexington, Winona. Sardis District: Batesville, Sardis (Oxford), Oakland, Senatobia, Water Valley, Crenshaw. Other places represented were Meridian, Utica, and Jackson, Miss.; Memphis and Jackson, Tenn.

Delegates

Of the 113 women present, 39 were sent by the Woman's Society of Christian Service of the Methodist Church; the others were sent by Presbyterian auxiliaries, the C. M. E. Church, Home Demonstration County Councils, and a number paid their own expenses. There were three from the Mississippi Conference and two from Tennessee.

Vacation School Work Shop

Miss Cora Lee Glenn not only taught the course on The Child's Approach to Religion, but conducted a Vacation Church School Work Shop for two hours each afternoon. This course will prove helpful to the leaders in operation of Vocation Church Schools in their local churches. The Program of the Rural and Town Church was the subject of the Ministers' Forum. The Youth Forum was conducted at the same hour—Handcraft, Health, and Food Conservation was taught by a representative from the State Extension Department. Bishop J. H. Moore, the Presiding Bishop of the Sixth Episcopal District, visited the school during the week.

Excellent School

The work of the school is of a high standard, all courses being accredited except Health and Handcraft. At the close of the last class session, 117 certificates of credit were awarded.

MRS. R. P. NEBLETT,
Counselor.

Spiritual Life Fall Bulletin

Plans for the Stewardship year are taking form. Our first step, and I believe the most important one, is to train our women who will be able to lead in the stewardship program in our local churches. The following suggestions will be most helpful in planning your work for fall.

1st. **World Communion Sunday, October 6th.** The year of Evangelism will officially close on that day, and the Board is hoping that it may be a second Easter in the ingathering of people into the church, and that by that date all the goals for the year will have been reached. Stress the importance of the Spiritual Life Committee helping in every way possible in this objective.

2nd. As the year of Evangelism closes, **The Stewardship Year** begins officiallly with World Communion Sunday. A new Stewardship Ceremony will be printed in **The Methodist Women** in the September issue, and reprints of this Stewardship ceremony will be available at Literature Headquarters; also please stress the use of the **Stewardship Commitment Cards,** which can be obtained at the same place.

The September issue of **Methodist Women** will be a Stewardship number and will carry an article written by your Division Chairman suggesting ways in which the women can help during this important year.

3rd. We shall need to stress the importance of the **Week of Prayer and Self-Denial,** which for the first time has been definitely allocated to the Secretary of Spiritual Life and her committee in the local church.

The Woman's Division has voted that the Week of Prayer literature shall be sent to the president of the local society. She should turn it over to the Program Committee of which the Spiritual Life Secretary is, or should be, a member. The Program Committee should plan the observance of the Week of Prayer whether it is one meeting or several.

It is the special responsibility of the Spiritual Life Secretary to see that **"The Quiet Day"** is observed, and it is also her responsibility to see that the objects for which the offering is given shall be presented at a second meeting, if at all possible.

It is her responsibility to see that the special prayer cards are ordered for the members of the society and the members of the Fellowship of Intercession in the local church, that they may pray daily throughout the week for the special objects that are to receive the offering. The observance of the Week of Prayer is growing, and urge the Spiritual Life Secretary to use her influence to see that it is observed in her church.

Many fine reports came to me the first of July; yet there were many societies that I did not hear from, and I know that you are doing just as fine a work but failed to send your report. With great eagerness I listened as Mrs. W. L. Milliken, our Jurisdictional Secretary of Spiritual Life, read the reports of all seventeen conferences in the Southeastern Jurisdiction at Junaluska last week to see how our report from North Mississippi compared. Let us work and let us pray that we may be Christian Stewards in the bringing in of the Kingdom of our Lord.

MRS. W. P. BAILEY,
Secretary of Spiritual Life.

IN MEMORIAM

MRS. KATHERINE R. CAMERON was born at Rocky Springs, Miss., June 30, 1853, and passed to her reward in her 93rd year, Jan. 27, 1946. Her parents were Edward Russell McClean and Dorothea Spotswood Payne. Her childhood was spent in Kentucky. Later on she lived for about two years in New Orleans where she attended school and was a classmate of Miss Mary Werlein. In later life she renewed her acquaintance with Mis Werlein and for a number of years they kept up a friendly correspondence.

After leaving New Orleans Mrs. Cameron resided with her family in Rocky Springs, Miss., until her marriage to Mr. John M. Cameron, in 1877. The young couple moved to Vicksburg, Miss., where Mrs. Cameron spent the remainder of her long and useful life. Early in childhood she gave her heart to God and united with the Methodist Church. After moving to Vicksburg she soon identified herself with Crawford Street Methodist Church where with others she was thrilled and edified by the ministry of some of the greatest preachers of Southern Methodism—C. K. Marshall, W. H. Watkins, Charles B. Galloway, A. F. Watkins, and many others. Her loyalty to the Church was revealed by her faithful attendance at the church services and her active interest in the work of the church. She was a charter member of the Woman's Missionary Society and until her health failed was active in the affairs of Crawford Street Church.

In her personal life Mrs. Cameron revealed her closenes to God by her abiding trust in His unfailing goodnes resulting in a sweet, pure life. She delighted in the fellowship of the people of God, and her many friends, most of whom long apo preceeded her to the heavenly home. Many of her friends now living recall her life of loving appreciation of the good people who visited her when infirmaties of age kept her confined to her home.

Mrs. Cameron is surv'ved by a son, Edward R. Cameron of Baton Rouge, La., and a daughter, Mrs. Geore B. Hackett of Vick- burg, Miss., with whom she made her ho for many years. Funeral services were ducted by the writer, assisted by Rev. wart Smith, in the home of her daughter and in the presence of a circle of friends. Her loved ones and miss her, but they lovingly think of not dead, but joyously mingled larger circle of friends now and with their Lord in the assem Saints."

OSMOND S.

It is very important that w that whatever extension there use of the released-time princi struction under other than the public school has its own sponsibility with reference to Ernest Johnson.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 18, 1946

W. C. Newman

HUMAN LIFE IS SACRED

Lesson Text: Exodus 20:13; Matthew 5:21-24; 10:29-31; 18:10-14.

Golden Text I say unto you, that everyone who is angry with his brother shall be in danger of the judgment.—Matthew 5:22.

Orthodoxy has to do not only with what you believe about God, Jesus, and the Scriptures, it has to do with what you believe about the Christian way of life, about what is right for you to do and to say and to think.

Now there are a great many people who are extremely anxious to be orthodox, and to maintain orthodoxy, in regard to God, Jesus, and the Scriptures, but are quite willing to be unorthodox in their attitudes toward other people.

This is a lesson about orthodox Christian ideas concerning human beings—all human beings. Let us have an honest look at ourselves to see if, perhaps, we are not unorthodox, unsound, "modernistic" in this very important matter.

"All God's Chillun"

The fundamental Christian doctrine about people is that all are God's. The rich and the poor, the good and the bad, and the educated and the illiterate, the lovely and the unlovely, the white and the black, the red, the brown, Catholic, Protestant, and Jew.

God loves them all; Jesus died for them all; the plan of salvation iscludes them all in its promises.

But if all of these people belong to God, and if God is so greatly concerned about them all, they deserve a different kind of treatment from us. The fact that they belong to God makes them "somebody". We cannot scorn them, gossip about them, grow angry at them, hate them, be jealous of them, overwork or exploit them, cheat them, or degrade them without offending God by our actions. They are not just individual people living in utter isolation, they are "God's chillun."

Inasmuch

Jesus goes even [illegible] with this Christian doctrine, and [illegible] completely identifies himself with all the people that He makes our attitude toward them the [illegible] which we may gain, or lose, [illegible] the Kingdom. "Inasmuch [illegible] it (or [illegible]) unto the least of these my [illegible] (or did it not) unto me." [illegible]

one, of any class, nationality, color, or creed, that is mistreated at our hands, whose life is less free, less beautiful, less happy, less dignified, and less developed because of our attitude toward them will be a reproach against us all when we stand before God in final judgment—if the Scriptures be true, and Jesus' own words be true.

For there are many ways of destroying human life. It can be ruthlessly taken away by a mob, as has recently happened here in the Bible Belt South, or it can be squelched repressd, retarded, deadened by hopelessness, made bitter through despair, as human is being thus crushed by un-Christian attitudes all over the world today. It will help us all to remember always that every man belongs to God, and when we mistreat a man in any way whatsoever we are mistreating a person that is very precious to God.

Desecrating the Temple of God

But if our attitude toward other people is important, and if they are sometimes much less than Christian, our attitude toward our own lives can be, often is, equally un-Christian.

We cannot make a moment of life, nor can we restore a moment when it is gone. We cannot recreate our bodies when they have been weakened by dissipation. We cannot undo the tragic damage we have done by our sins.

Yet all these are in reality sins against God, since we are God's. The truth of that statement is graphically stated by the Scripture which calls our bodies the temple of the Holy Spirit. So when we desecrate our bodies with lewdness, or our minds with lust, we are desecrating God's Holy Temple.

What Shall We Say to God?

But what most shocks me when I think of these things, of the way we mistreat our own lives and the way we have mistreated other human beings, is the fact that we have no excuse whatever when we stand in God's presence and He asks us about them. We will be utterly defenseless and ashamed. For He has made the way clear in His Book, and our own consciences teach us what is right. Only selfishness and prejudice get in our way, and we bow to them instead of following Christ.

So this is a good time for thoughtful Christians to show their attitude, to take their stand, to give their witness for Christ before the world, by saying "as for me, I am determined to show respect for every human being, since his life is sacred to God."

They great[illegible] If our faith [illegible] be [illegible] do not attempt [illegible] simply be[illegible] enough.

—[illegible]pal Recorder.

VAST CHURCH RELIEF TO EUROPE, ASIA

Almost everything "from frying pans to heifers"—with candles, dolls, textbooks, carpenter tools, feed bags, clothing, and bedding somewhere in between — has been shipped during the past couple of years to the needy of Europe and Asia from the eight centers of Church World Service — the largest being in New Windsor, Maryland. From New Windsor, alone, during the first half of 1946, there was shipped overseas 2,000,000 pounds of clothing; 3,500,000 pounds of food, and 13,000 pairs of shoes. Twenty-one hundred dairy heifers were shipped to Europe.

Practically all this material was contributed by church people in America, and most of it is being distributed by Christian pastors overseas; but the distribution is made "without regard to race, color, creed, or politics." From New Windsor alone, members of the Methodist Church sent overseas (much of it through the Methodist Committee for Overseas Relief) 219,000 pounds of clothing, valued at $219,000 in U. S. A., and much more overseas; and 14,459 pounds of canned food.

METHODIST REVIVAL

Rev. A. J. Boyles is engaged in a revival at Millsaps Memorial Church, Jackson, this week. He is being assisted by Rev. Edgar L. Hillman of Rocky Mount, N. C., and Rev. Clay W. Hillman of Norfolk, Va., the latter leading the siging. The meeting began August 14, and will continue through 21st, with two services each day, 10 a. m. and 8 p. m.

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands.—Katherine F. Lenroot.

"For there is nothing covered that shall not be revealed; neither hidden that shall not be known" is the token of an honest universe.—Selected.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.

METHODIST MATERIAL AID

Over 219,049 pounds of clothing and some 14,459 pounds of canned food has been sent to the Church World Service Center at New Windsor, Maryland from members of the Methodist Church. The cash value of the clothing alone is estimated at $219,049,00 in this country. Its value abroad would be many times greater.

This Church World Service Center is one of eight large relief goods depots serving Protestant churches throughout the United States. Literally, all sorts of things from frying pans to heifers are shipped abroad from this Center. Not only are the useful items of clothing and bedding shipped, but also candles, cotton feed bags, and other much needed items.

About 500 pairs of shoes are reconditioned each week before being sent overseas. Care is taken to see that all clothing and bedding is packed in waterproof bales with plenty of moth flakes scatered throughout. Shoes are shipped in moisture-proof bags. Most of the goods are distributed abroad by local church pastors who know the needs of their people best.

Redoubled efforts are necessary to get these much needed supplies, in order that hungry and cold people may be fed and clothed this winter. All gifts are handled promptly. Clothing is usually packed and ready for shipment overseas within 48 hours after receipt.

Observers who are returning from overseas state that the need for relief goods will be greater this winter than ever before. It is hoped that the members of the Methodist Church will continue their generosity in sending relief goods to one of the Centers.

RESOLUTIONS ON GEORGIA LYNCHING

Lake Junaluska, N. C., August 6 —Closing a South-wide Missionary Conference at the Lake Junaluska Asembly, Tuesday, August 6, the body went on record in condemning the recent lynching of four Negroes near Monroe, Georgia, and pledged support of law enforcement agencies in Georgia in bringing the offenders to justice. The resolutions follow.

"The Methodist Church has expressed in clear and forceful language its position on social problems as well as on all the evils common to the human family and certainly its position on mob violence cannot be questioned. In spite of her well defined attitude and of the presence of men and women of strong Christian convictions and courage to back these convictions, flagrant violations of all the laws of decency continue to break out.

"Georgia has been humiliated by such an outbreak recently.

"THEREFORE BE IT SESOLVED:

1. That this Conference composed of representative ministers from the Southeastern jurisdiction, embracing the states that comprise the heart of the Old South, reaffirm its faith in the loyalty to the Church which speaks in plain terms on these matters.

2. That we condemn with all the fervor of our own outraged and deeply stirred souls the ruthless disregard of human life and human rights as manifested in the recent lynching of four Negroes in Walton County, Georgia. We do not feel that the Law Enforcement Agencies in Georgia need to be urged by resolutions to go to their limit in the performance of their duty in this and all cases of like nature.

3. That these resolutions be given such publicity as this Conference may deem wise."

EYE COMFORT
BURNING, SMARTING, OVER-WORKED EYES, are quickly soothed, cleansed and refreshed by
JOHN R. DICKEY,S
OLD RELIABLE EYE WASH
It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.
DICKEY DRUG COMPANY, BRISTOL, VA.

ON A WIDE CIRCUIT

By W. W. Reid

"The Christ That Is To Be"

Dr. Oscar Thomas Olson, of Epworth-Euclid Church, Cleveland, has one of the most incisive pens we know of in the hands of ministers. And it is especially well employed in the weekly editorial in his parish's "Outlook." From a recent issue we quote from his "The Christ That Is To Be":

"We are asking long and hard questions these days. How are nations to forget old animosities and put away old and stubborn hatred? How are management and labor to get together to do an honest job in this great industrial era?

"The world looks at these problems and tries by every shift and compromise to get round them, but when least expected back they come in some new form. Industrialists, labor-leaders, statesmen, politicians, intellectual leaders and all sorts of commentators are now beginning to talk in strange ways about the Christian spirit being needed at the heart of everything. But they rarely talk like that until they reach the end of other expendiencies.

"We cannot make a permanent society by tying a bundle of selfish folk together with some rotten string of class or self-interest. Our day is important because it has not dared to live as though all of us are children of the Father, who is in heaven.

"Do you not feel, looking deeply into the events of the moment, that the greatest need of all is some force which can set the Christian spirit in motion, a transformaing power which can turn our sense of disillusion and dissatisfaction into a firm resolve and conviction? Now, what can do that? What can bring to us, now, a sense of onmoving power? How can we get the Christian ethic, the Christian way of life to work on a world-wide scale?

"The only way to recover the Christian ethic is through the Christian religion. That is a matter of individual and inner consecration. There is no extravagance without passion, and it is the kindling touch of God we need to move us to that extravagance of mercy and forgiveness and devotion that the world needs with so deep a hunger of spirit.

"It is our task—we who are in the fellowship of faith that is the church—it is our task to lead the way. That is our high calling, our heart-searching business, our great privilege, to understand our gospel better, to preach it with new passion and conviction, to live it with new courage and adventure until the fire spreads
Word has free course again. To prea
as he is in Christ is the greatest b
in the world, the business that goes
down to the roots of all the needs
world."

MERIDIAN DISTRICT
SUPERINTENDENT'S FOURTH ROUND
1945-1946

Andrew Chapel, at Andrew Chapel, August
p. m.
Chunky, at Chunky, August 11, 11 a. m.; Q. C.
ber 1, 7:30 p. m.
Cleveland, at Clark's Chapel, September 22, 11
Collinsville, at Collinsville, August 11, 7:30
Q. C. ater.
Decatur, September 20, 7:30 p. m.
DeKalb, at DeKalb, September 1, 7:30 p. m.
DeSoto, at Crandall, September 8, 7:30 p. m.
Enterprise, at Enterprise, October 9, 7:30 p.
Hope, at Henry's Chapel, October 6, 11 a. m.
Lauderdale, at Lauderdale, September 29, 7:30
Matherville, at Theadville, August 18, 7:30 p. m.
MERIDIAN:
 Central, August 25, 11 a. m.; Q. C. October
 7:30 p. m.
 East End, September 22, 7:30 p. m.; Q. C. September 30, 7:30 p. m.
 Fifth Street, August 18, 11 a. m.; Q. C. October 10, 7:30 p. m.
 Hawkins Memorial, September 18, 7:30 p. m.
 Poplar Springs, September 17, 7:30 p. m.
 Wesley, September 19, 7:30 p. m.
Newton, September 8, 11 a. m.
Pachuta, at Adams, October 1, 11 a. m.
Philadelphia, October 2, 7:30 p. m.
Philadelphia Circuit, at Sandtown, October 5, 11 a. m.
Porterville, at Porterville, September 15, 11 a. m.
Quitman, October 8, 7:30 p. m.
Rose Hill, at Rose Hill, October 6, 7:30 p. m.
Scootba, at Binnsville, September 15, 7:30 p. m.
Shubuta, September 1, 11 a. m.; Q. C. October
7:30 p. m.
Union, October 7, 7:30 p. m.
Vimville, at Coker's Chapel, September 25, 11 a. m.

Please complete the effort on securing new and renewal subscriptions to the New Orleans Christian Advocate as soon as possible.

Nomination for the Fourth Quarterly Conference are to be made in triplicate and I am asking you to refer to questions 15-24 on the blanks of the minutes of the Quarterly Conferences.

Let us strive in every way to EVANGELIZE during the short time between now and October 6.

Most sincerely yours,
CLYDE H. GUNN

MISSISSIPPI CONFERENCE
BROOKHAVEN DISTRICT—FOURTH ROUND

Barlow, at Rehoboth, September 1, 7:30 p. m.
Georgetown, at Georgetown, September 8, 11 a. m., 2 p. m.
Gallman, at Gallman, September 8, 7:30 p. m.
Nebo, at Nebo, September 15, 11 a. m., 1 p. m.
Summit, at Summit, September 15, 7:30 p. m.
Crystal Springs, September 18, 7:30 p. m.
McComb, Centenary, September 19, 7:30 p. m.
Scotland, at Bethel, September 22, 11 a. m., 1 p. m.
Silver Creek, at New Hebron, September 22, 7:30 p. m.
Brookhaven, September 23, 7:30 p. m.
McComb, LaBranch Street, September 25, 7:30 p. m.
Meadville, at Meadville, September 26, 7:30 p. m.
Hazlehurst, September 27, 7:30 p. m.
Bogue Chitto, at Bogue Chitto, September 29, 11 a. m., 1:30 p. m.
Osyka, at Fernwood, September 29, 7:30 p. m.
Prentiss, September 30, 7:30 p. m.
Bassfield, at Carson, October 1, 7:30 p. m.
Adams, at Adams, October 2, 7:30 p. m.
Wesson, at Wesson, October 3, 7:30 p. m.
Utica, at Utica, October 4, 7:30 p. m.
Tylertown, October 6, 11 a. m., 1:30 p. m.
Sartinville, at Darbun, October 6, 3:30 p. m.
Foxworth, at Foxworth, October 6, 7:30 p. m.
McComb, Pearl River Avenue, October 7, 7:30 p. m.
Harrisville, at Rexford, October 8, 11 a. m., 1:30 p. m.
Monticello, at Monticello, October 8, 7:30 p. m.
Magnolia, October 9, 7:30 p. m.

The District Rally and Check-up meeting will be held October 10th in the Brookhaven Methodist Church at 2:30 p. m.

VAN R. LANDRUM, D. S.

Nationally we seem to be threatened
a serious scourge of polio, and inter
tionally the threat would suggest a
lent type of rabies.

"Do you think you'd care as much
if Dad lost his money?"

"Has he?"

"Why, no."

"Of course I would, dear."

Police Officer: "Halt! What
got in that bag?"

Rastus: "Rocks."

Police Officer: "What kind

Rastus: "Plymouth."

New Orleans
CHRISTIAN ADVOCATE

FOUNDED 1851

BISHOP DARLINGTON CHALLENGES MISSISSIPPI METHODISTS

Today, the peoples of the world are engaged in an effort to perpetuate world peace. The swords of war are being beaten back into plowshares. With united endeavor of governments, religion, and citizenry, the seeds of war will be plowed under, this time so deeply that never again will their shoots pierce the soil of Christian civilization.

Bishop Darlington

In such a mighty and indispensable undertaking, the role of the Church becomes vastly important. If those who believe the word of GOD do not practice it, what then is to be expected? Will the world not fall once more into shambles of destruction and degradation, perhaps never to rise again? This is a rock-based truth! Therefore, today, as never before, the Church must assume its glorious role in helping to preserve peace on earth.

The Methodist Church of Mississippi, one division of one denomination in the great Christian faith, realizes the position of the Church and has plans to aid in the struggle of Christ against war. Realization of these plans, embodying the ideal of superior service to Christ throughout the world by strengthening the institutions and causes of Methodism nearby, depends entirely on acceptance and support from all Mississippi Methodists.

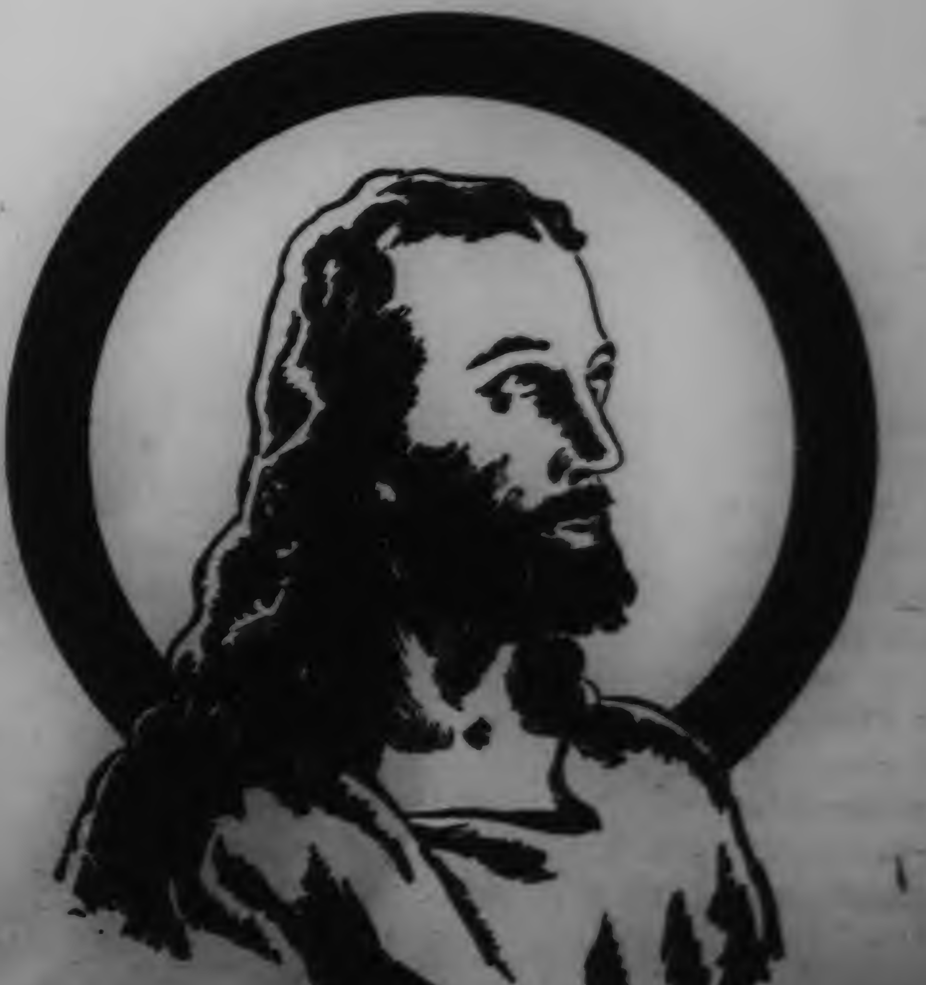
Methodism's "MILLION FOR THE MASTER" Program is the means to an end—end of war by greater service to Christ. Methodists of Mississippi, you have heard the call! What will be the extent of your concern for the future and your service to preserve—"peace on earth, good will toward men"?

MISSISSIPPI METHODISM'S SPECIAL ISSUE

"MILLION FOR THE MASTER" PROGRAM

BEGINS IN MISSISSIPPI, SUNDAY, SEPTEMBER 1st

BILLIONS FOR WAR—CERTAINLY ONE MILLION FOR THE MASTER'S IMPORTANT WORK



This is the Mississippi Methodist "MILLION FOR THE MASTER" Program emblem. Since the purpose of the Program is greater service to Christ, the picture of our Savior, Jesus, has been appropriately chosen to be borne on the standard of the "MILLION FOR THE MASTER" Program. This emblem appeals to every Mississippian to help make it a "Million for the Master", thereby enabling the Church to serve Christ most fully throughout the world by first serving Him better at home.

WALLET OF THE WEEK

EDWIN N. LAHEY, a Washington columnist writing in the **Chicago Daily News** of June 20, pays his respects to "the cocktail party" in no uncertain terms. He calls it "that most hideous of all social inventions," and he said that the "art of conversation has come to a pretty sad state when people have to get into the silly stage just to mingle with one another." After more of the same brand of denunciation, he said that while he does not go along on the matter of prohibition, the Methodist church can count on him in their abhorrence of cocktail parties.

* * *

EVANGELISM, a Church of England publication which was suspended during the war, has resumed publication. It is directly in line with the report of the Anglican Commission issued a year ago, is objective in character, and aims to report experiments in evangelism in all parts of the world. In that way it seeks to contribute directly to the evangelistic thinking and planning of the Church of England and to contribute as well to like movements in Free Church communions. Thus it seems that the Church of John Wesley is coming round to the pattern of work organized by its distinguished son.

* * *

THE PEOPLE'S CHURCH, of Toronto Canada, is described as the "foremost church" of the Dominion. The church is undenominational. At a recent missionary convention, the sum of one hundred and thirty-two thousand dollars was raised, thirty-one thousand of the amount came from outside Toronto, and the balance was given or pledged by the People's Church. It has no widespread organization, but it has what is vastly more important—a missionary passion. What that congregation can do may be matched proportionately by any other congregation.

* * *

DR. JOHN A. MACKAY, President of Princeton Theological Seminary, told the Clergy Club of New York City recently that Protestantism in America is facing for the first time a militant Roman clericalism. He defined clericalism as "the pursuit of political power by a religious hierarchy carried on by secular methods for the purpose of social domination." He charged that the "Sunday Visitor", a publication of the Catholic Church, had been carrying articles for weeks attacking the Protestant Reformation "in a most vilainous way." He proposed a united Protestant publication dedicated to the task of counteracting the misrepresentations.

* * *

A SURVEY OF VETERAN EMPLOYMENT is said to show that four-fifths of the men took jobs within three months of their discharge. Only one fifth went back o their former employers. Nearly one fifth had tried out and left at least one job, and another tenth was about to leave the job they then held. It was found that they had returned to about their prewar level of skill. On the educational side, it was reported that eight per cent are going back to full time school and college.

RUSSIAN BAPTISTS recently wired an acknowledgement of an invitation from British Baptists to participate in the next World Congress which is scheduled to meet in Copenhagen. In addition to their thanks for the fraternal greetings of their Baptist friends, they expressed the willingness and the purpose to partake of the fellowship of the Congress. The Russian message was signed by Jacon Jidkoff and Alexander Karoff and was sent to Dr. J. H. Rushbrooke who was on his way home from a sojourn in the United States at the time the message was sent.

* * *

OF CHILDREN FROM THREE TO FIFTEEN, boys and girls, it is estimated that there are still seventeen million unchurched in the United States. Some estimates place the number even higher, but there can be no comfort in the conservatism of the person who said seventeen million. There are those who believe that the terrible falling off in Church School enrollment and attendance of recent years reflects this fact. It should be plain to any understanding person that when we get them enrolled in Church School without getting them to become church members we have done little for them.

* * *

THE BOARD OF FOREIGN MISSIONS, Presbyterian Church, U.S.A. has voted an additional two hundred and fifty thousand dollars for famine relief. That brings their total gifts for relief to seven hundred thousand dollars. In the new gift one hundred and fifty thousand dollars will go for European relief, and one hundred thousand dollars for relief in Asia. At the same meeting the Board accepted twenty-four new missionaries, making a total of sixty-three appointments for all countries.

* * *

GERMAN THEOLOGICAL SEMINARIES, reported operating in the American Zone of Occupation, number twnety-one, and they have a total enrollment well-over twenty-five hundred. Fourteen of the seminaries are Roman Catholic with an enrollment of eighteen hundred, and seven are Protestant with an enrollment of slightly over seven hundred. It is to be hoped that this vast number of Chrisian leaders may do much to revolutionize the thinking and the attitude of the German people so that they may become pacific rather than militaristic.

* * *

VOODOOISM IN CUBA, says an exchange, is thriv[illegible] among the people who are unable to tell where [illegible] Catholicism ends and spiritism begins. Colore[illegible] [illegible] beans, money and other articles tied in a bag [illegible] [illegible] as charms, which are consecrated in an elabor[illegible] mony, and then carried to the home of those [illegible] the voodooists would place a curse. During [illegible] season the cultists travel around the coun[illegible] sessions and they demand sums of money, [illegible] liquor and tobacco for their indulgence.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

EDITORIAL

THE LEADER IS FALLEN, BUT HIS SPIRIT LIVES

We are not informed as to where the credit belongs for originating the idea of the Mississippi Million Dollar Forward Movement, but we do know that no one had more to do with giving definiteness and reality to the vision than did the late Bishop J. L. Decell. More than that we know that no enterprise of his episcopal career was more on his heart than the achievement of the goal undertaken in that daring movement. More than once we talked with him about different aspects of the movement. Among other things, we asked him if it would not be possible, without injury to other causes, to launch the movement a year earlier than it is being launched. We felt that the movement might be imperiled by our passing the financial crest. More than that we could see the Bishop was failing, and we felt very keenly the worth of his leadership and inspiration.

Millsaps College

On the score of the program itself, there was every reason for the Bishop to have been consumed with interest. It was a constructive coverage of the interests of Mississippi Methodism. At the head of the list of goals is $350,000 for Millsaps College, the one denominational institution which must serve the educational interests of Mississippi. It has done a magnificent service in the half century of its existence, but its endowment is far too limited for the times and for the demands which it must meet. No loyal Methodist can afford to think of less than the full asking included in the Million Dollar Movement.

Mississippi Methodist Home

Next is the $250,000 for the Mississippi Methodist Home. That institution has weathered many storms, including a fire, insufficient support, and architectural faults which are now a threat to its future. Those who have found shelter under its protecting wings, and hope and inspiration through its teaching and care, have been worthy representatives in many fields of activity and in many lands—some of them giving their all in the time of our country's peril. Mississippi cannot afford to think more of others than of these whom tragedy has made its wards.

Retired Ministers

Third in the list of beneficiaries of the program, are the veterans, who having reached the end of their pro-[illegible], have no other to whom they can turn in their day of dependence. They do not share in the tax-[illegible] security of which we hear so much. They are [illegible] Mississippi Methodism which they served [illegible] of their ability and ministerial devotion. No voice will be raised against the inclusion of the $200,000 in the program for the itinerant ministers who having served the Methodism of the state are now no longer able to work.

Camp Improvements

Next is the $100,000 camp and assembly allotment which looks to the establishment of two centers worthy of the Methodists of that state. One is the camp in North Mississippi which is designed to serve the spiritual and the recreational needs of the young people of the North Mississippi Conference, and the other the historic campground on the gulf coast which has long been a classic in the experience of the Methodists of the coastal area. Nothing promises more for the connectional unity of Mississippi Methodism than do those assembly enterprises for the cultivation of the devotional life of the various interested groups.

Negro Work

Last, but by no means of least importance, is the $100,000 for the development of Negro work in Mississippi. We make no patronizing appeal, but we write with the feeling that Mississippi Methodist owe a debt to the Negroes of the state in addition to its benevolent aspect. They have contributed a great deal to the life of Mississippi, and they are entitled to recognition, not as a matter of charity, but as a credit for service which they have rendered. If the Methodists fail to extend to the Negroes a friendly and sympathetic hand, they need not be surprised if they accept a similar service from aliens without sympathetic understanding of either white or black in the population of Mississippi.

All Is Ready

Mississippi Methodism is now poised for the march. The leader who shaped the program has fallen, but his spirit lives. Mississippi Methodists must not allow the cause to fail, to which he gave his heart and to which he devoted the energies of his life up to te very last day. They must not permit the effort which has given hope and encouragement to the Methodists of the state to fail of the full realization of every goal.

A good story is told of old Thomas K. Beecher who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep, but Christ goes deeper.—Christian Witness.

CAMP MEETINGS THEN AND NOW

Dr. A. P. Hamilton

A recent issue of the Memphis Commmercial-Appeal carried a story of the old Methodist Campground, six miles from Oxford Mississippi which is entering upon its seventy-fifth year. The camp meeting was held during this month of August. Among those who attended was a man who has never missed a meeting since its opening year. There were others in attendance who came for miles around.

By a strange coincidence the old Seashore Camp meeting at Biloxi, which was held July 21-28 this year, is also entering upon its seventy-fifth year of history. Rev. Jeff Cunningham had charge at Oxford and Rev. Robert Horton of St. Paul's Methodist Church in Memphis did the preaching at the Seashore Campground. Alfred P. Hamilton led the singing.

There was renewed interest in the Camp meeting at Biloxi this year due to the fact that Rev. J. L. Neill the district superintendent and Rev. Thomas Carruth, pastor Main St. Biloxi got behind it and urged attendance throughout the district.

The heyday of the camp meeting is over apparently, but in various places a renaissance seems to be in progress.

Very lively interest was shown at the Seashore because of the approaching campaign for a Million dollars in Mississippi in which both campground sites are included and will share.

A collection was taken on the last night of the camp meeting by Rev. Thomas Carruth and $2,500.00 was raised by those living on the Seashore Campground and others of the Seashore District to be applied on the forthcoming campaign in September. This serves to indicate a revival of interest in this historic old place and encourages those of us who for years have contended that the church has here a priceless heritage and one that could be used to great and increasing advantage by our whole church.

We do not seem to realize what we have here and how wonderfully it could be used, not only for our youth but for every phase of church activity and work. It is warm enough in winter to hold the many conferences of a connectional nature that are constantly being called in New York, Chicago, Buck Hill Falls and many such places—and in summer it is pleasant enough to be used throughout the hottest months.

Let us rally to the support of this, one of the very choices spots owned anywhere by the Methodist church.

If we don't who knows how long it will remain ours?

But we should never sell it, or let it, by neglect, get out of our hands. —A. P. H.

A "MILLION FOR THE MASTER"

"MILLION FOR THE MASTER"—this is the name of the greatest program in the history of Mississippi Methodism. But the words, "MILLION FOR THE MASTER", constitute more than a name—they embody the purposes, aims and ideals of a stolid religious body, the Mississippi Methodist Church, in service of GOD and mankind. These words are like steps in the side of a mountain by which the Church can rise to loftier realms of endeavor.

To consider the causes and institutions which will benefit from the "MILLION FOR THE MASTER" Program is but to realize the worthiness of them and the necessity of supplying their needs. Through serving GOD and the people in Mississippi, the Methodist Church will be able to render greater service to GOD and mankind throughout the world.

The men and women who attend Millsaps College today will follow divergent paths over the globe. The ability of these citizens of tomorrow and the extent of their accomplishments depend on the education and training they receive today. To adequately equip her students for their future vocational journeys, Millsaps is obligated to increase its facilities and to expand its courses. The "MILLIQN FOR THE MASTER" Program will aid Millsaps College in accomplishing this task.

Children have been said to be not only a family's dearest poscsession, but also a nation's. Homeless children are just as priceless. The Mississippi Methodist Orphanage is not just an institution for children without homes of their own; it strives to assume the all-important position of a home. Children are growing organnisms whose minds and bodies are shaped by the care and environment they receive during their early years. Recognizing this fact, one is impressed by the importance of the Methodist Home's work. In order to accept all children who need its care and in order to care for these children properly, the Methodist Orphanage Home must be improved and enlarged. Supplying these needs will be the "MILLION FOR THE MASTER" Program.

Service to GOD is the most glorious undertaking of man. Mississippi Methodist ministers dedicate their lives to the Church in serving the Lord. Their worth is unimaginable. This is forgotten when the preacher retires. What he has done loses its place of recognition. The superannuate must live the rest of his life with even less reward than he received during his active srvice. His financial condition at retirement presents a situation that must be rectified. One of the purposes of the "MILLION FOR THE MASTER" Program is to treat retired pastors as they deserve to be treated.

Assuming a more prominent position in Christian education and training as their possibilities gain understanding are the Seashore Methodist Assembly at Biloxi and the North Mississippi Conference Camp near Oxford. Developing them to minister to Methodist young people, laymen and preachers will result in making the Assembly and the Camp "Centers of Power" for the Church. This development depends on a "MILLION FOR THE MASTER".

Negro Methodist Churches and Colleges, serving [illegible] Negroes of Mississippi, are in desperate need of [illegible] ance from the Methodist Church so that their [illegible] work may be improved and widened. The [illegible] FOR THE MASTER" Program, benefitting [illegible] of GOD, will help the colored brethren of [illegible]

With farsighted understanding and who[illegible] ceptance of the "MILLION FOR THE [illegible] gram by all Mississippians, the Master's [illegible] new impetus and will reach new heigh[illegible] ment.

BISHOP DECELL'S DREAM

Bishop Decell

The dream of the late Bishop J. Lloyd Decell, a man endeared to the hearts of all Methodists for his kindness, courageous leadership, and untiring efforts, was the furnishing of sufficient financial assistance to Methodist institutions and causes in Mississippi that they might assume their full responsibility in service of GOD and the people.

Bishop Decell's dream was not realized during his lifetime. His untimely death prevented further effort on his part in making the great dream come true. Though the Bishop is no longer here, his dream of a mightier Methodist Church remains. Other Methodist leaders who shared the dream have grasped the reigns from where they dropped and have driven ahead. Methodism's "MILLION FOR THE MASTER" Program is the outgrowth of Bishop Decell's dream. By this program the Dream shall [illegible]

Millsaps College will become the strong provider of Christian education that he longed to see. Mississippi's Methodist Orphanage is to be a real home for homeless children. The Seashore Assembly and the North Mississippi Conference Camp will develop into "Centers of Power" in training youth, laymen and preachers. Mississippi Negro Methodist Churches and Colleges will offer the training and education sorely needed by Mississippi Negroes.

As a cause which was of great concern to Bishop Decell, superannuated ministers will gain the security they deserve.

Bishop J. Lloyd Decell's dream stands on the brink of reality. All the worthy accomplishments possible through the "MILLION FOR THE MASTER" program will bring this dream true. From a great man's dream a greater Methodist Church shall materialize, serving GOD better at home and throughout the world.

The greatest menace to freedom is an inert people.—Justice Brandeis.

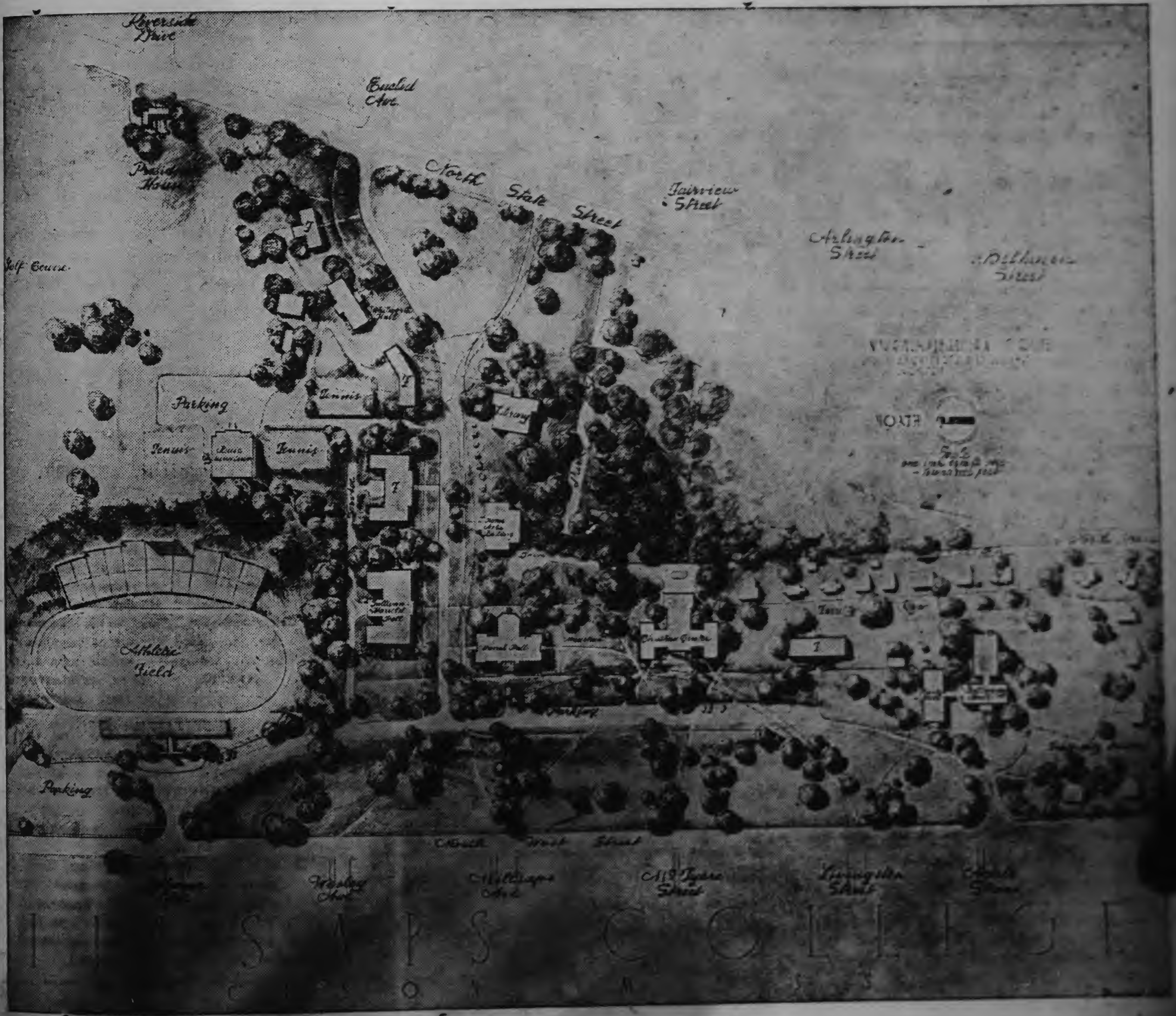
LIFE IS A TORCH

I am convinced that my life belongs to the whole communiyt, and so long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations.—George Bernard Shaw.

Many a clear conscience gets credit that belongs to a poor memory. — New South Wales Freemason.

Nothing is easier than faultfinding; no talen, no self-denial, no brains, no character are required to set up in the grumbling business.—Robert West.



ARCHITECT'S PLAN OF MILLSAPS

This is the architect's plan showing Millsaps as it will look in the future if present plans are realized. The plan shows new dormitories, a fine arts building, a domestic arts building, the Christian Center, a nother classroom building, and a new drivway, among other additions and mprovements. The future of Millsaps depends on the success of the "MILLION FOR THE MASTER" Program.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
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W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Rev. Osmond Lewis, district superintendent, reports more than six hundred additions by profession of faith as a result of the evangelistic campaign in the Vicksburg District.

Rev. W. L. Doss., Jr., says that he and his people are suffering from the hot weather. The heat is affecting the attendance at his services but his work goes well nevertheless.

Dr. Otto Porter reports a lame index finger as the result of his toying with an electric fan while it was operating. He is recuperating from a painful but not dangerous accident.

Rev. W. R. Irving, Jr., now released from the chaplaincy service, is living temporarily at 1724 Fairfield Ave., Shreveport, but expects to enter S. M. U. at the beginning of the fall quarter.

Hon. Hugh N. Clayton, an attorney at New Albany and a former associate editor of the Advocate, was a caller at the office on Wednesday of last week. He was over with his family on the Gulf coast and came to the city on business.

Rev. G. Eliot Jones was the recipient of a lovely gift from the Men's Bible Class of the Prentiss, Miss., Methodist church—a twenty-one jewel gold wrist watch—on Sunday before leaving to visit relatives in East Orange, N. J.

Revs. N. N. Maxey, Senatobia; J. F. Campbell, Pascagoula; and R. M. Matheny, Richton, took time out to make a call upon the editor while they were attending the annual meeting of the Memorial Mercy Home board a few days ago.

Rev. K. I. Tucker, pastor at Inverness, Miss., reports progress in his work and "Million of the Master" set-up meeting for the Greenville District. At the Greenville District, on August 8, there was an atmosphere of assurance as to raising the full asking.

Mrs. Edna Powell of Jackson, Miss., and Mrs. W. H. Benton, of Washington, D. C. have been guests of their uncle, and aunt Rev. and Mrs. T. B. Reagan, in Belgrade, Montana. Bro. Reagan was a member of the Mississippi Conference, but went West many years ago.

Dr. D. B. Raulins reports a fine reception at the hands of his people at Leesville — a reception doubly warm on account of the season. Dr. Raulins asks when we are "going fishing" as if we were not angling all the time. We wish we could find a time when we could get off in time for supper.

Rev. . A. Inman Townsley, of Alameda, Calif., is visiting in the home of Rev. and Mrs. W. L. Elkin, at Ocean Springs. Mrs. Elkin is Bro. Townsley's daughter. Bro. Townsley reports a good time, and we will be looking for the visit to us in the Advocate office before he answers the call of the West.

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Louisiana Conference Appointment

Rev. George Pearce, Jr., who has been serving as Associate pastor of the First Church, Alexandria, La., has been appointed pastor of the Memorial Methodist Church in Monroe, La. This appointment is effective September 1, and is approved by Bishop Martin.

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ELENITA SELLS MISSIONARY HONORED AT SHOWER

The public was cordially invited to attend a shower in honor of Miss Ellenita Sells, outgoing Missionary to China, given at First Methodist church on Wednesday, August 14th, from 4:00 p. m., to 8:00 p. m. A special program presented at 7:30 o'clock.

Hostesses for the event were the Methodist Woman's Society of Christian Service, and the Wesleyan Service Guild, and below is a list of articles that Miss Sells will have to furnish during the five years service in China:

Sweaters, size 40; material for dresses pajamas (winter and summer); hose, size 10; pillow cases, sheets, blankets, spreads, towels, bath cloths, bath mats, dresses scarfs; woolen gloves, soap, (toilet and laundry), tooth paste, Kleenex, cosmetics; needles and pins, thread, (all colors), hot water bottle, luncheon or table cloths, napkins, any clothing for winter or summer, cash.

JACKSON DISTRICT—FOURTH ROUND

Jackson, Grace, Aug. 4, 8 p. m.
Bolton & Raymond, at Raymond, Aug. 11, 11 a.m. & 1:30 p.m.
Jackson, Bessie Shands, Aug. 11, 8 p.m.
Benton, at Benton, Sept. 1, 11 a.m. & 1 p.m
Madison & Pocahontas, at Pocahontas, Sept. 1, 3:30 p.m .
Jackson, Millsaps Memorial, Sept. 1, 8 p.m.
Mendenhall, at Mendenhall, Sept. 3, 7:45 p.m.
Canton, First Church, Sept. 4, 8 p.m.
Harperville, at Hillsboro, Sept. 8, 11 a.m. & 1:30 p.m.
Brandon, at Brandon, Sept. 8, 3:30 p.m.
Flora Bentonia, at Flora, Sept. 8, 7:45 p.m.
D'Lo, at D'Lo, Sept. 10, 7:45 p.m.
Jackson, Capitol St., Sept. 11, 7:45 p.m.
Lake, at Conchatta, Sept. 15, 11 a.m. & 1 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Sept. 15, 3:30 p.m.
Ridgeland, at Ridgeland, Sept. 15, 7:45 p.m.
Jackson, Galloway Memorial, Sept. 17, 7:45 p.m.
Homewood, at High Hill, Sept. 18, 7:45 p.m.
Clinton, at Van Winkle, Sept. 19, 7:45 p.m.
Lena, at Lena, Sept. 22, 11 a.m. & 1 p.m.
Walnut Grove, at Walnut Grove, Sept. 22, 3:30 p.m.
Forest, at Forest, Sept. 22, 7:45 p.m.
Jackson, Glendale, Sept. 25, 7:45 p.m.
Carthage Station, Sept. 26, 11 a.m. & 2 p.m.
Carthage Circuit, at Carthage, Sept. 26, 11 a.m. & 2 p.m.
Morton, at Morton, Sept. 26, 7:45 p.m.
Vaughn, at Ellison, Sept. 29, 11 a.m. & 1 p.m.
Canton, North Side, Sept. 29, 3 p.m.
Jackson, West Park, Sept. 29, 7:30 p. m.
Jackson, Leavell Wood, Oct. 2, 7:30 p.m.
Raleigh, at Raleigh, Oct. 5, 11 a.m. & 1 p.m.
Sharon, at Soule's Chapel, Oct. 6, 11 a.m. & 1 p.m.
Camden, at Camden, Oct. 6, 3:30 p.m.
Florence, at Florence, Oct. 6, 7:30 p.m.
Fannin, at Fannin, Oct. 8, 11 a.m. & 1 p.m.
Terry, at Bryan, Oct. 9, 7:30 p.m.

OTTO PORTER, District Supt.

VICKSBURG DISTRICT—FOURTH ROUND

Gloster at Crosby, August 18, 11 a.m. (Q.C. 2 p.m.)
Centreville at Centreville, Aug. 18, 7:00 p.m.
Woodville at Woodville, Aug. 25, 11 a.m. (Q.C. 1:30 p.m.)
Washington at Washington, Aug 25, 3:30 p.m.
Port Gibson, August 25, 5:00 p.m.
Eden at Tranquil, Sept. 1, 11 a.m. (Q.C. 2 p.m.
Satartia at Satartia, Sept. Sept. 7:30 p.m. (Q.C. 4 p.m.)
Louise and Holly Bluff at Holly Bluff, Sept. 15, 11 a.m. (Q.C. 1:30)
Mayersville at Mayersville, Sept. 15, 4 p.m.
Rolling Fork and Cary at Rolling Fork, Sept. 15, 7:30 p.m.
Oak Ridge, at Oak Ridge, Sept. 22, 11 a.m.
Silver City at Silver City, Sept. 22, 7:30 p.m.
Lorman at Cane Ridge, Sept. 29, 11 a.m. (Q.C. 1:30 p.m.)
Roxie at Roxie, Sept. 29, 7:30 p.m. (Q.C. 4 p.m.)
Natchez, Sept. 24, 7:30 p.m.
Hermanville at Hermanville, Sept. 25, 7:30 p.m.
Gibson Memorial, Oct. 1, 7:30 p.m.
Fayette, Oct. 2, 7:30 p.m.
Anguilla at Anguilla, Oct. 6, 11 a.m. (Q.C. 1:30 p.m.)
Edwards at Edwards, Oct. 6, 7:30 p.m. (Q.C. 4:30 p.m.)
Crawford Street, Oct. 8, 7:30 p.m.
Yazoo City, Oct. 9, 7:30 p.m.

O. S. LEWIS, D.S.

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WORLD SERVICE REPORT

CHICAGO, ILL.—Methodist giving to the denomination's world service missionary and educational fund totaled $478,534 for the first two months of the fiscal year, the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced. This is an increase of $3,275 over the same period of last year.

World Service receipts for the month of July totaled $291,926, which is an increase of $30,515 over July, 1945, Dr. Lugg's report revealed.

"Every Methodist will rejoice in this gain," Dr. Lugg said. "Many will extend their own Christian influence through increased giving to World Service, for this is the way Methodists proclaim the gospel of Christ in its many phases beyond the boundaries of the local church."

In addition to World Service giving, Methodist contributions to the Crusade for Christ Relief and Reconstruction Fund totaled $26,649, 092 on July 31. Gifts to the Fellowship of Suffering and Service amounted to $23,180 for the two-month period.

LUZIANNE
COFFEE
100% Good

Methodism Mobilizes For "Million For The Master" Program Appeal

MINISTERS AND LAY LEADERS IN 337 CHARGES ORGANIZE FOR SEPTEMBER

The "MILLION FOR THE MASTER" Program of Mississippi Methodism will begin September 1 with every element of the Church represented in its ranks. Together, these men and women will engage in the Master's work wholeheartedly until their goal of a "MILLION FOR THE MASTER" is reached.

Bishop U. V. W. Darlington, General Director, and Mr. John T. Kimball, Executive Director, will guide the Program to a successful conclusion.

The "MILLION DOLLAR FORWARD MOVEMENT" Commission, created jointly by the Mississippi Annual Conference and the North Mississippi Annual Conference, will decide policies and plans for the "MILLION FOR THE MASTER" Program. Those serving on the Commission are the Resident Bishop, District Superintendents, President of Millsaps College, Presidents of the Woman's Society of Christian Service, Conference Youth Directors, Conference Lay Leaders, Executive Secretaries of the Boards of Education, Chairman of the Board of Conference Claimants, Conference Missionary Secretaries, Superintendent of the Methodist Orphanage, the President, or a member of, the Seashore Assembly Trustees, and Chairman of the Building Commmittee of the North Mississippi Conference Camp.

Formed by the "MILLION DOLLAR FORWARD MOVEMENT" Commission to execute its policies and plans made within the outline approved by the two Annual Conferences is the Executive Committee of seven. Dr. Otto Porter is Chairman of this committee.

The Executive Director, Mr. John T. Kimball, has selected a Publicity Group to handle the publicity in connection with the Program and a Speakers Group of volunteers, who will travel where needed in the state to tell the facts about the "MILLION FOR THE MASTER" Program. Dr. M. L. Smith, President of Millsaps College; is this last group's chairman.

Rev. N. J. Golding, Executive Manager of the headquarters office, heads a staff large enough to keep every phase of the Program functioning as planned.

Conference Directors for the Mississippi Conference and the North Mississippi Conference are Reverend J. W. Leggett, Jr. and Reverend W. L. Robinson, respectively. The Conference Directors are responsible for perfecting an active organization in every church and community in their respective Conferences and for the attainment of one hundred per cent of their conference quota.

Each conference has a "Conference Advisory Committee", which consists of twelve laymen and lay women, [illegible] representing each district, to assist [illegible] consult with the Conference Directors.

The "MILLION FOR THE MASTER" State Advisory Committee, serving to aid the Executive Committee in the successful administration of the Program, will have as members [illegible] and lay women [illegible] of the state con- [illegible]

[illegible] each confer- [illegible] organization [illegible] Conferences

Superintendents are Rev. V. R. Landrum, Brookhaven; Rev. B. L. Sutherland, Hattiesburg; Rev. Otto Porter, Jackson; Rev. C. H. Gunn, Meridian; Rev. J. L. Neill, Seashore; and Rev. O. S. Lewis, Vicksburg. District Superintendents of the North Mississippi Conference are Rev. W. B. Baker, Aberdeen; Rev. V. C. Curtis, Columbus; Rev. L. P. Wasson, Corinth; Rev. J. D. Wroten, Greenville; Rev. R. G. Lord, Greenwood; and Rev. C. A. Parks, Sardis.

Pastors of churches and charges are directly responsible for perfecting an effective Program organization in the church or charge under their supervision and in the community or communities of their church or charges. Each pastor will name a "Pastor's Advisory Committee" to aid and consult with him. He will also appoint a Church (or Charge) "MILLIONS FOR THE MASTER" Action Committee and a Community Action Committee.

Mr. T. J. Luke, Jackson, Mississippi, will be the Program Treasurer.

The full might of the Methodist Church of Mississippi is mobilizing for the Master. Every man, woman, and child has a part in the "MILLION FOR THE MASTER" Program—a program for the glory of GOD and the good of all the people of Mississippi.

Bishop J. L. Decell

Billions For War—Certainly A Million For The Master's" Work

The Executive Director of the "MILLION FOR THE MASTER" Program, Mr. John T. Kimball, in naming the objectives of the Methodist Program, made the following pointed statement for publication.

"The gods of war have had their day. The Prince of Peace again reigns supreme. The blood-stained earth left by World War II is being washed clean by rains from a truly benevolent heaven. Yesterday is in the wretched past. Today, the world molds its tomorrow. Though [illegible] are learned and forgotten, the [illegible] one just mastered at such great [illegible] must be remembered forever."

"The fighting is over, yet the job is not [illegible] a few [illegible] writhe in the grasp of poverty and hunger. World War II has been won, yes, but the job must be finished."

"America has spent billions for war. How much will the country spend for peace? Peace, once gained, should never be lost. Mississippi realizes this truth and has plans to help make peace endure. The objective of the "MILLION FOR THE MASTER" Program is the improvement and strengthening of Church institutions and causes, which will enable Methodism to serve Christ throughout the world by first serving Him more effectively at home. To exert the proper influence on the nations of the earth, America must be all that she wishes others to be."

"The Church must assume an important role in preserving peace. The Mississippi Methodist Church, all other denominations, and every thinking Mississippian must act now if they are to make the necessary progress in their service to the Prince of Peace for perpetuation of world peace."

1108 CHURCES TO OPEN PROGRAM AT MORNING HOUR

Laymen and Laywomen To Hold Services Where Preachers Are Scheduled At Other Churches

On Sunday morning, September, every Methodist Church in Mississippi will conduct special services in observance of the "MILLION FOR THE MASTER" Program's commencement. Each of the state's 1108 Methodist Churches will present at the morning worship hour a program designed to appropriately initiate Methodism's greatest undertaking.

Pastors will announce to their congregations the beginning of the Methodist "MILLION FOR THE MASTER" Program. They, possibly assisted by other informed persons, will explain and outline the Program and will state their individual Church quotas. During these impressive programs, the Church "MILLION FOR THE MASTER" Action Committees will be introduced to the congregations. The importance of cooperation and unceasing effort on the part of every church member is to be impressed upon each person in attendance.

Where preachers are unable to attend due to such causes as being scheduled to speak elsewhere, the laymen and laywomen of the Church will hold "MILLION FOR THE MASTER" Services. No Methodist Church will be without the Sunday morning program. The lay program should be just as effective and impressive as one conducted by a minister.

Regardless of the place, the conductor, or the audience, Methodist "MILLION FOR THE MASTER" Program services will be the starting guns for this greatest of Methodist efforts in serving GOD and country. Every Methodist should attend Church on Sunday, September 1, in order to march in the ranks of CHRIST from the beginning.

GENERAL DIRECTOR

The Methodist "MILLION FOR THE MASTER" Program's General Director is Bishop U. V. W. Darlington. Having returned from retirement to assume the position left vacant by the death of Bishop J. Lloyd Decell, Bishop Darlington will direct the overall functions of the Methodist Program.

MILLSAPS COLLEGE NEEDS DORMITORIES AND ENDOWMENT

Present Capacity Overtaxed As Young Men And Women Seek Christian Education In Increasing Numbers

Dr. M. L. Smith

Millsaps College, the only four year Methodist college in Mississippi, stands today as a symbol of Christian education to the youth of the state. It furnishes hope to young men and women from all parts of the state for the knowledge and training they desire and need to accomplish their aims. Their aims are ones that will profit them, the church, and the state. Mississippi has need of many such citizens.

Today, more than ever before, many young people have applied for admittance to Millsaps. Many are there already. A large and impressive number of these are veterans of the services, seeking to pick up where they left off or to make a new start in realization of the life and world for which they fought. Millsaps has been chosen by these people because it is well-recognized scholastically and because it offers them the type of Christian education they desire.

In order for Millsaps to satisfy these needs of the young people of Mississippi, it must offer the proper facilities, courses, and accommodations. At present it is in a position to manage only around four hundred and fifty students. Many more than that number want to attend Millsaps and Millsaps would like to have them there. Under present conditions, Millsaps is pressed to the limit for admittance and the administration is doing its utmost to meet the demand. But it is handicapped greatly by the lack of classrooms, department space, and living accomodations. These are its most pressing needs . . . needs that should be supplied as soon as possible. Every day that Millsaps remains inadequately equipped, it must necessarily decline to admit some of the students who apply.

Millsaps does not possess the endowment necessary to finance all the additions and improvements needed. This is one of the reasons why the Methodist Church of Mississippi is calling on the people of the state to make donations in its "MILLION FOR THE MASTER" Program. An examination of the pictures on another page will impress anyone with the needs of the College. The architect's drawing illustrates the campus as it will be if present plans are realized. And if these plans are realized, Millsaps will be able to do the job for which it was intended, that of offering full Christian education to the youth of Mississippi.

The first step toward this goal was taken when Mississippi Methodists and friends of Millsaps contributed $125,000, which will be used to build a Christian Center. This beautiful building will contain the Department of Religion, a suite of offices for the resident bishop, an auditorium seating 800 people, and a sacred chapel dedicated to the servicemen of World War II who died for America. This gift of the people is greatly appreciated, and the erection of the building is anticipated with great interest.

Another effort in supplying Millsaps' needs was made last December when Mr. R. D. Sanders, one of Mississippi's leading industrialists, donated $100,000 to be used in the construction of a domestic arts building. This structure will house the Home Economics Department, classrooms, and a new, modern college cafeteria. Thus, a great need of the College has been graciously furnished.

Other needs of Millsaps are yet to be supplied and exist only in contemplation. Among the additional projects planned are a Fine Arts Building, two new women's dormitories, a new men's dormitory, a new classroom building, a museum in the basement of Sullivan-Harrell Hall, an addition to the library, a beautiful driveway through the campus, and a new home for the college president.

The Fine Arts Building will replace both the small, wooden building now being used by Mr. Carl Wolf as an art classroom and the undersized house which serves the music department. The new building will provide facilities which will enable Millsaps to have outstanding art and music departments in which to develop the talent of the future artists and musicians of Mississippi.

Female students at Millsaps are too crowded at present, and there will be even less space for them this fall. The planned dormitories will provide Millsaps women with comfortable rooms and will prevent recurrence of unpleasant conditions. With the construction of these buildings there will be three modern girl's dormitories on the campus. All girls who wish to come to Millsaps will then have ample accomodations

More men are coming to Millsaps now than have ever come before. Living quarters for them are also limited and many must obtain rooms in town in order to attend school. This situation is inconvenient for the College, as well as for the men. The new men's dormitory will be large enough to house all male students who wish to live on the campus and who now cannot.

The proposed classroom building will relieve the stortage of classroom space. The number of classes has had to be decreased because of an insufficient amount of room. Part of this structure will be used to extend the science department. Millsaps has received a grant from the Rockefellow Foundation to be used in improving and enlarging the science department, and the new building will adequately serve that purpose. It has long been the dream of Millsaps to have an absolutely complete and modern science department. This dream now may be close to reality.

A museum will be located in the basement of Sullivan-Harrell Hall and will present geological specimens from all over the state. The life work of Dr. J. M. Sullivan is to be represented in this collection. Such an exhibit will be thoroughly instructive and valuable to the students of Millsaps. As the oil industry continues ot develop in Mississippi, geology gains importance as a practical science. Millsaps' course in geology will be improved and widened by this museum.

The addition to the library will allow sufficient space for enlarging the library's present number of volumes from forty thousand. This increase will give Millsaps a library of outstanding size and quality and will make it one of the finest in the South. This enlargement's main advantage will be to furnish the students and faculty information and reading matter on any subject.

When a visitor drives through a college campus, he judges that campus by what he sees and the thing he notices first is the driveway. If it is a pretty one he is immediately impressed and pleased. Millsaps cannot boast an impressive, or even a satfactory drive. Under the planned improvements for the college, there will be a driveway running all the way through the campus and connecting all sections.

Because the Christian Center will be built where the president's home is now, it will be necessary to construct a new house for him. This house will be situated on the campus, facing North State Street.

All these improvements and additions are vitally necessary. From the "MILLION FOR THE MASTER" Program Millsaps will receive $350,000. This amount will go far toward realizing the College's needs. Whether Millsaps can make the progress necessary to serve Mississippi's youth in the best manner possible or whether it will be forced to continue turning away students because of inadequate facilities is the responsibility of all the people of the state. If the "MILLION FOR THE MASTER" Program is a success, Millsaps will profit considerably and will be able to accomplish its purpose of offering the best in Christian education to the future citizens of Mississippi.

EXECUTIVE DIRECTOR

J. T. KIMBALL

Mr. John T. Kimball, outstanding busines man of Jackson, Mississippi, serves as Executive Director of the Missisippi Methodist "MILLION FOR THE MASTER" Program. Detailed supervision of the Program is the responsibility of Mr. Kimball.

NEW ORLEANS DISTRICT—FOURTH ROUND

August 20—Botrd of Missions, 7:30 p. m., Canal Street Church.
August 25—A. M., Morgan City; P. M., Berwick.
August 29—P. M., Gentilly
Sept. 1—A. M., Algiers; P. M., Parker Memorial.
Sept. 8-11—Bishops and D. S. Crusade meeting, Grand Rapids.
DISTRICT CONFERENCE, Sept. 19, 3:30 P. M.—Napoleon Avenue Church.
Sept. 22—A. M., Second Church, Aldersgate; P. M., Carrollton Avenue.
Sept. 23—Advocate committee, Brewer.
Sept. 24-26—Stewardship Coaching Conference, Camp Brewer. Going?
Sept. 28—A. M., Gentilly, Chalmette; P. M., Slidell.
Oct. 3—P. M., Chalmette.
Oct. 6—A. M., Laplace, Reserve, Lutcher; P. M., Munholland Memorial.
Oct. 7-11—N. O. Training School.
Oct. 13—A. M., Donaldsonville; P. M., Church of the Redeemer.
Oct. 12—District Youth Rally.
Oct. 14—Rayne Memorial.
Oct. 15—Gentilly.
Oct. 16—Carrollton.
Oct. 17—Napoleon Avenue.
Oct. 18—Gretna.
Oct. 20—A. M., Franklin; P. M., Patterson.
Oct. 21—Second Church and Aldersgate.
Oct. 22—Eighth Street.
Oct. 23—Canal Street.
Oct. 24—First Church.
Oct. 25—Harahan.
Oct. 27—A. M., Houma; P. M., Morgan City.
Oct. 28—Parker Memorial.
Oct. 29—St. Marks.
Oct. 30—Munholland Memorial.
Oct. 31—Felicity.
Nov. 1—Algiers.
Nov. 3-8—Dr. Grace Sloan Overton at [illegible] morial.
Nov. 3JP. M., Houma, First Church.
Nov. 5—Slidell.
Nov. 8—Golden Meadow.
Nov. 13—Annual Conference, Alexandr

H. L. [illegible]

METHODIST ORPHANAGE NEEDS NEW BUILDING-IMPROVEMENTS

Rev. J. H. Morrow

"And whoso shall receive one such little child in my name receiveth me . . . Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." These words were spoken by our Lord, Jesus Christ, and embody the ideals and principles of the Mississippi Methodist Orphanage. Yet, today, the Orphanage stands in great need of help from the people of the state, who would also . . . receive one such little child in My name. . . . "

More than five thousand children have received care in the Methodist Orphanage Home since its founding in 1896 and its transfer to Jackson in 1912. At present there are in the Orphanage 147 children, of whom 121 are at the home, 15 are in supervised foster homes, and 11 are being given supervision in situations other than foster homes, such as living with relatives and being employed.

The Methodist Orphanage is making a gallant effort under the supervision of Reverend J. H. Morrow and the direction of the Board of Trustees to serve these children as well as possible. But the pitiful lack of facilities and equipment reduces the maximum service possible, as well as its quality. If the institution is to meet the needs of each child in developing his full personality, there must be more than food, clothing, and shelter. At best, the Orphanage can offer only the bare necessities for the moment.

Juvenile delinquency stands as a serious threat when children do not receive proper care. If children who have parents and good homes are becoming increasingly delinquent, prospects for boys and girls without them seem slight. The Orphanage, a haven for homeless children, is unable to accept all those who are referred to the home for admittance. Because of this siutation, it is possible that some children are going astray. The exigency of this situation demands immediate attention.

The Home's main building, containing offices, the superintendent and his wife's apartment, the auditorium, matron's and children's room, and basement school rooms, is in a bad state of repair. There are large cracks running completely across this building, seriously weakening and disfiguring it. Its drab, dark interior is also cracked and is in great need of repainting. The part of the basement that is used for school rooms is damp, poorly lighted and covered with heating pipes which heats the rooms to such a degree in the winter as to prove almost unbearable. There are plans to decrease the size of this building and to remodel it when other accommodations are available.

A school building is planned to furnish ample space with comfortable conditions. With this improvement, better health of the children can be expected and the ambitious, young students will accomplish more.

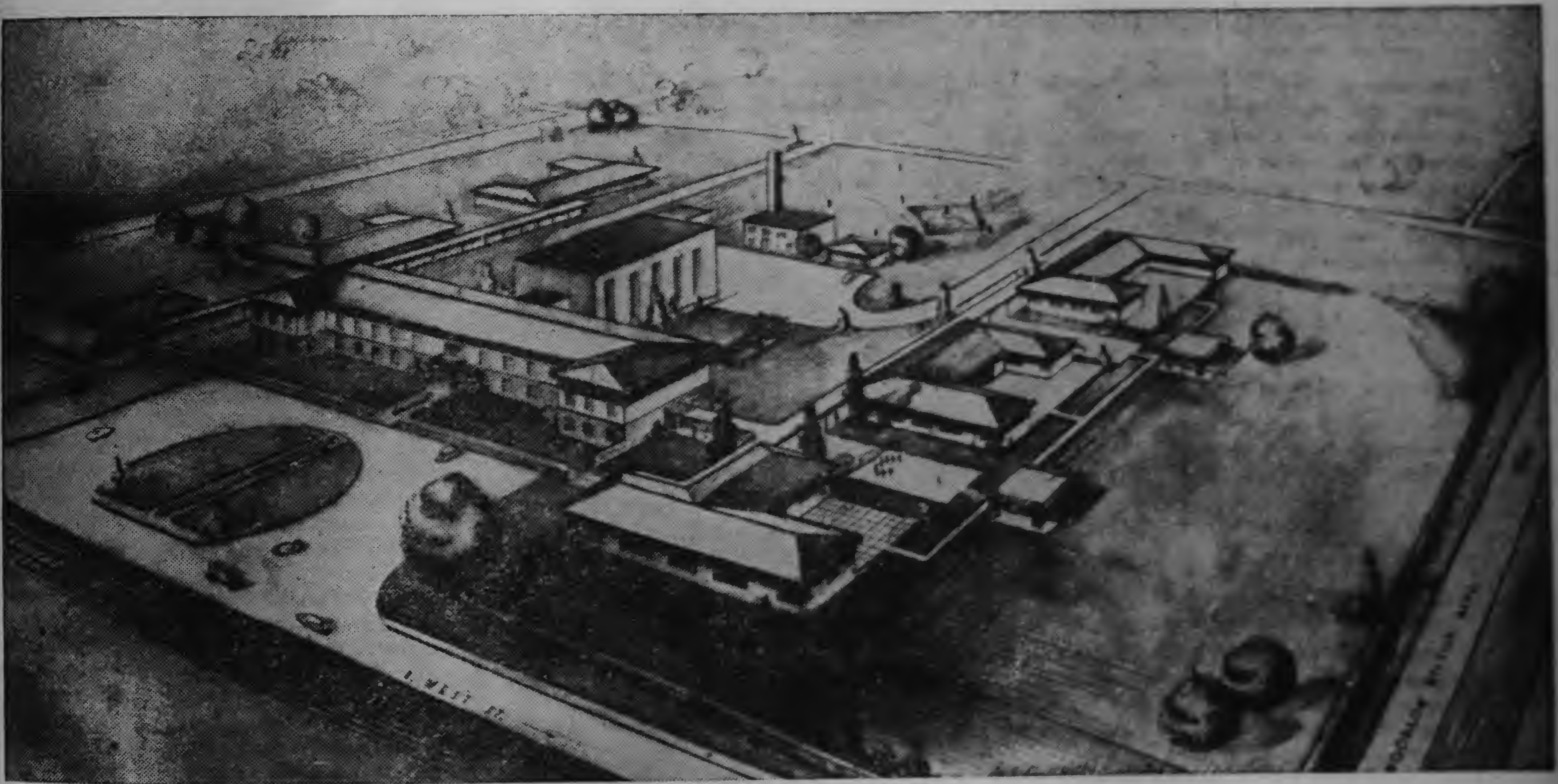
In order to isolate contagious diseases and to give proper medical attention, a small infirmary is needed. The present sick room is unable to provide either of these services. There is no greater need of a child than good health, and this infirmary will furnish proper medical care at all times.

Children at the Methodist Home now sleep in large rooms which must accomodate thirty each. Such crowding creates many difficulties. The most healthy and logical method of housing the orphans is separating them into small groups of twelve or less and placing each group in an individual cottage-type structure. Each of the planned cottages will house twelve children and one "mother", who will care for them directly. This arrangement, allowing greater attention to the individual child ,gives him a more homelike atmosphere.

Recreational facilities are practically nonexistent. Realizing that proper play activity is an element in the life of every child, Orphanage authorities have plans for a bright, cheerful receration building.

Among other plans for the Orphanage, depending on the results of the "MILLION FOR THE MASTER" Program and the concern of the people, are improvements to the orphanage farm. This farm, which is self-sufficient and supplies the Home with milk and food, requires immediate refencing and additional equipment. The house in which the boys who work on the farm live needs repair and enlargement. Though these are only a few of its many needs, the fulfillment of them would improve the farm's service to the Home.

The pictures of the buildings and grounds clearly illustrate the Methodist Orphanage's needs. At the top of this page the architect's drawing shows what will be done to improve the Orphanage. If the mothers and fathers of Mississippi will imagine their children in the place of the little boy and girl shown here, the needs of these children will seem real. The "tomorrow" of children at the Methodist Orphanage rests on the generosity of Mississippians in the "MILLION FOR THE MASTER" Program. Each contribution will add a ray of light to that "tomorrow".



ARCHITECT'S CONCEPTION OF NEW METHODIST ORPHANAGE

This is the future Methodist Orphanage, Jackson, Miss. Plans call for cottage-type structures where the children will live, and an infirmary and a school in the wings of the administration building. These, along with other necessary improvements, will enable the Orphanage to accept all qualified children who are brought to the Home and to give them proper care.

They say that sound travels more than twelve miles a minute; that light comes from the sun, ninety millions of miles, in less than eight minutes; that an electric signal is nearly instantaneous in its action at the other side of the world. But faster than light, quicker than electricity, the voice of prayer travels found God's world.—

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. D. M. Campbell

Conference Secretary

Organization & Promotion

The following material is part of the recommendations which grew out of the Work Shop on Organization and Promotion at Mt. Sequoyah School of Missions.

MEMBERSHIP

A. We urge that every society stress membership using some of the following methods: a series of welcome letters, organized visitation, card file for new members, welcome envelopes, and special recognition of new members.

B. We suggest that the ruling handed down from the Division concerning membership be adhered to, that is, on January 1st report as members those who have made a contribution of prayer, service and money during the preceding year and continue to report these members until the following January unless removed by residence or death.

WORSHIP II

Building a Program for the Society

A. We suggest that the calendar of activities for each month prepared by the Division and to be a part of the officer's Letter File be used, adaptation to be made if necessary.

B. How to make a society goal-conscious:

1. Display the goal chart in the room where you have your meetings.
2. Study the goals in the Executive Meeting and make plans to attain each goal making each officer responsible for achieving the goal corresponding to her line of work.
3. Have an attractive presentation of the goals in the local society, zone, District and Conference meetings similar to the one in March issue of the Methodist Woman.
4. Check each quarter in the local society to see what progress has been made in attainment of goals.
5. Print articles each quarter in the district News-Bulletin concerning the goals.

C. Building Program for Zone Meetings

1. That no officers be elected for zones or subdistricts; that the zone meetings be the responsibility of the district officers and that, if possible, a district officer residing in the zone be chairman of the meeting, a secretary shall be appointed.
2. That zone meetings be used to devolop and train leadership.
3. That, to this end, local women be be used as far as possible.
4. That in a leadership training hour in both zone and district meetings a model executive committee meeting be presented.

D. How to Secure Use of Literature

1. We suggest that the secretary of literature and publications familiarize herself with the total work of the society. A past president would make an excellent secretary.
2. We suggest that an attractive display be made at district meetings of literature; that as each officer speaks she present the literature pertaining to her work; that the district secretary of literature present literature as a whole when she speaks before the lunch hour; that the time for lunch be extended for the investigating and buying of literature and that each district officer assist in promoting sales of her line of work.
3. We suggest that the large goal chart be continued and that it be more widely used.
4. We suggest that there be a packet containing the large goal chart and the officers' letter file which is to contain the calendar of activities on the inside cover.
5. In view of the increased price in subscriptions of the Methodist Woman, make a special effort to secure subscription to this and also to the World Outlook.

I. Reporting

A. We recommend that an executive meetings shall be held to make accurate reports at end of each quarter.

B. We recommend that the date for local societies to mail reports to Conference or district officers be on or before the first day of the new quarter.

C. That you be courteous but persistent in trying to get 100% reporting each quarter by:

1. Mailing cards reminding societies of reporting time.
2. Personal letter when reports are late.
3. Telephone or telegram when reports are overdue.
4. Personal letters of commendation on good reports.

At the Educational Seminars to be held in each District in September we will have the opportunity to hear Miss Lydia Christensen of Harlan, Iowa who has been a Missionary to India doing evangelistic and school work. Miss Christensen expects to return to India some time this winter.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

TRAINING MEETS PLANNED FOR ENTIRE STATE

HIS "HASTER'S MESSENGERS" WILL LEAD SPEARHEAD DRIVE

Prior to opening of the "MILLION FOR THE MASTER" Program, complete preparation for its successful conduct will have been made during August, primarily in the form of training meets designed to instruct all Program workers in their duties. Every persons engaged in the Master's work in the state will be thoroughly familiar with his position of responsibility.

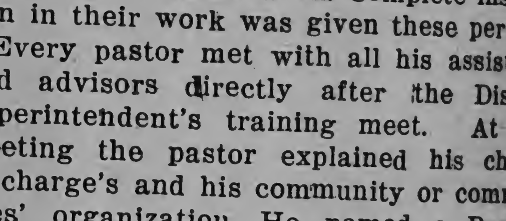
Training meets were held in early August by each Conference Director, each District Superintendent, and each pastor. Both conferences will be highly organized from the conference Director to the Master Messengers.

The Conference Director's meeting served to instruct all Superintendents, Conference Advisory Committee members, and District Steering Committeemen. The entire Program was carefully explained and each District Superintendent's work was outlined in detail.

Immediately following, each District Superintendent held a training meet to which came all pastors of the district, the District Steering Committee, and assistants of the pastors in Program work. Complete instruction in their work was given these persons.

Every pastor met with all his assistants and advisors directly after the District Superintendent's training meet. At this meeting the pastor explained his church or charge's and his community or communities' organization. He named a Pastor's Advisory Committee of laymen and laywomen, as well as a Church "MILLION FOR THE MASTER" Action Committee. Working under this Committee's direction are the Master's Messengers. Also, the pastor will call, with his Advisory Committee, a meeting of the leaders of other denominations in each community to explain the program's purpose and to enlist their help. The Community "MILLION FOR THE MASTER" Action Committee will be created at this inter-denominational meeting.

Upon perfecting of each conference's organization and commencement of the Program on September 1, Master's Messengers will lead the spearhead drive in carrying the Master's Message to all Mississippians. These workers will contact ten persons each in the interest of contributions to the "MILLION FOR THE MASTER" Program.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

SCHOOL OF MISSION

Woman's Society of Christian Service
Southeastern Jurisdiction

Tucked away in the lovely mountains of North Carolina lies the beauty spot of Southeastern Methodist — Lake Junaluska. There, on July 20-30, women gathered from Florida, Kentucky, Tennessee, Mississippi, Alabama, North Carolina, Georgia, South Carolina, and Virginia. They numbered almost four hundred, and what a joy it was to be included in the group! North Mississippi was proud of its delegation of fourteen, which means, of course, that we still claim Mrs. W. H. Ratcliff, though she rightfully belongs to the Jurisdiction. Others attending were Mesdames W. R. McCormack, N. N. Maxey, D. H. Hall, J. W. Hollandsworth, Z. A. Jumper, W. P. Bailey, E. M. Sharp, J. R. Priest, Jim Dunn, Milligan, and D. G. Comfort; also Misses Mamie Jones and Susie Parker. To keep the record straight the writer would like to mention the presence of three of the Conference husbands: the Reverend Messers. W. J. Nailey, N. N. Maxey, and E. M. Sharp.

The theme of the School of Missions was "Peace Through His Cross." As one looked at the real Junaluska Cross, one felt that it reinforced the idea that the world might find peace through the Cross. Its silent message to those who passed by or gazed upon its lighted brilliance at night was a challenge to sacrificial love and action. It was a reminder that "Above the Hills of Time the Cross is Gleaming." May the light find its reflection in the loves of those who saw it; may it reveal new paths to the reality of the Fatherhood of God and the Brotherhood of Man!

The special feature of July 20 and 21 was a Spiritual Retreat, conducted by Mrs. W. L. Mullikin, Spiritual Life Secretary of the Southeastern Jurisdiction. "Lamp of Our Feet" was the central thought. Around this was developed the idea of finding God, following God, and bringing in the Kingdom through the "Fellowship of Prayer." Our heats were lifted as we sang, shared experiences, and meditated upon such poignant passages as John 5:39, Jeremiah 29:13, John 8:12, Psalm 91:1.

A few sentences by C. P. Maus, which were used in the closing Retreat hour, will linger long in the minds of those who read and pondered them. They contain food for thought for every Christian. The statements follow: "The constant challenge of 'Christ in Gethsemane' to every follower of the lowly Nazarene is to 'go a little further'. Draw close to the Master. Go a little further in your devotion to Him. Get under the interest of His spiritual Kingdom of [illegible] with all your resources. Go a little further in your loyalty, a little further in [illegible] a little further in church attendance, [illegible] further in helping people to actualize [illegible] own lives Christ's Kingdom of

A BUSY SCHEDULE

[illegible] Registration day. It was [illegible] school again. "What [illegible] to take?" was [illegible]

for one of the five courses offered. Since there were fourteen of us, there was a nice distribution among the subjects available. From registration day on everybody worked. Judging from the number of books read, papers written, and brows puckered from thinking, knowledge conquered. It was not all work, however. There was a tea or two for diversion, with an occasional trip to a town nearby. Who would omit these restful moments on the long porch at Mission Inn as one looked out over the blue lake to the everlasting hills beyond. God was there in those mighty fortresses. On such a place in the long age He talked to Moses. He would talk to you were you to listen. He could remind you that He was a tower of strength like the mountains. They were His mountains; this was His earth. You wanted to breathe the 121st Psalm as a prayer. You gathered new courage for the days ahead when the school would be history.

COURSES AND TEACHERS

1. India—Mrs. Otis Moore and Miss Kathryne Bieri. Text: 'India at the Thrshold", by L. Winifred Bryce.
2. The Christian and Race—Miss Thelma Stevens. Text: "Blind Spots", by Henry S. Leiper.
3. The Stewardship of Life—Mrs. Paul Arrington. Text: "Christian Motive and Methods in Stewardship", by H. B. Trimble.
4. The Christian and Beverage Alcohol Problems,—Rev. Leon Couch. Text: "A Packet".
5. Non-Credit Bible Study—Dr. Robert Hawkins.

The Board of Missions and Board of Education co-operated in the school. Miss Florence Teague, Administrative Assistant on the Board of Education served as Dean. Miss Lilla Mills, Secretary of Missionary Education from the Joint Division, was invaluable. Mrs. D. R. Little Jurisdiction Chairman of Summer Schools, guided the operation of the work.

AUDITORIUM SPEAKERS

Each night some noted person brought a message which inspired our hearts. One of the most colorful in personality and contribution was Dr. Eddy Asirvatham, an East Indian Scholar, head of the Department of Political Science at the University of Madras, India, as present visiting Professor of Missions at Boston University. His analysis of the Christian Imperative in Missions was a revelation. The following extracts from his addresses will give you a slant on the status of Christianity in non-Christian lands: "One of the greatest hindrances to the progress of Christianity on non-Christian lands like India is the un-Christian and sub-Christian conduct of Christian nations as regards war, the economic exploitation and political domination of backward people, interracial relationships and relations between the races. If the Christian nations of the world do not set their own houses in order in these matters, Christianity is bound to become a tribal cult, if not a complete [illegible]. A Christianity devoid of a deep [illegible] and a passion for freedom, brotherhood and justice in actual practice does not deserve the gift of immortality."

Dr. Clovis Chappell stripped "WORRY" of all of its attractiveness when he said, "We worry about all sorts of things; nothing is too big or too small to worry about; but most of the things we worry about never happen. Worry is so useless; it has never lifted a load or dried a tear. There are two kinds of things we should never worry about: The things we can't help and the things we can help. Worry is an acquired habit, and anything that is learned can be unlearned. If you are going to conquer the worry habit, you've got to keep peace with your own conscience. Another thing you need to do if you would get out of the worry class is to correct your thinking. Look at the things that are right in your situation instead of what is wrong. And remember that however things may appear from the human side, always over against it is Almighty God."

Miss Katharine Lenroot, Chief of the Children's Bureau, U. S. Department of Labor, gave an appraisal of the work being done for children in our country. In addition, she emphasized the need for protecting the children around the world.

Miss Dorothy McConnell, Editor of THE WORLD OUTLOOK, had as her subject "The Fellowship of the Cross." Under this title she discussed the part played by church groups in the United Nations' Conference in San Francisco. As one of forty consultants representing religious groups in the United States she told of her experiences in helping to draft Christian principles in the Charter.

Bishop Kern in his inimitable style traced the spread of the Gospel around the universe. Christianity's advances have been near streams of water; it cannot be stopped. It will move on and on until all men "confess that Jesus Christ is Lord, forever Lord, to the Glory of Jesus Christ, our Lord."

JUNALUSKA UNFORGETTABLES

The memory of:

The boat ride on the quiet lake at eventide as the sun disappeared behind the mountain tops. A picture of another lake formed in your mind's eye, and you thought of Jesus as he used to push out from shore to escape from the press of the crowd or rest on the other side.

The inspiration that came from hearing the songs of the Young People's Assembly as they were wafted over the sparkling waters at night.

The myriad of lights twinkling from windows and doors all over the mountain side circling the lake. Junaluska at night is a city of starts finding their reflection in the lake below.

The falls at the lower end of the lake. Like mighty torrents they fell when allowed to flow. They seemed symbolic of the power of God when men let Him permeate their lives.

The lighted cross seen from the auditorium at night.

The indescribable fellowship with those you knew at the beginning but knew [illegible] at the end more intimately. Life was richer for the close association; it was [illegible]

(Continued on Page [illegible])

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

LAKE JUNALUSKA

The 1946 School of Missions held at Lake Junaluska, North Carolina, had the largest attendance of any ever held by the Woman's Society of Christian Service of the Southeastern Jurisdiction.

Courses:

Every year four topics for study courses are approved by the Woman's Division. For 1946-47 these are:

1. India.
2. The Christian and Race.
3. The Stewardship of Life.
4. The Christian and Beverage Alcohol Problems.

The first two are those selected by the M. E. M. (Missionary Edusation Movement). Not only Methodist women, but women of twenty-seven denominational groups, will study INDIA and THE CHRISTIAN AND RACE.

The last two topics were chosen for us by the Woman's Division and will be studied by Methodist women only—THE STEWARDSHIP OF LIFE and THE CHRISTIAN AND BEVERAGE ALCOHOL PROBLEMS.

India

There were two classes for this course. Mrs. M. E. Blanks and Mrs. Chandler Hutto studied under Mrs. Otis Moore, formerly a missionary in India. Mrs. Robert Rodgers and Miss Ina Thompson studied with Miss Katherine Bieri, formerly a teacher in mission schools in India.

In addition to the class periods and work shops, these students had the privilege of hearing Dr. Eddy Asirvatham, of Madras, India, who not only told interestingly of his country, but gave a very frank report of how the native Indian sees us.

Mrs. Hutto and Mrs. Blanks attended the afternoon work shop on Organization and Promotion and Mrs. Rodgers attended the one on the Wesleyan Guild.

The Christian Race

Mrs. E. E. Deen studied this course under Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations and Local Church Activities. There were a number of resource persons who contributed to the work shop for the course, and Mrs. Deen also attended the afternoon work shop on C.S.R. and L.C.A.

The Stewardship of Life

Three of the Mississippi Conference group who are now accredited to teach this course, studied under Mrs. Paul Arrington. Mrs. John Cirlot, Mrs. P. E. Cunningham and Mrs. R. R. Priddy. Each of these women attended afternoon work shops in the area in which they work in our conference.

The Christian and the Beverage Alcohol Problem.

Mrs. W. A. Welch and Mrs. Stanley Wilson studied this subject under Rev. Leon Couch, who brought to the class an entirely new approach to this old, old problem. Mrs. Welch atended the afternoon work shop on Christian Social Relations and Local Church Activtities. Mrs. Wilson conducted the work shop on Literature and Publications and had as a resource person Miss Bettie Brittingham, Editor of **The Methodist Woman.**

"Of Such Is the Kingdom"

The 1947 theme for our monthly programs is "Of Such Is the Kingdom" presenting the needs of children around the world.

One afternoon the work shop group on Literature and Publications gave a skit showing how the many excellent materials may be used in program building.

On one evening the guest speaker at the auditorium was Miss Katharine Lenroot, Chief of the Children's Bureau, Washington, D. C.

Other Speakers

Among the other platform speakers were:

Miss Dorothy McConnell, one of the Editors of **World Otulook,** who served as a consultant at the San Francisco Conference, speaking to our women on "The Church and the United Nations".

Miss Eulalia Cook, misionary to Cuba, who is returning to her work this month, gave a challenging account of our work in the interior of that country.

On Sunday morning Bishop Kern brought the message, and that evening the women shared the privilege with the Layman's Conference in hearing Dr. Harry N. Holmes, Associate Secretary of the World Alliance for International Friendship Through the Churches.

Wesleyan Service Guild

Because of illness in her family, Mrs. Jesse H. Graham, the delegate to Lake Junaluska, could not go, so Mrs. Robert Rodgers, the alternate delegate attended.

The week-end conference was well attended, the sessions being held in the lovely chapel within the auditorium. Mrs. K. W. Warden, the Jurisdiction Secretary presided, and was assisted by the Field Secretary, Miss Margaret Dodd. Miss Jane McDonald, a member of the Standing Committee of the Division was also present.

At the Guild dinner on Saturday evening, the places were marked with corsages of "clover leaf and pine", suggested by the Guild Hymn.

Miss Mildred Anne Paine, the Guild missionary who is soon to sail to resume her work in Japan, spoke to the group on Saturday evening.

Miss Fail to Virginia

Miss Maude Fail, one of our very own Mississippi deaconesses, who has served during the past six years as head resident of the Meridian Wesley House, has been assigned to Wilson Inn, 3208 E. Broad Street, Richmond, Virginia.

This was the year for Miss Fail's furlough—she served at the Wesley House two of the war years without any assistance—but, because of the shortage of workers, she is being kept in the active service.

Wilson Inn is a home for working girls—52 of them. We qoute from a report:

"The morning meditation means strength to many of the girls. One girl, when asked why she came to the dining room, since she never ate breakfast, said, 'I can't miss morning prayer, and I feel the need of the morning devotion'. A young business girl said, 'I feel that I could never meet the tasks of the day without the morning devotions'."

We know that Miss Fail, with her past experience in such a home, her radiant personality, and her love of home-making will find a joy and rest in this service, even though she could not have the furlough.

New Rural Worker

Ever since Miss Catherine Ezell was called home from our own conference, the Town and Country Commission has been endeavoring to secure another worker.

Announcement has been made that Miss Mary Cameron—our own Mary—will begin this work September 1st, serving in the Brookhaven District.

It was for Rural Work that Mary studied at Scarritt College, because she had seen the great need in her own conference for someone to help develop leadership in our rural areas. She is very happy that God has now led her to our door and she will enter into the work enthusiastically. She asks for the prayers of our women as she gives of her best to The Master.

Zone Meetings

Zone II of the Seashore District held its third quarter's meeting with the Woman's Society of Christian Service of the North Biloxi Methodist Church, Mrs. W. B. Carr presiding.

Under the direction of the president, Mrs. H. W. Rickey, the women of the church had everything spotless and bright with summer flowers. At noon a delicious chicken dinner was served to over a hundred people. people.

The program as arranged for all of the zone meetings, with the theme, "Women in the Church", was presented in forums—no speeches. Mrs. Stanley Wilson, Secretary of Literature and Publications for the Southeastern Jurisdiction, was present as a resource person.

Among the guests was Miss Clara Chalmers, at home on furlough from her work in the Irene Toland School at Matanzas, Cuba. Miss Chalmers spoke interestingly of our work there.

Rev. E .W. Scott presented to his wife a Life Membership, giving in her name $25 for the building of the Kingdom of God.

Wesleyan Service Guild Corner

The August program is of particular interest to Guilders, since it presents the [illegible] for new workers at home and abroad.

"One of the most exciting experi[illegible] eral Guilds report is contact with [illegible] missionary in Africa, Asia, or La[illegible] ica. Has your Guild sent out a [illegible] or deaconess, a nurse, or a do[illegible] worker or a teacher, to a mis[illegible] or abroad?

"Many Guild members [illegible] trained and have excellent [illegible] ence for their special lin[illegible] are practically ready for [illegible] you like to have one of y[illegible] bers in missionary servi[illegible] who are helping to pla[illegible] like to invest your lif[illegible] a missonary."

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

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HELP WANTED!

Two thousand men wanted to serve as live stock attendants on board UNRRA ships carrying live stock to Europe to replace killed-off animals. Applicants should be able to work with animals, willing to do manual labor, and of good moral character. Men especially desired who will conduct themselves without reproach in foreign ports. Age 16-60. Trip takes four to six weeks. Pay $150 per trip. Apply Brethren Service Committe,e New Windsor, Md.

IF WE DO WHAT HE DID

By Thomas F. Chilcote, Jr.

An incredible victory is now within the grasp of weary men. The labors of the year of Evangelism have sapped energy but have not stymied the enthusiasm of the pastors and laymen of Methodism who have given themselves with great sacrifice to the spiritual task of this year.

It is reliably estimated that 800,000 persons have committed themselves to Christ and the Kingdom as a result of the concerted effort of evangelism during the last several months.

What day could more fittingly mark the close of the Year of Evangelism than World Wide Communion Sunday, October 6th. On that day we will be reminded of the words of Isaiah as he described the spirit of the long-looked-for Messiah. We have read those familiar words again and again. They always humble us—"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

Those of us who gratefully acknowledge that we have received in our hearts and minds the spirit of the living Christ certainly must be possessors of the spirit of self-sacrifice which made him so great a Redeemer of men.

This year Methodists have demonstrated that they are willing ot make themselves expendable for Christ and for others.. We have received into the membership of the Church men, women, and young persons who have given themselves unreservedly to Christ. We have been using every method that we know to make a positive approach and obtain a transforming response on the part of those we have contacted for Christ. Even yet the life around us indicates that we have not reached the multitudes. We have not gone to the last or to the least. Among the 200,000 we have yet to win, there will be some of the most courageous and remarkable Christians that we can possibly find. They have not yet met Jesus as a Saviour. They have not yet discovered the power of the Gospel to transform life. They have not yet met God the Father who loves them. For many of them now God and Christ and the Gospel are trivial considerations. Caught up in the bedlam of materialism and secularism they need the gospel of the spiritual life. They will never receive it until there has been an evidence of sacrificial service on the part of all of us, even those who are the most weary now.

To bring the Year of Evangelism to the spiritual climax to which our prayers are directed, we will need a spirit very much like that which Isaiah claimed for the Messiah. We will have to be wounded for the transgressions of those whom we seek to win. We will have to be bruised for their iniquities. The chastisement of their peace will have to be upon us. With our stripes they will be healed. Like Saint Paul, each of us will find it necessary to confess, "I bear in my body the marks of the Lord Jesus". The winning of the last 200,000 will come as a result of Christlike sacrifice, the like of which most of us have yet to experience.

We will be helping those churches which have not yet obtained one commitment for Christ during this year. We will do everything, God helping us, to let no church in Methodism fail to share in the great spiritual triumph which all of us hope for this year.

Conferences, districts, and episcopal areas which have reached or almost reached their goal for the Year of Evangelism are going beyond the expectations the Crusade for Christ set for them. They are making a preyerful effort to reach the last, the least, and the lost in every community. They have caught the spirit of great evangelism—evangelism at its best. They have discovered afresh what the Gospel can do to a community that has been thoroughly explored in terms of its spiritual possibilities. They have seen what the Gospel of Christ can do for lives that have been meaningless, sordid and unaware of God. They have discovered the thrill that comes when a person has been called upon to commit himself or herself to Christ. New life is pulsing in many a church because of concern for the unreached generated by the Year of Evangelism. Many persons who have been outside the Kingdom of the living God have been brought inside. They have found warmth in Christian Fellowship.

Many persons who, for years, have been outside the Church looking upon it critically and talking about it disparingly, have had their eyes opened and their hearts blessed as members of the Church have gone to the highways and hedges to bring in the ones who have been neglected for so long. Many a Methodist has asked God to forgive him for negligence during the years that have gone. Many of the young men and women who are among the delinquent of our generation are the product of our negligence. In trying to make amends for our failures of the past we can do nothing less than to commit ourselves to enlarged labors for the Kingdom for the future.

September, 1946, is a challenging month in Methodism. We want to have at our altars on World Wide Communion Sunday—October 6th—the 200,000 who will have been won during the next few weeks by intensive labor.

Every person who is not a Christian is a liability to the community. He is a threat to the spiritual vitality of the nation and of the world. He is a burden on the heart of God. Those of us who assume responsibility for the Kingdom in our distraught times certainly know that that responsibility is best discharged as we work and labor patiently and faithfully, even when we are weary and worn, to bring the lost to Christ.

In the winning the last 200,000 persons to crown the Year of Evangelism with a success at least equivalent to that which we experienced in oversubscribing our financial expectations for relief and rehabilitation, we are going to work with such haste with any person that we fail to lead him into a deep experience of the living Christ who can transform any and every life. In confidence, let us go forth during these brief remaining weeks before October 6 to win the last, the least, and the lost.

If we do what Jesus did—let the world wound, bruise, chastise, and torture us as we labor for God in behalf of the spiritually destitute—then ye will find victory this year that will eclipse all we have done before!

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An Accredited School
Summerville, S. C.
Grades 3-12. Small Classes. Individual attention. Christian Atmosphere. [illegible] campus in pines and flowers. Sports. Riding. Indoor pool.
Also operating Camp Adventure
Lake Junaluska, N. C.
A few places available in August
Illustrated literature on request.
Harold M. Patrick, Director
[illegible] Lake Junaluska, N. C.

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Remember your insurance will do only part of its job if it has not been brought up to date to cover present values.
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THE CHRISTIAN FIRESIDE

CHAIRMAN OF EXECUTIVE COMMITTTEE

Dr. Otto Porter

The Chairman of the Executive Committee, Dr. Otto Porter, District Superintendent of the Jackson District of the Mississippi Conference, will direct the execution of policies and plans of the Mississippi Methodist Million Dollar Forward Movement Commission. This is Dr. Porter's ninth year as the Jackson District Superintendent.

Mississippi Methodists Plan "Million For The Master" Appeal in September

Both Mississippi Conferences Join In Church's Greatest Program

Mississippi Methodism's "MILLION DOLLAR FORWARD MOVEMENT" was authorized through resolutions adopted by the Mississippi Conference and the North Mississippi Conference at their 1945 annual sessions. This movement is known as the "MILLION FOR THE MASTER" Program of Mississippi Methodism and is **ONE** united effort to strengthen and sustain the institutions and causes of Methodism in Mississippi.

The "MILLION FOR THE MASTER" Program is only for the glory of GOD and the good of Methodism in Mississippi, that it may be more able to meet responsibility at home in serving CHRIST throughout the world. This is the most unified and energetic program ever made by the Mississippi Methodist Church.

Resolutions of the two Conferences recognize the causes and needs of the "MILLION FOR THE MASTER" Program. Millsaps College, the Methodist Orphanage, superannuated ministers, the Seashore Methodist Assembly, the North Mississippi Conference Camp, and the Negro Methodist Churches and Colleges of Mississippi will benefit.

Millsaps College's main needs are dormitories, a fine arts building, another classroom building, enlargement of the Science Department and replacement of the depression depleted endowment. The lack of these facilities prevents Millsaps from accepting all the students who apply for admittance. The inadequacy also lessens in amount and quality the training Missisisippi's youth need.

The Mississippi Methodist Orphanage Home is greatly in need of extensive repairs to the main building, a cchool building, improved living accomodations for the children, and a small infirmary for adequate care of each child's health. The improvements for the Orphanage will be directed by its Board of Trustees.

Most Methodist ministers coming to retirement are without sufficient income or funds to face the future. These heroes of the Master and their faithful wives deserve better care at the Church's hands. The burden of anxiety that weighs down the majority of Methodist preachers as they look toward superannuation should, at least, be lightened.

The Seashore Methodist Assembly at Biloxi and the North Mississippi Conference Camp near Oxford hold great possibilities for the Church today. Development of long range plans at both places to minister to Methodist young people, laymen, and preachers will result in making the Assembly and the Camp "Centers of Power" for the Church. Construction of housing and service facilities for the children's camp, youth assemblies, pastors' schools and lay assemblies is to be affected as a result of the "MILLION FOR THE MASTER" Program.

Mississippi's Negro Methodists greatly need and are entitled to the Church's assistance in rehabilitating their church buildings and conserving their colleges for Christian education. Both the church and college buildings are in a pitiful state of disrepair. Rust College and Mississippi Industrial College, Holly Springs, will receive endowment and buildings.

Allotments of the "MILLION FOR THE MASTER" will be made to these groups and institutions. Millsaps College will receive $350,000; the Methodist Orphanage, $250,000; superannuated ministers, $200,000; the Seashore Assembly and North Mississippi Conference Camp, $100,000; and the Negro Methodist Churches and Colleges, $100,000. The distribution of quota responsibility will be 52% on the Mississippi Conference and 48% on the North Mississippi Conference.

Through agreements of the North Mississippi Conference and the Mississippi Conference, money received will be prorated on a percentage basis according to allocations. It is provided, though, that any donor may direct his or her gift to anyone of the five causes included in the allocations.

Millsaps College's prorata paid will be placed with the Treasurer of the College and used as directed by its Board of Trustees.

The amount paid to the Methodist Orphanage will be deposited with the Home's Treasurer, its use subject to direction of the Board of Trustees.

The distribution for superannuated ministers will be the amount raised by each Annual Conference for their superannuate percentage. The amount accruing to each Conference for retired ministers will be paid into the treasury of the respective Board of Conference Claimants. This money, subject to the will of the Annual Conference, will procure homes for superannuates or be deposited for pension or endowment, as the need might be. The income from the latter will be distributed, in accordance with the Discipline, to claimants on the Board.

What is paid to the Seashore Methodist Asssembly will be placed with its Board of Trustees Treasurer to be used in constructing and improving housing and service facilities. The Treasurer of the Building Committee will receive funds for the North Misisippi Camp whose use the Committee will direct.

Of the Mississippi Negro Methodists' share of contributions twenty per cent will go to the Methodist Annual Conference of the Central Jurisdiction within Mississippi for repairing their church buildings. Also, sixty per cent will be received by Rust College, Holly Springs, to be used either for endowment or buildings as directed by the College's Board of Trusttes. Twenty per cent is allocated to the Mississippi Industrial College of the Colored Methodist Episcopal Church, Holly Springs, whose Board of Trustees will decide its use for endowment or buildings.

Methodism's "MILLION FOR THE MASTER" Program has concrete and worthy aims. Every Mississippian should accept this challenge to share in the Master's work. The future holds great promise for Methodism and Mississippi, but each person must do his utmost in this mighty effort. "FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

EXECUTIVE MANAGER

N. J. GOLDING

Reverend N. J. Golding, Vice-President and planned.

Field Representative of Millsaps College, is Executive Manager of the "MILLION FOR THE MASTER" Program. His headquarters offices are in the Methodist Orphanage, where he will keep every phase of the Program functioning as

ALL "MASTER'S MESSENGERS" TO LISTEN IN

BISHOP DARLINGTON TO CHALLENGE ALL STATE METHODISM

A state-wide radio network broadcast will be heard Sunday afternoon, September 1, in every Methodist Church in the State of Mississippi. This broadcast will carry the official headquarters' announcement at the "MILLION FOR THE MASTER" Program opening. All churches are to be equipped for presentation of the initial appeal of Mississippi Methodism's mighty work for GOD. "Master's Messengers" in every section of the state will hear the radio program.

Bishop U. V. W. Darlington will speak in behalf of the "MILLION FOR THE MASTER" Program, presenting the worthy [illegible] of the Church in this movement. With [illegible] delivery of this appeal, Mississippi Methodism will have embarked on the most [illegible]ious enterprise of its long history.

NORTH MISSISSIPPI W.S.[illegible]

(Continued from Page [illegible]

meaningful for having gone o[illegible] others who were seeking [illegible] and make Him known." Rem[illegible] beautiful, busy days tog[illegible] us grateful to God for fr[illegible] "tie that binds our hea[illegible] love."

IN MEMORIAM

MRS. KATHARINE R. CAMERON was born at Rocky Springs, Miss., June 30, 1853, and passed to her reward in her 93rd year, Jan. 27, 1946. Her parents were Edward Russell McClean and Dorothea Spotswood Payne. Her childhood was spent in Kentucky. Later on she lived for about two years in New Orleans where she attended school and was a classmate of Miss Mary Werlein. In later life she renewed her acquaintance with Miss Werlein and for a number of years they kept up a friendly correspondence.

After leaving New Orleans, Mrs. Cameron resided with her family in Rocky Springs, Miss| until her marriage to Mr. John M. Cameron, in 1877. The young couple moved to Vicksburg, Miss. where Mrs. Cameron spent the remainder of her long and useful life. Early in childhood she gave her heart to God. and united with the Methodist Church. After moving to Vicksburg she soon identified herself with Crawford Street Methodist Church where with others she was thrilled and edified by the ministry of some of the greatest preachers of Southern Methodism—C. K. Marshall, W. H. Watkins, Charles B. Galloway, A. F. Watkins, and many others. Her loyalty to the Church was revealed by her faithful attendance at the church services and her active interest in the work of the church. She was a charter member of the Woman's Missionary Society and until her health failed was active in the affairs of Crawford Street Church.

In her personal life Mrs. Cameron revealed her closeness to God by her abiding trust in His unfailing goodness resulting in a sweet, pure life. She delighted in the fellowship of the people of God, and her many friends, most of whom long ago preceeded her to the heavenly home. Many of her friends now living recall her life of loving appreciation of the good people who visited her when infirmaties of age kept her confined to her home.

Mrs. Cameron is survived by a son, Edward R. Cameron of Baton Rouge, La., and a daughter, Mrs. George B. Hackett of Vicksburg, Miss., with whom she made her home for many years. Funeral services were conducted by the writer, assisted by Rev. Stewart Smith, in the home of her devoted daughter and in the presence of a large circle of friends. Her loved ones and friends miss her, but they lovingly think of her as not dead, but joyously mingling with her larger circle of friends now and forever with their Lord in the assembly of the Saints."

OSMOND S. LEWIS

SCHOOL DAYS AT EMORY

The first three we[illegible] July were exceedingly interesting [illegible] profitable for many of us. "School [illegible]" were here a[illegible]. This was a School [illegible] those interested [illegible] Town and Country [illegible], who desired [illegible] information and help on Rural [illegible] work. Several [illegible] were [illegible] Emory University [illegible] Town and [illegible] [illegible] Conference [illegible] wrence, J. [illegible] W. Hark- [illegible] brother Neill [illegible] by Dr. A. J. [illegible] ville [illegible] ther J. D. Wroten, Sr., of the North Mississippi Conference. Jim is a great man to know and love.

The second week of the class work for District Superintendents was spent at Lake Junaluska where a total of 106 Districts Superintendents of a possible 136 were present for the District Superintendents' Conference, Southeastern Jurisdiction—the largest Conference. Of the officers elected at that time brother Lambert Neill Secretary was the only one present, and on him was placed the responsibility, with the help of the Board of Education, of preparing the program. The program was considered one of the best ever presented. At the first meeting brother Neill was made the Chairman by unanimous vote. He proved truly worthy of the honor conferred on him. The first day, July 9, the program was on THE YEAR OF EVANGELISM. We were higly favored by a challenging message by Dr. Roy Short in addition to discussions on the various types of evangelism used with profit the past year. We still have a long way to go in the Southeastern Jurisdiction. A greater zeal for carrying on the work of Evangelism was manifest in the discussions.

"The Year of Stewardship" came in for full discussion on the second day on plans under way in the districts; how the churches will conduct studies on stewardship; and how the outcome of this period may affect the churches. These discussions were ably led by R. L. Archbald of North Alabama, W. A. Stanbury of Western North Carolina, and R. G. Mann of the South Georgia Conference. On the third day round table discussions were held on "Increasing Church School Enrollment and Attendance." Leading this discussion in a most interesting and profitable way was Rev. Crales C. Turner, Jr., of the Department of Church School Work, General Board of Education.

On the last day of the Conference Dr. A. J. Walton conducted a round table on the job of the District Superintendent. Some of the topics were "How may the Superintendent help his pastors most in their spiritual and intellectual growth and in the achievement of a helpful morale?" 2. "What are the best techniques for determining charge lines?" 4. "How shall the Dist. Supt. serve most effectively as a counselor to the new pastor, the supply preacher, and the pastor in difficulty."

The guest speakers for the District Superintendents Conference were Dr. Robert H. Beaven, President, Baptist Missionary Training School in Chicago, and Bishop William T. Watkins. Dr. Beaven's general subject was "The Gospel for Our Day." He was a little difficult to follow, but for those who stayed with him there was a rich spiritual feast. We were all stirred and challenged by Bishop Watkins in his two messages on "PROTESTANISM".

In the election of officers for next year Dr. A. J. Walton was made [illegible]. The Conference adjourned [illegible] that afternoon Mrs. Lewis [illegible] our faithful, seven year [illegible] for Emory University [illegible] for class work Saturday morning. That afternoon we went [illegible] to be with our children and [illegible] morning I had the [illegible] for brother Joe Hamp- [illegible] Methodist Church. The [illegible] 7, I had the poy and [illegible] our first grandson—Wil- [illegible] in the Brainard Method- [illegible] found us in school again at Emory. On Monday, July 15, we had a Conference on Rural Church Leadership. There were ten speakers—about five too many. Too many questions were raised that never got the semblance of an answer. Some streamlining is promised for next year on that score. Some of the speakers were really good, including our own Mississippi Layman at McComb, J. Oliver Emmerich. He thrilled us all with his address on "The Press and the Rural Church." Oliver says we need to put more color and human interest stories in advertising, or announcing, our rural church services. We do need to put more color and human interest stories in advertising, or announcing, our rural church services. We do need to make more of our opportunities through the Press. That night at the banquet, Hon. Hugh White was the principal speaker. His address met with high favor.

Some of the high moments of the School at Emory were when Dr. Arthur Wentworth Hewitt, of Vermont, made talks and thrilled us all with human interest stories out of his own rich experience in ministering to rural life. His many books, including Highland Shepherds, God's Back Pasture, The Shepherdess, Jerusalem, the Golden, deserve to be read by all pastors. He has proved in his own Methodist ministry the importance of long range vision and planning, and the long term pastorate to realize the vision.

Back home again, busy trying to catch up, but better prepared to carry on for the Master.

O. S. LEWIS

BETHEL HAS GOOD MEETING

Dear Sir:

I am so glad you are using some of John Wesley's sayings in the Christian Advocate. I believe they will be a great help to all readers.

We recently had a most wonderful meeting at our church, Bethel Methodist (Near Grenada). Rev. Wilson Ray is pastor. Rev. James Grisham of Decatur, Miss, was visiting minister, assisted by his wife as director of young peoples choir, and Mr. Milton Grisham of Booneville, song leader Thirteen new members were received into the church, representing these denominations, Espiscopal, Church of Christ, Primitive Baptist, and Missionary Baptist.

From an old volume of John Wesley's work I found this great thought:

"I am not afraid that the people called Methadist should cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out."

"What was their fundamental doctrine?" That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned (1) That religion is an inward principle; that it is no other than the mind that was in Christ, or in other words, the renewal of the soul after the image of God, in righteousness and true holiness. (2) That this can never be wrought in us but by the power of the Holy Ghost. (3) That we receive this, and every other blessing merely for the sake of Christ; and (4) That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother."

All the above is quoted [illegible] volume.

ON A WIDE CIRCUIT

by W. W. Reid

Children With Problems

Judge Elwood F. Melson, presiding over the Family Court of Wilmington, Delaware, has long been recognized as one of the wisest and most understanding of authorities dealing with the maladjustment of youth to society—so-called "juvenile delinquency." Speaking recently to an assembly of Methodist ministers, Judge Melson gave some insights into the "wave of delinquency" that is worrying America.

The child who gets into juvenile court, he says, is not a juvenile delinquent, nor a problem child: he is a child with problems and with meager resources for their solution.

Environment is the major difficulty underlying most delinquency: the child has been "continuously subjected to a 'round-the-clock' bombardment of evil, immoral and vicious influences."

Delinquency is not found among all classes and in all locations: the chldren come from the congested areas of urban centers "which have next to no uplifting resources —financial, moral, educational, recreational, ethical, cultural, spiritual."

Corporal punishment does not cure delinquency: it must be cured by "changing or counteracting his stimuli" which is the product of the environment.

These home or neighborhood stimuli, which produce anti-social attitudes and behavior, Judge Melson calls the "Ten D's"—"some combination of which is present in the home of every delinquent": **death** of parent or parents; **divorce**; **desertion** by a parent; **disability**, which may be physical or mental, or both; **disease** in the child or from a parent; **drunkenness**—"there is no factor in modern civilization comparable to alcoholism in causing parents to neglect and abuse their children"; **dissention** between parents; **dirt**—physical and moral—in the home; **destitution**—often caused by drink, gambling, and squandering; **disinterest** of parents in children.

Read these "Ten D's" again, and I think you will be impressed that delinquency is a problem of parents; the parent is the problem dragging down the child.

The counter-stimulus to these "D's", Judge Melson says, must be the church: not the open-Sunday-morning-only church, but the church in the heart of the needy neighborhood maintaining a supervised recreation center, a community-service program of teams and clubs and classes, and perhaps a physical and mental health clinic.

"And give such churches financial support," suggests the Judge.

NO TRESPASSING

By Adrian Scott

"Buz," the cat, was much attached to me. She regularly watched for me to come home from work and greeted me solemnly with a rub on my shins. At my heels she marched sedately through the garden. Inside, she let down and did acrobatics everywhere. After supper she slept on my shoulder.

Buz was not quite a year old when the intruder, a hound puppy, arrived. "Granville" (named for his birthplace) was all ears, legs, nose, and tail, done in black and tan. He was easy-going, never getting into a fight.

Buz would not share affection with him. The least attention to the dog and her nose was "outo f joint."

Although the dog was already larger than she was, Buz made his life miserable. She would ambush him until he could find no corner where he was safe. Even his favorite spot behind the stove was not secure. A nip with sharp teeth, a jab with wicked claws, and she was gone before he knew it.

I watched first with amusement and then with concern. I loved both and hoped for a happy family. But Buz could not stop nagging.

One day, however, Granville's gentlemanliness broke under the strain. Instead of the patient soldier, he pounced on her with a mouthful of snarls. That was all. He did not follow up his advantage and he did her no physical harm.

But the damage to her morale was complete and permanent. She had lost face. Her status in the family was shaken. She moved out. Not far, though, just across the street.

On Saturday afternoon I strolled across to see how Buz was getting on. Granville went along nonchalantly inspecting the tight privet hedge bordering the driveway. At the back door were my neighbor and Buz. I expected a double greeting, but Buz did not see me. Her eyes were on Granville. He, leisurely, continud his inspection.

Flash! A streak of Gray! Hardly touching the ground, Buz landed. Claws of all four feet landing on Granville's back.

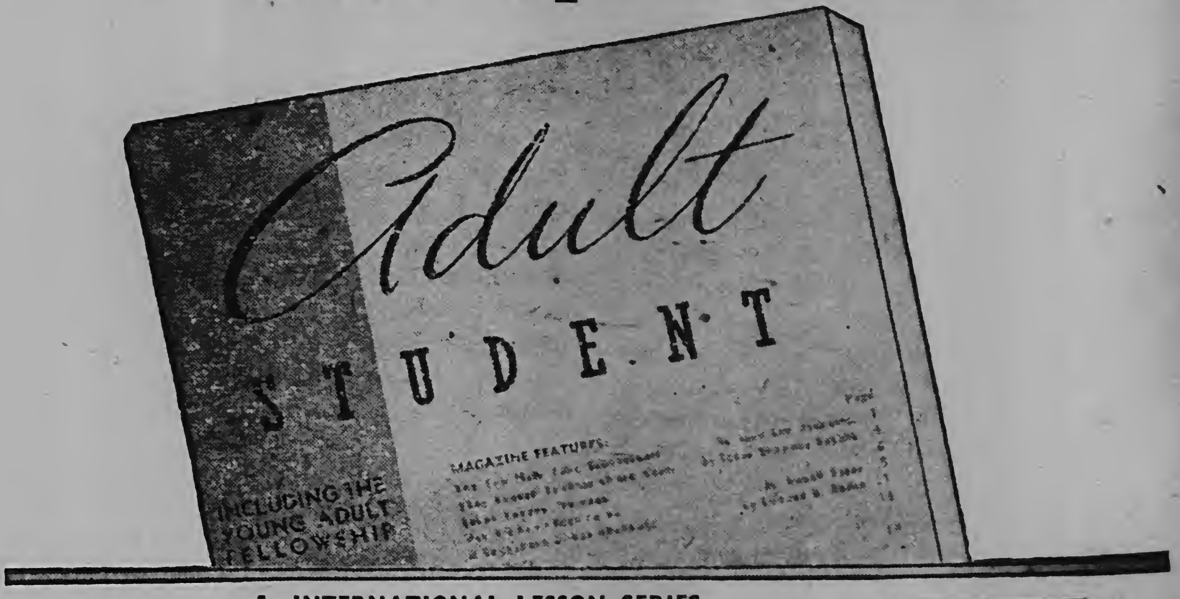
Never again did Granville violate her new domain.—Our Dumb Animals.

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hudson Taylor.

Faith is the mainspring and regulator of all the graces: our joy, our love, our hope will all be in proportion to our faith.

—Selected.

Again—Your Choice of Lessons in the September Issue ....



1. INTERNATIONAL LESSON SERIES

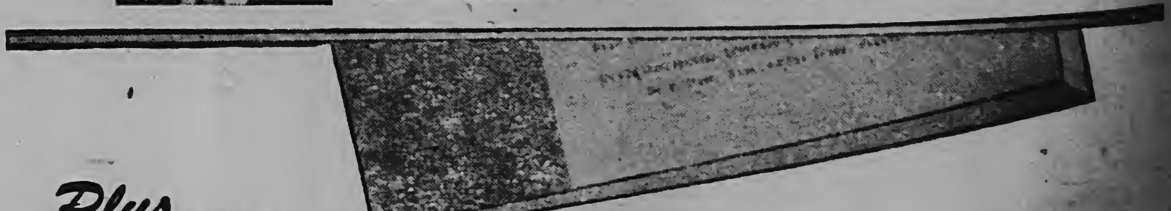
"Jesus Interprets Old Testament Laws" continuing a series of thirteen lessons from the Old and New Testaments, relating the Ten Commandments and other Old Testament laws to the teachings of Jesus. The lesson writers are Lyndon B. Phifer, Ward Redus, and Gilbert S. Cox.

Phifer

Cox

2. LEARNING FOR LIFE SERIES

"Interchurch Co-operation" continuing a series of nine lessons on co-operation in the Christian enterprise on local, national, and world levels. The writer of the course is Ivan Lee Holt, Bishop of the Saint Louis Area of The Methodist Church.



Plus ....

Labor and Religion Together .... John G. Ramsay
This Atomic Age .... R. W. Stoughton
An Appreciation of F. Darcy Bone .... C. A. B

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The Methodist Publishing

New Orleans
CHRISTIAN
ADVOCATE

FOUNDED 1851

Methodist
Crusade
for
Christ

THE LIVING CHURCH

The law has a good deal to say on what people shall not do on Sunday. But not (I believe) since Cromwell's day has any British Government ventured to direct what people shall do on Sundays—until now.—British paper.

THE PRAYER-ROOM TODAY

Lord, who hath set me here on earth as a stranger, make me a pilgrim too. I thank Thee for the mercy that will not let me find rest in things seen and temporal, for the hunger of my heart that calls me still to seek after the unseen and the eternal. I thank Thee for any glimpses I have had of that world to which I more truly belong, and any voice that from that world has reached me. Help me to walk by faith, till faith is lost in sight. Amen.

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91 No. 34

NEW ORLEANS 12, LA.
URSDAY, AUGUST 29, 1946.

Editorial

A NEED FOR COURAGEOUS REALISM

At the recent Conference of the British Methodist Church, there developed strained relations between the Conference and the secular press. It appears that the reporters found little of news value in the address of the president, and they seized upon a frank statement regarding the decline in membership and gave the Methodists some unrelished publicity.

The president delivered a good address on the pulpit model, but we are inclined to agree with the secular press opinion that it lacked news interest. That is not discrediting to the speaker nor to his address. It means only that there is a lack of public interest in sermonic literature. The statement regarding the decline in membership may have been exaggerated, and it is likely that reportorial embellishments did little to soften its terms. But we cannot see how Methodist willingness to hide behind silence concerning the facts will help to retrieve the losses. The defence offered by the church press seems to us to have been somewhat irrelevant and in some particulars to support the opposition. It is well known that British Methodism has reported membership declines for several decades. No matter what explanation may be offered, that is serious enough to cause embarrassment.

In our opinion the Church should face the facts with courageous realism. In pentinence and rededication, not in concealment, lies the way of hope. A few years ago a bishop asked us what we thought of an appointment which he proposed. We told him that we thought it would result in the breaking of some china, but that we believed the Church might be helped by some breaking of crockery. The tendency has been to create ecclesiastical appeasers, and we have lost much of the rugged daring of the Methodist pioneers. Our ministers should not consent to be coddled—they should face the facts and fight their way through to victory. When that occurs eager reporters will be on hand and they will use their megaphones to tell the world that something is happening in Methodism. Publicity which spoon-feeds the people will never start a revolution, moral, special, or religious.

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TRIALS

One often hears people complaining because fortune has not smiled upon them in the way they most desired. They should realize that these adverse experiences are the tests that prove one's real worth. Stars shine brighter the darker the night; "spices smell sweetest when pounded;" Gold shines brighter for the scouring. Such is the condition of men that are most triumphant.

Do you wish to live so that all your ways shall be full of pleasure? Then you wish to die but half a man—at the best but half a man. Without trial, you cannot even guess at your strength. Men do not learn to swim on a table. They must go into deep water and struggle against the waves. A certain amount of opposition is a great help to a man. It is not so much whether you lose or win "but how you play the game." No man ever worked his way anywhere in a calm. Let no one be afraid of opposition; opposition is what he needs, and must have, if he is to be good for anything. Hardship is the native soil of manhood and self-reliance.

A man is not a man when he is born: he is only begun. His manhood must come with years. A man who goes through life always successful and comes to the end without any failures never reaches the full stature of manhood. Suffering is God's errand. When we are sent upon such an errand, we should esteem it a proof of God's confidence—as a compliment from God. "Whom the Lord loveth, he chasteneth." Man must be willing to take things as they come; to climb the rugged paths when the hills are steep and to go down the hill when it declines. He must be able to walk the plain when it stretches before him and to ford the river when its flows between him and his goal. "I can do all things through Christ which strengtheneth me."

The best of people will now and then meet with disappointments for they are the inheritance of mortals. It is, however, the philosophy of wisdom to take things calmly and try to be content with our lot. We may at least add some rays of sunshine to our path if we earnestly strive to dispel the clouds of discontent that may arise. And by so doing we more fully enjoy the rich blessing that God gives to those who are willing to take up his yoke and follow him.
him.

B. P. B.

PERSONAL NEWS AND NOTES

Dr. Joseph A. Smith sends us a list of thirteen subscriptions for the credit of Centenary, McComb, Miss. This last list brings his total for the campaign to fifty-three.

Rev. J. M. Alford has the Advocate in forty homes at Colfax, La., where he is rendering a service not less active than that which he gave the Church before his retirement.

The editor acknowledges with sincere appreciation a card of greeting from Dr. Dana Dawson, pastor of First Church, Shreveport. At the time the card was sent he was in Stockholm, Sweden.

Rev. S. A. Seegers and his people at Columbia, La., have installed a set of chimes with amplifiers, and have on order, for delivery when available, an automatic player attached to a clock.

A cheerful note from Rev. W. C. Beasley, Tupelo, Miss., indicates that he is still maintaining a roseate view of life. As will be remembered, Bro. Beasley took the retired relation a few years ago on account of his health.

Rev. C. B. Powell, Paradis, La., writes that he and his wife have been very well this summer. He preached for Rev. Clyde T. Shaw at Melville, recently and he reports a good service and Bro. Shaw in great favor with his people.

A Veteran's Trade School is to be opened soon at Prairie, Miss., where about twenty-five basis trades will be taught to veterans who desire to learn a trade. The range of courses will give opportunity to men of almost any taste or inclination.

Miss Rebecca Raulins, who has been teaching at the Methodist college, Jackson, Tenn., is going to Greensboro, N. C., according to a notice asking change of address for her paper. She is now located at 424 Forest Ave., Greensboro, N. C.

Rev. Shed Hill Caffey, First Church, Columbus, writes that when the plans for redecorating that great building are finished it will be one of the most beautiful auditoriums in the South. The reopening service is scheduled for about SSeptember 15.

Rev. W. J. Walters reports that his work on the Vancleave charge is making good progress. The New Prospect campmeeting is to begin with the night service on October 1, with Dr. B. L. Sutherland doing the preaching and Rev. Mark F. Lytle leading the singing.

Rev. Phil Grice, pastor at Starkville, Miss., was a caller at the Advocate office on Thursday of last week. He reports his work as moving in a very satisfactory manner along all lines. He is having good congregations and a fine spirit prevails among his people.

Rev. A. J. Gearhead, once a member of the Louisiana Conference, but now located at Holden in the Southwest Missouri Conference, has been on a visit to his brother at Lutcher, La. He was in New Orleans on last Friday and paid an appreciated call at the Advocate office.

Some inquiries have reached us regarding our failure to send the customary receipts for lists of subscribers. We have not been able to get it done since all the duties of the office have fallen upon us, but we will send them at the earliest opportunity.

Rev. C. J. Thibodeaux reports progress in all lines of his work at Ebenezer, La. It has been a year of improvements on the property and of spiritual advance also. He had the assistance of Rev. C. B. Krumnow in a meeting at Ebenezer; Rev. W. C. Barham at Pecan Island. Estherwood is also making progress.

Rev. A. L. Meadows and his wife have been in New Orleans for a few days. Mrs. Meadows for treatment at a local hospital. We did not get to see Bro. Meadows, but we asked one of the pastors to get in touch with him.

A friend writes us that the public school teachers in Mississippi are required to take a course for license to teach [illegible] which there is a book containing the statemnt: "Religion began in magic." If this is true, it hardly gives faith a fair break.

Friends of Miss Catherine Ezell, who has been on leave on account of the illness of her father, will be interested to know that her father is much improved and she is taking up work at Crossville, Tenn., under appointment of the W. S. C. S.

Mrs. W. N. Duncan, well and widely known and loved throughout North Mississippi, writes that she is returning to Crowder, Miss., where she has the blessed privilege of teaching English to a large group of very promising high school boys and girls.

Rev. W. H. Giles writes that the pastor, five counselors, and thirty-five senior-young people from West Monroe, La., attended a three-day camp at Chemin-A-Haut, August 9-11. He says that the occasion provided opportunity for him to get acquainted with the young people of his new charge.

Miss Sarah Mann, whose father and grandfather were friends of ours in the long ago, secured from the church, Enon, in which we grew up and to which we belonged up to the time of our ministry, the largest list of subscriptions that we have had from the church. We thank her and we thank our friend, Bro. E. M. Shaw, also.

Rev. Addison L. Smith, pastor at Second Church, New Orleans, is undertaking a much needed expansion of his church plant. Second Church is in a strategic position for a telling service in a part of the city where much good can be done. We sincerely appreciate Bro. Smith's friendship for the editor and his unfailing support of the Advocate cause.

Rev. Milton Peden, reports that a butane system has been installed in the parsonage at Calhoun City, Miss., and that the parsonage family is delighted with it. Mrs. J. A. Sheffield was chairman of the committee of the W.S.C.S. which was responsible for the project. Bro. Peden says [illegible] he is now looking forward to winter [illegible] there will be no kindling to split.

The report of the meeting at [illegible] church, near Grenada, Miss., carried [illegible] last issue was erroneously credited to [illegible] O. S. Lewis, instead of to Mrs. J. G. [illegible]nett. We made the correction, but [illegible]tunately the same correction line cr[illegible] inserted for two articles instead of [illegible] was intended. We apologize for the [illegible] which cannot always be helped.

At the recent meeting of the [illegible] Managers of the Mercy Memo[illegible] Hospital, Rev. J. W. Ailor was [illegible]intendent and Rev. J. G. Snell[illegible] director of the rebuilding [illegible] campaign, both places effec[illegible] sion of the Louisiana Con[illegible] C. Taylor of Rayne Memori[illegible] Orleans, was elected chai[illegible] of Managers.

New Orleans
CHRISTIAN ADVOCATE

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Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

TO BE DEDICATED

WESSON, AUG. 30—Decell Memorial Methodist Church at Wesson will be dedicated to the memory of the late Bishop J. Lloyd Decell of Jackson in services Sunday, Sept. 1 at 2:30 p. m.

Bishop U. V. W. Darlington, who succeeded Bishop Decell as bishop of the Jackson area, will officiate at the rites which hundreds of friends of the bishop and church are expected to witness. With Bishop Darlington on the dedication program will be Rev. Van Landrum of Brookhaven, district superintendent; Rev. Roy C. Clark, pastor of the church; and Rev. W. S. Cameron of Jackson, pastor of the Wesson church when construction of the new building was begun in October 1944. The $45,000 structure was completed in August 1945.

Shortly after the bishop's death in January, the movement to pay off the indebtedness and make the church in which he grew up a memorial to him was begun. People all over the state have joined in making contributions.

The same Sunday Wesson Methodists will celebrate their annual home coming day with services at 10:45 a.m. and a dinner on the ground. Former members and friends of the church are expected to come in with their baskets for this affair. Bishop Darlington will preach the home-coming sermon with Rev. Clark, Rev. Landrum and Rev. Wiley Ferguson, widely known retired minister, also on the program. Mrs. J. M. Ewing is arranging music for morning and afternoon.

CURTIS YOUNGBLOOD, JR.

ARCOLA AND MURPHY CHARGE

Somehow this has not been a year of large additions to the church on profession of faith nor a large number of transfers but it has been a good year in many ways. Congregations have been good all along and interest fine in many ways. Sometime ago when we went out after that rather large sum for the Crusade for Christ we got every dollar of it in cash and then we sent in a larger number of subscriptions to the Advocate than usual and there was a general movement that was most inspiring.

Just a few weeks back we had our revival at Locke with Brother K. I. Tucker of Inverness doing the preaching. The people enjoyed his ministry and the results were encouraging. Only one joined the church on profession but I think there will be others. The congregations were inspiring. At Murphy a week later Brother W. M. [illegible] of Leland helped us and the community was greatly pleased. There were six additions there. Here at Arcola we expect [illegible] our revival on September 15. Rev. [illegible], our District Superintendent, [illegible] the preaching.

[illegible] expect to [illegible] the "Million Dollar Campaign" and have no misgivings about its success. We expect to raise all the funds for all other causes. We are asking God's leadership in everything and He has never failed us. He will not fail us now. May His blessings be upon all His people everywhere.

E. S. LEWIS

FRIENDSHIP CHURCH HAS GOOD MEETING

Dear Dr. Duren:

We have just closed our meeting over at Friendship Church with Rev. J. N. Hinson of Pickens doing the preaching, and R. B. Stellwagon of Verona leading the singing and working with the young people. We had 43 additions on profesion of faith and the attendance at both morning and evening services was above anything that we have experienced in fifteen years. Bro. Hinson worked faithfully and preached with all the force and power that he was able to command and Mr. Stellwagon did a marvelous work with the young people but the secret of all the success attained was manifested in the statements made by our visiting brethren at the close of the service Friday night when both of them said that the Lord was here for man cannot do such miraculous things.

This brings our total for year to 52 on professions of faith and twenty-three by letter making a grand total of 75 thus far this year.

We have a delightful people to work with and for and we appreciate their interest in the work of building the Kingdom of Our Lord in this community.

Sincerely,
L. C. LAWHON

REPORT ON GIBSON MEMORIAL CHURCH, VICKSBURG, MISS.

I know that you will be interested to learn that during the past several months, under the able leadership of our good Pastor H. L. Daniels, our church attendance has grown considerably. Our finances are in good shape and we are about ready to begin an important expansion program. Membership has increased to such an extent that extra space is needed in the auditorium and the Sunday school rooms, and most of the money to do this work has already been pledged.

The men of the church recently organized a Men's Breakfast Club and we are happy to report that it is also making good progress.

The church building is to be enlarged and recreational facilities constructed on an adjacent lot which was recently purchased for that purpose. We are happy to report that at this time our church is one of the brightest spots in Methodism and we are all looking forward to great accomplishments during the coming year.

Our Men's Bible Class teacher, Judge W. W. Ramsey, brings us a fine message each Sunday morning and men have come from far and wide to hear him. Our Men's Bible Class has grown steadily and in spite of the hot weather attendance has been good.

Sincerely yours,
ERNEST S. DICKSON, Recorder
Men's Bible Class,
Gibson Memorial Methodist Church
Vicksburg, Mississippi

Local Publicity Kits to Aid Workers—All Forms of Public Appeal Available

All "MILLIONS FOR THE MASTER" Program workers will receive Publicity kits, which will furnish all essential materials in helping them conduct a successful Program.

The complete kit consists of a copy of the Plan Book and one of "The Master's Messenger" newspaper, the August state-wide publicity proof sheet, a speakers handbook, proofs of four newspaper cartoons with order coupons for mats and stereos, and emblem sticker for auto or store windows, a bookmark, general folder, pledge-prospect card, contributors button, proofs of four local news releases for September, proofs of four local news releases for every day in September, suggested copy for four local solicitation letters, and a letter from the Executive Director, Mr. John T. Kimball. Too large for the kit envelope, but mentioned on it, are explanatory visualizers, window cards, bumper signs, the August 22 special edition of the "Christian Advocate", progress charts, August radio transcriptions, and the state-wide radio broadcasts of September 1 and October 13.

"The Master's Messenger" Newspaper, which tells the entire story of the "MILLION FOR THE MASTER" Program, will be distributed to all those attending Church, Sunday, August 25.

Speakers Handbooks, containing suggested talks for use by local speakers in behalf of the Program, will prove of great help in presenting an interesting and convincing talk.

REV. AND MRS. FRANK E. DEMENT, JR., HAVE A GIRL

A breezy note from Bro. Frank E. Dement, Jr., announces the arrival of a baby girl, Emmie Jean, born on the morning of August 23. All are reported as doing well, including the father. The father says that he is trying to adjust himself to the increasing femininity of his household and Frank III eyes the new rival with a degree of apprehension. Well, after all, [illegible] makes a difference in many ways.

SHREVEPORT DISTRICT HOLDS CAMP FOR YOUNG PEOPLE

Ninety-seven Senior-Young People and twenty-three adult counselors of the Shreveport District spent the first week in July at Caney Lake, near Minden, La. At the close of the camp on Friday evening 10 young people volunteered for full-time service in the Church, and four made a first-time public confession of faith in Christ.

Courses offered during the week, with two 45 minutes sessions each morning, were **Service Opportunities in Our Church, Using Your Bible, Personal Christian Habits, Christian World Order, and Young' People's Relationships.**

The camp minister was Rev. A. M. Freeman, Superintendent of the Shreveport District who brought a brief message each evening on certain phases of Christian Stewardship pertinent to young people. These messages, though brief, were most effective and inspiring and seemed to arouse a definite challenge among the young people.

Rev. F. H. Harrison, of Haughton, was Director of the camp; Rev. Jack Cooke, of Plain Dealing was Business Manager; and Rev. Raybon Porter, of First Church, Shreveport, was Director of Activities.

F. H. HARRISON

REV. C. M. HUGHES WRITES OF WATERPROOF METHODISM AND OF HIS EIGHT YEARS' PASTORATE

We are looking to the close of our eighth year on this charge. This is one of the old spots in Methodism in the Louisiana Conference. The Annual Conference was held here in 1857 with Bishop Kavanaugh presiding. The Conference did not meet in the church because it was not large enough. But there had come to Waterproof a Mr. Zenith Preston who had just finished an immense plantation home just above Waterproof. Mr. Preston was a staunch Methodist and he invited the Conference to hold its sessions in the second story of his mansion which had not yet been divided into rooms. And, by the way, that mansion still stands—one of the largest in all the Louisiana Delta section. We have just been reading the records which date back to the establishment of the first church at Waterproof, and we find many of the leading names in Methodism in Louisiana connected with Waterproof, including our much respected editor.

Methodism would have had a stronger hold here than it now has had the Conference sent men here who were able to challenge the mentality, and interest the leadership of the people.

Waterproof is now a nice station church with a well-planned church-school building —not leaborate but serviceable.

Its financial affairs are in the hands of a well-o-rganized group of business men. Eight years ago the Waterproof charge was composed of three churches—Waterroof, St. Joseph, and Wesley Chapel. Waterproof is now a station and raises by itself almost twice as much as all three of the churches raised when a circuit. This year Waterproof gave to our Methodist Orphanage more than $400 and to Memorial Mercy Home $100. All financial obligations are met monthly or quarterly.

Church attendance has greatly improved save at the evening service. In all things we have tried to go forward in a steady, sound, systematic manner. We have preached what we think to be the Gospel and the people like it. These are fine people to serve.

C. M. HUGHES.

NORTH MISSISSIPPI COUNCIL MEETS

The North Mississippi Young People's Council met at Normiska, their new camp site near Oxford, for an overnight council meeting August 19-20. Plans for a youth night at annual conference, district rallies, a conference newspaper, and asembly for the coming year were discussed.

Those present were: Frances Herring, president; Marjorie Houston, secretary; Martha Jane Condrey, treasurer; Betty Jo McGaha, publicity superintendent; Doris Liming, Community Service Chairman; Tina Ritter, Missions and World Friendship Chairman; Jeanne Nall, Worship and Evangelism Chairman; Sue McCormack, Director of Youth Work; Rev. A. C. Bishop, executive secretary; Miss Willie Frances Coleman, Rev. Maxie and Miss Katherine Rogers, district directors.

* * *

One day is designated as "Thanksgiving Day". How it would revolutionize life if we appointed one day a year for "Grumbling Day" and all the other days were used for thanksgiving!—Maltbie D. Babcock.

DOLLARS COME EASY

WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH OR FAVORITE CHARITY TURN COUPONS INTO DOLLARS

LUZIANNE COFFEE
100% Good

Coupons packed in products listed below
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Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey City,
FOR SPECIAL CHURCH PLAN

LOUISIANA W. S. C. S.

MISSIONARY EDUCATION

Plans for Educational Seminars

Hear Ye! Hear Ye! It's time to plan Now to attend the Educational Seminar which will be held in your district in September. Your District Secretary of Missionary Education and Service will soon be sending you detailed information about the plans for the seminar in your district, but, in order that you may make your plans to go Now here is the schedule of dates by districts:

Monroe District—September 10
Ruston District—September 11
Shreveport District—September 12
Alexandria District—September 13
Week-end
Baton Rouge District—September 17
New Orleans District—September 18
Lake Charles District—September 20

District Committees to Have Charge

For a number of years, we have had a team go over the conference and present the day's work in each district. Sometimes there were three persons; sometimes, two, sometimes, only one; but this year there will be **NONE.** The seminar will go on as usual. There will be help on all of the four new studies; a packet of materials from the Conference Study and Action Committee will be on sale; the books and supplementary materials will be available; and qualified persons will present each study topic so as to give the most possible help. The only change will be that there is no Conference team going over the state this year. The District Study and Action Committees, together with other district officers are planning the program for the day, and we are looking forward to the best seminars we have ever had. PLAN TO GO NOW.

Misionary From India To Speak

There will be ne special speaker to each district meeting. We have been fortunate enough to secure the services of Miss Christensen, a Missionary from India, who wil go over the Conference and speak on India at each seminar meeting. She has done work in the villages of India for many years, and is an interesting speaker. Since 85 per cent of the people of India live in the villages, Miss Christensen has had first hand contact with the people of India where they live, and her talk will give much inspiration and information for the study on India for this fall. You will want to hear Miss Christensen.

Officers Urged to Attend

The seminars are for everybody who is interested in missions and the program of missionary education, but there are certain officers in the local society who have special responsibilities in the area; so they are partculary urged to attend. They are: the President, and Secretaries of Missionary Education and Service, Christian Social Relations and Local Church Activities, and Spiritual Life. The Secretary of Literature and Publications will also be helped by attending.

Cooperation

The Conference Study and Action Committee is deeply grateful for the fine cooperation that the district committees have [illegible] planning of the seminars. Without [illegible] we could not [illegible] this year without a [illegible] grateful appre-

STEWARDSHIP COACHING CONFERENCE

The emphasis in the Crusade for Christ in 1947 will be on Stewardship. The Women's Society is co-operating in this emphasis by having an approved study on Stewardship. Each local Church is being asked to have at least one class on stewardship, and the women of the Church will be cooperating in these classes. Many accredited instructors will be needed in order to carry forward the Stewardship plans for 1947. In order to help the persons who have been invited to become accredited, a Stewardship Coaching Conference will be held at Camp Brewer, September 24-26. All the women who have been asked to become accredited instructors are urged to attend this conference if it is at all pssible. There will be no cost attached except that of transportation.

RESOLUTION

In the closing session of the School of Missions of the South Central Jurisdiction Woman's Society of Christian Service of the Methodist Church, held July 1-11 at Fayetteville, Ark., and attended by 230 leaders from nineteen conferences in the eight states comprising the jurisdiction, the following resolution, brought in by the class studying "The Christian and Race" was approved and the chairman of the committee in charge of the school was requested to give it publicity:

"We, the members of the class on Christians and Race wish to record our deep convictions that the world can hope for peace only as it learns and follows the principles of Jesus as recorded in the Sermon on the Mount. Peace, we are confident, can never be achieved, or maintained by force and threat of force, but only by the practice of sincere, openhanded friendship, mutual trust, and cooperation. We therefore deplore the proposed militarization of our country through peace-time conscription, the maintenance of an overwhelming navy, the establishment of military bases at the ends of the earth, and the loan to other countries, of our encouragement and help in building similar military power. Instead of this policy, which, in our judgment, can lead only to more destructve wars, we urge our government to take the lead immediately in pressing for International agreement or the drastic limitations of armaments, for the abolition of conscription, and for the increasing dependence upon the peace-making machinery of the United Nations Organization."

NORTH MISSISSIPPI W. S. C. S.

CORINTH, MISSISSIPPI

AUGUST 23, 1946

My dear Friends:

Summer vacations are almost over, and it is to be hoped that all societies are ready for regular activities again. Please notice the Program of Work on page [illegible] in the Journal and check to see if your society is up to date with its [illegible] of work.

The pledge should be three-fourths paid during September, Life Memberships should be secured, the [illegible] Association Program [illegible] and memberships obtained, and the [illegible] Committee meeting held [illegible] on time. It isn't impossible [illegible] conference to report and report on time this quarter. Let us work to that end!

I hope each of you will plan to attend the seminar which will be held in your district. This is most important, for at these meetings three phases of our work will be emphasized in a special way. Suggestions will be given for the fall study on India, a workshop on Beverage Alcohol Problems will be conducted, the Week of Prayer Programs will be discussed, and the plans for the stewardship cultivation for 1947 will be advanced. The dates and places of the seminars will be announced by the District Secretaries later.

And now, let me urge each of you to cooperate wholeheartedly with Bishop Darlington, with Brother Robinson, Conference Director, with your pastor, and with the District Superintendent in the campaign for Mississippi Methodism's Million for the Master Program which is being launched.

As a Woman's Organization we have a definitely planned work for which we are responsible. We want always to do that work well.. We can not be happy and do otherwise, but we are also deeply interested in any movement that lifts Christ up. Therefore, I count it a privilege that we as individuals may have a part in this great forward step. It is for a most worthy cause, and I hope that each of the 7,398 members of North Mississippi WSCS will lend her support to its promotion.

The persons and institutions which will benefit most from this movement are the retirement fund for the ministers who have served long and faithfully, but who are no longer active in the ministry, the Methodist Orphanage, Millsaps College, the North Mississippi Conference Camp, and the cultivation fund for the colored Methodists of Mississippi.

The promotion of any one of these is a challenge to our Christianity, and when all are combined, certainly we want to have a part in their support lest we fail God by failing these, His children. May you get much joy in taking part in this drive!

Sincerely,
MRS. W. R. McCORMACK

Outline of India

Text: "India At The Thrshold"

By Winifred Bryce

Purpose of Study: To lead members to understand India's desire for self-government; to see striking consecration to religion and contrasts of life in India; to study the work of the Christian church in India and see the vitally important place that India will hold in the world as she stands at the threshold of a new nationhood.

Preliminary Interest Meeting

To be held before the study actually begins—preferably at a Sunday night service. Invite all church members and especially prospective Missionary members.

Song 484—Why Study India? (METHODIST WOMAN—July—page 21)
Questions and answers on India (Order from General Federation Headquarters, 1734 N. St. N. W., Washington, D. C.)
News Flashes from India (METHODIST WOMAN). Talk on India by returned veteran.
Display of articles from India. Song [illegible] Benediction prayer.

(Continued on page [illegible])

MISSISSIPPI W. S. C. S.

Mrs. Stanley Wilson

FALL DISTRICT MEETINGS

For the first time in several years district meetings will be held in the Mississippi Conference. They will be of the work shop type with the District Secretary of Organization and Promotion presiding.

During the day conference periods will be held for special instruction each group having a conference officer as a resource person.

Conference officers who are to attend: Mrs. E. V. Perry, President; Mrs. T. H. Fore, Vice-President; Mrs. John Cirlot, Secretary of Organization and Promoton; Mrs. E. W. Ulmer, Secretary of Youth Work; Miss Ina Thompson, Chairman of Special Memberships; Mrs. J. C. Porter, Chairman of Financial Interpretation.

The schedule for the meetings is as follows:

Vicksburg District: Vicksburg, September 3rd.
Jackson District: Jackson, September 4th.
Brookhaven District: Brookhaven, September 5th.
Meridian District: Meridian, September 24th.
Hattiesburg District: Laurel, September 25th.
Seashore District: Gulfport, September 26th.

WHY STUDY INDIA

"There is much interest in this great country has has been ruled as a part of the British Empire since 1858, but is now struggling to gain independence, seeking to fit herself for the place in the world that her size and importance merit. Here in India are to be found many of the issues that must be solved if any world community is to be achieved. As India finds solutions for her problems she may provide a pattern for many other countries and for the entire world. Therefore, a study of India just now is most timely.

"The sister of Jawaharlal Nehru, India Congress Leader, said during a recent lecture tour in this country that she was saddened and appaled at the ignorance betrayed in so many of the questions asked her as she went about among the people of the United States."

Suggestions for Course.

Mrs. E. E. Deen, Conference Secretary of Missionary Education and Service, has mailed to each local secretary a copy of a suggested outline for study. We give briefly some of her suggestions. In addition to her own suggestions, she recommends those of Miss Lilla Mills on page 20 of the July-August issue of **The Methodist Woman.**

Approach to the Study:

"India vitally affects our hopes for world peace, is extremely important in race relations, and in imperial settlements. India, with her 400 million souls, affecting all human situations and all Christian advancement, is of deep concern to America. India faces the same underlying problems as America and shares the same fundamental need of Christ."

AIM

1. To learn about India, her people and her needs, in such a way that we will want to share with her in every way, especially our Christ. This may mean sacrificing so that our government may send food and it surely means giving our money for missionary work.
2. To deepen our feeling of the brotherhood of man.
3. To see and improve evil social conditions at home that correspond with those of India.

Text and Resource Materials:

"India at the Threshold," price 60c
Discussion and Program Suggestions for Adults, Ure (25c)
"This is India", Mosher (25c)
"Behind Mud Walls", Wiser (75c)
"Our Country Is India", Loeffler (60c)
Sixth Annual Report, 1945-46, Woman's Division (35c).
Wall Map of India (25c)
Map of Methodist Centers (20c)
Eagle Book, "Young Man Sit Down" (10c)
Leaflet, "Clara Swani—The Call and the Answer" (5c)
Leaflet, "Isabella Thoburn, Creator of Ideals" (5c)
Free leaflets:
"A Gate to India's Three R's"
"A Village Training Center"
"For a Great Door and Effectual Is Opened Unto Me"
"Methodism In India"
The Methdist Woman and World Outlook, for references see pages 20-21 of June 1946 issue of **The Methodist Woman.**

All of the above may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, 2, Ohio.

Session I—The Indian Picture

1. The Land and Its People.
2. History and Ancient Culture.
3. Village Life; Panel discussion. Devotional.

Resource materials: Text; This Is India; Behind Mud Walls; magazines.

Session II—How India Makes a Living

1. Native Agriculture.
2. A New Day in Agriculture.
3. Growth in Industry.
4. Cooperative Societies.

Devotional:
Resource materials: Text; This Is India; Behind Mud Walls; "Rotarian" for October 1944; magazines.

Session III—Religions of India

Devotional:

1. Chief Religions of India.
   a. Hindu
   b. Moslem
   c. Sikhs
   d. Christian.
2. List evils of India; compare with those of U.S.A.

Session IV—Christianity Comes to India.

Devotional:

1. Story of William Carey (Eagle Book)
2. Significance of Church in India (panel discussion).
3. Freedom in India.

Resource materials: Text; Sixth Annual Report; Our Country Is India; World Outlook.

Session V—Ministry of Health and Healing

Devotional:

1. Quiz on health in India.
2. Story of Clara Swain.
3. Round table discussion: Christianity's contribution to health of India.
4. Vellore Medical College.

Resource materials: Text; World Outlook and Methodist Women; Sixth Annual Report.

Session VI—Methodist Work in India

1. Isabella Thoburn College.
2. Educational Missions in India.
3. "Students from India Reach America" (**Methodist Woman**, January 1946)

Devotional:
Resource materials: Text; Sixth Annual Report; magazines; leaflets.

OVERSEAS RELIEF

In response to many requests, we repeat the address of The Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, 11, N. Y.

From this Committee may be secured the names of families in war-torn countries to whom packages may be sent. If your society has a preference in countries, state which country.

If a society prefers to send cash to be used in this manner, it should be sent to our conference treasurer, Mrs. C. E. Mullins, Brookhaven, Mississippi, marked "**for overseas relief**" and reported to Mrs. R. E. Rollings, our Secretary of Supplies, as "**cash supplies**".

The Southeastern Jurisdiction, of which we are a part, has a quota for "cash supplies" of $35,000. All amounts for overseas relief will apply to this quota. This money will be disbursed by the Women's Division.

DEATH CLAIMS VETERAN

Mr. James Carr, father of Mrs. W .S. McAlilly and Mrs. Wade Heath, died at the parsonage in Shelby, Miss., on Sunday night, Aug. 18, according to a note received from Rev. R. P. Neblett. Bro. Carr was eighty-six years old and had made his home with Bro. and Mrs. McAlilly for several years past. Funeral services were conducted at the Methodist Church in Louisville, with Rev. Thad Ferrell in charge. Burial was in the home graveyard near Louisville.

RADIO STATIONS IN CHINA

A group of Chinese Christian laymen in Shanghai and another such group in Nanchang (Kiangsi) have established broadcasting stations in those cities for the dissemination of Christian information and gospel messages to people within their respective provinces. Now a group of Chinese Christians have organized a national broadcasting association which is petitioning the Ministry of Communications for permission to establish other stations in a large number of cities. They are working with the National Christian Council of China (interdenominational) in planning the day by day programs of the stations.

PRAYER ASKED FOR CHINA

Bishop W. Y. Chen and Dr. Wu Yi-fang, as executive officers of the National Christian Council of China, have asked Chinese Christians and their overseas friends to make daily prayer for peace between the rival factions in China's national life. In the "call" they say: "China today stands at a fateful hour in her history. Internal unity hangs in the balance. Will the issue be peace or war? At such a time men of all faiths are moved to prayer. All the more should men and women of the Christian faith pray to the God of love that selfish purposes may be given up and the will of God done in the national life; that with new spiritual strength and upon the basis of high moral principles we may all work together for the peace and unity of our country."

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

IN MEMORIAM— DR. W. W. HOLMES

When announcement was made over the radio on Sunday morning, May 26, 1946, that Dr. W. W. Holmes had passed away in his sleep in the early hours of that morning, Louisiana Methodism was profoundly shocked and saddened, and the whole Church sorrowed over the loss of one of its leaders. We pay affectionate tribute to his memory today.

William Walter Holmes was born at Kipling, Miss., on June 20, 1875, the son of John Henry Holmes and Fannie Rae Holmes. Of that family, three brothers and two sisters survive him: E. M. Holmes, Holly Ridge, Miss.; O. W. Holmes, Leland, Miss.; Henry Holmes, De Kalb, Miss.; Mrs. J. M. McWilliams, De Kalb, Miss., and Mrs. J. E. Luke, Shuqualak, Miss.

Dr. Holmes was educated at Millsaps College, where he received the A. B. degree in 1900, and at Vanderbilt University, where he received the B. D. degree in 1903. The honorary degree of Doctor of Divinity was conferred upon him by Centenary College in 1923. The Conference records show that he was ordained deacon in 1901, admitted into full connection in 1906, and ordained elder in 1907.

During his ministry Dr. Holmes had the following appointments: Carrollton Avenue, Louisiana Avenue, Felicity; First Church, Monroe, (assistant pastor); First Church, New Orleans (assistant pastor); Ruston; presiding elder, New Orleans District; Lake Charles; Noel Memorial; presiding elder, Shreveport District; Alexandria; Rayne Memorial; District Superintendent, New Orleans District.

Dr. Holmes was elected a delegate to the General Conference of 1922, and he was a member of every succeeding General Conference, including the Uniting Conference of 1939 and the Jurisdictional Conferences, till his death.

He was married on December 19, 1907, to Miss May Stone of New Orleans, whose family were prominent in the business and civic life of the city. Whether "marriages are made in Heaven" or not, this marriage certainly had the blessings of Heaven upon it. To this marriage were born three children: Mrs. James Theron Brown, Baton Rouge; Commander Samstone Holmes, U. S. N.; William Walter Holmes, Jr., Baton Rouge. Mrs. Holmes and all the children with six grandchildren, survive.

As interesting as biographical data are in themselves, they do not give us the full picture of a man's life or a complete account of his achievements. Only by a study of the man himself can we even partially evaluate his character and his power.

Dr. Holmes was, above all, else, a minister of the gospel. There was no side issues in his life, no divided interests. While he was a stranger to nothing that men generally were interested in, he concentrated his talents and his energies upon the one task of making religion a reality in the lives of those he was appointed to serve. He took pains to be a workman that needed not to be ashamed.

He did not claim to be a scholar—very few men are scholars; but he was a student. He had built up an unusually fine library—one of the best in the Conference. It was especially rich in books of biography, devotion, and practical theology. Some men have many books, but make very little use of them; Dr. Holmes used his.

One of the outstanding characteristics of Dr. Holmes was his friendliness—not assumed, but genuine. It was this characteristic that made him, both at Millsaps and at Vanderbilt, one of the most popular students of his day. That is one reason why so many people affectionately called him "Billy".

He was especially the friend of young preachers. Many a member of this Conference recalls with deep appreciation a kindly word, a bit of encouragement, a helpful suggestion from Dr. Holmes that made the way seem brighter and that started many a song in the heart.

As a preacher, Dr. Holmes was acceptable in any pulpit in the Church. He served some of the great pastorates of this Conference with a remarkable degree of success. As is well known, he was at Rayne Memorial for ten years—and that record speaks for itself. His preaching was simple, direct, inspiring, thought-provoking, uplifting.

Dr. Holmes was pre-eminently a pastor. In this respect he deserves to be ranked with the great pastors of Methodism—for example, with the sainted Dr. John B. Matthews, the sainted Dr. Felix R. Hill, Sr., both of whom, by the way, served in the Louisiana Conference. He quickly and completely won the hearts and entered into the lives of his parishioners. He had the happy faculty of being in the right place at the right time. The memory of his visits and the influence of them remained in the home long after they were made. He demonstrated very thoroughly that it is not the number of pastoral calls a preacher makes that counts; it is the kind.

Dr. Holmes had executive ability of a high order, as is indicated by various phases of his ministry. At the time of his death he was district superintendent of the New Orleans District. He had previously served as presiding elder of the same district, as well as presiding elder of the Shreveport District. He was also a member of the board of trustees of Centenary College and of Dillard University. In addition, he served on almost innumerable boards and committees, and was for many years chairman of the Conference Board of Education. His judgment was sound, and his advice was often sought and relied upon.

No memoir of Dr. Holmes would be complete without mention of his outstanding work in the fight against gambling and other forms of vice in the city of New Orleans. As chairman of the social betterment committee of the New Orleans Ministerial Union, he led that fight valiantly and, in many respects, victoriously. The esteem in which he was held in the city in which he had spent twenty-seven years in his ministry is expressed in an editorial in the New Orleans **States** of May 27: "From the day he entered the pulpit in Louisiana in 1903 on down through the years, Dr. Holmes' stature increased as he applied Biblical precepts to every-day life. Not only New Orleans but all of Louisiana is better for his having lived." When informed of his death, Mayor Morrison said: "I frequently sought his counsel and advice, which I valued and respected. . . . I respected Dr. Holmes' viewpoint . . . and I am deeply regretful that the city will no longer have the benefit of his able, honest and fearless counsel." The **Times-Picayune** said: "The community has lost one of its outstanding citizens and civil leaders." The opinion is held by many that the energy he put into this fight against vice in New Orleans hastened his death.

An interesting thing appears in connection with the ministry of Dr. Holmes. It is often said that city churches depend to a large extent of their success upon the membership, leadership, and money that flows into them from the country churches. The interesting thing about Dr. Holmes is that though born and reared in a rural community (Kipling, Kemper county, Mississippi, is no metropolitan center), he never served a country church. All his work was in cities, more than half of it in the largest city in the South. This fact leads to the comment that human nature is pretty much the same, wherever it is found. He was so much a man himself—a Christian man—that he could reach people anywhere. An appeal that has in it the elements of universality is bound to meet a universal response.

We do not enter into his home life more than to say that it was a beautiful example of what a Christian home ought o be. It is as much of a tribute to Dr. Holmes as it is to Mrs. Holmes to say that his ministry could not have been what it was without her ministry alongside of his. His children and his six grandchildren were the joy of his life—and they rise up to call him blessed.

Time and space for this formal memoir have run out; but written on our hearts in lucent letters of love is the imperishable record of our departed friend—who also was a friend of God. HENRY T. CARLEY.

NOTICE TO OUR READERS

In keeping with our custom of many years past, there will be no issue of **The Advocate** next week—the issue of Labor Day week. Please remember this, and it will save you the trouble of writing us about not receiving your paper. This time the office mechanics may not need a breather, but the editor does. With every good wish for a safe and enjoyable Labor Day week-end. You may expect us on time September 12.

THE GATES OF DAWN

In memory of my sister, Mrs. Susie Ligtsey Burwell, a member of the Daleville Methodist Church for many years and a charter member of the Woman's Society of Christian Service, who died August 9, 1946, at the home of her nephew, Mr. G. Williams, Daleville, Miss.

A noble soul who builded well
From mortal sight has gone,
So gently did our loved one pass
Beyond the gates of dawn.

For her life's sunset had no fears,
And her unblemished soul
In peace passed through death's shadows drear
To dawn's pure gates of gold.

These gates were opened wide for her
And her spirit pure and bright
Found a welcome sweet and true
In a mystic land of light.

Loving hearts so sorrow burdened
Bow in faith beneath the rod
Down life's way with faith to guide us,
We must ever bravely trod.

Our loved one, who had suffered,
Lived a grand and noble life,
Day by day she grandly builded,
Heeding not the great world's strife.

Her dear memory—it will guide us
As we journey on the way,
It will be our inspiration
'Till the closing of life's day.

When life's twilight shadows gather
And death's night is stealing on
We will find our loved one waiting
For us at the gates of dawn.

ADA LIGHTSEY DOUGLAS
Daleville, Miss.

MISSISSIPPI W. S. C. S.

(Continued from page 5)

SESSION ONE

"This is India"

Introducing India geographically-Natural Resources, Climate, Land, Rivers, Cities, The people, Customs and Culture.

WORSHIP: From Foreword of Text—Hymn 484.

Prayer: That God's way will be wrought in India.

MATERIALS: Encyclopedia; Geography; Text, pages 2-9; Chap. 2 of "Our Country is India" by Looffler.

Map of India.

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SESSION TWO

"India's Status as a Nation"

Discussion of Industry-Wages and Standards of Living; Wealth and poverty; Health; Education; Government and Politics; India in the War; India is rich but people poor.

WORSHIP: Christ is the Light; 1st John 1-5-7. Solo, Hymn 470, Prayer.

MATERIALS: Text, Chap. 3 and 6; April READER'S DIGEST, page 19; Jan. 1945 METHODIST WOMAN, page 7; "Our Country is India," page 158.

SESSION THREE

"The British in India"

Discuss: Origin of British power; What has England done FOR India?

What has England done TO India? England's plan for India's self-government. Can India stand alone? (This question could be in form of debate or round table discussion)

WORSHIP: Joel 2:21, 32. Hymn: "O Brother Man" Prayer: That India will use Christ and His Light as a Beacon. Closing scripture Romans 10.

MATERIALS: History or Encyclopedia; LIFE MAGAZINE, May 27; TIME, May 27, page 29; News items; Phamplet: "India—Land of Promise."

SESSION FOUR

"Religions of India"

Discuss Religion and Politics; Young India Searches for Freedom; Does India need to be united for strength? Does India want our denominationalism and creeds? What are some of the problems India can best solve in her own government? What of Gandhi, or contrast Hindus and Moslems? After Independence, what?

WORSHIP: "Thou Shalt Worship the Lord, Thy God. Hymn 468, Prayer.

MATERIALS: Encyclopedia; current newspapers and magazines; "Our Country is India", page 153; "Behind Mud Walls".

SESSION FIVE

"Indian Womanhood—The Bridge"

Discuss: Progres of India's Women; Modern Education movement; Women in Public Life; Christian Indian Women; contrast life in India and earlier as related to woman's position.

WORSHIP: Proverbs 31: 10-31, Hymn: "Happy the Home".

Prayer: For courage and leadership for Indian women and women the world over in the shaping of the destiny of a new world.

MATERIALS: Text. Chap. 4; April METHODIST WOMAN, page 11; Pamphlet, "Women in the Church in India."

SESSION SIX

"Christianity and India"

Hymn 458. Roll call of items of interest about India and Missionary work there.

Discuss: Early Missionary work in India; Christian movement in India; Methodist Church in India Today; Post war program in India; Our Crusade for Christ in India. The New India is Coming.

WORSHIP: Based on last 3 paragraphs of Chap. 8, Text.

Hymn 468 (One person reads) Prayer, Hymn 469, Benediction.

MATERIALS: March '44 METHO WOMAN, page 3-11; Dec. '44 H. W., 11; June '44 METHODIST WOMA page 4; Text, Chap. 7,8; April '46 H. W. page 12.

Pamphlet, "Methodism in India."

ACTIVITIES DURING AND AFTER STUDY ON INDIA

Appoint paster and curio committee; research committee to gather informa about India; a map-study group to lo Methodist work in India; a publicity invitation committee. Investigate labor housing conditions for underprivil groups in your community; a survey health conditions in your community; lear if any of the 1500 India students being to America are in your locality; learn som of the greatest needs for increased offerings in India today; help interest young people for Christian service; help stimulate increased offerings for India and make donations to field.

MATERIALS AND WHERE TO ORDER

Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio, the following: "India at the Threshold"—Bryce—60c; "Our Country is India"—Loofler-60c; "Behind Mud Walls"—Wisor-75c; Map of India—25c.

Order Free Pamphlets — "Methodism in India"; "India-Land of Promise"; "Women in the Church in India"—from Board of Education, 150 5th Avenue, New York, N. Y. METHODIST WOMAN, June 1946, carries list of articles relating to India.

Dear Fellow Worker:

This is a suggested outline on the study of India, which will be our fall study. I would suggest that you divide the entire class into six groups, if it is possible, and have each group present one session. In that way every woman will participate. Plan to have the preliminary meeting to create interest, and plan to receive Special Jurisdiction Recognition on this study. We are working to double our record of last year. The requirements are to use supplementary material with the appporved text; 70 per cent attendance; length of class must be one hour for 6 lessons or 1½ hours for 4 lessons, and no two lessons can be held on the same day; but take it over a period from 4 to 6 lessons, and use other methods of presentation than altogether lecture. Your teacher must be a consecrated, efficient and willing worker. Write me before you begin your study if there is some question about these requirements. After you finish the study, if you have not met the requirements, write me for a Special Recognition blank on which to report your class and work. If the study has been taken in circles, each circle doing the required work can receive a credit. If I can be of help at any time, please let me hear from you.

Faithfully Yours in His Service
MRS. WALTER ODOM
Conf. Sec. Misionary Educatio

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THE LIVING CHURCH

There can be no spiritual revival within or without till the Church has found once again the challenge of the Word of God in Jesus Christ. That is to say, revival must be based on theology—on the right apprehension of God and his purpose of the redemption of man through Christ. Without that foundation no revival will endure, nor will its fruits be such as to add to the strength of the Church.

—**Methodist Recorder**

THE PRAYER-ROOM TODAY

LOOK in mercy and forgiveness upon me, O Lord, who so easily fall away from the good Thou hast wrought in me. Let not my shallow heart forget the day when I was made to realize my need of Thee, and Thy sufficiency for my need. Thou has opened my eyes to the vision of eternal things; let not blindness come again upon me. Thou hast given me a glimpse of the goal; let me not miss again the way. **Amen.**

Enough

By Clyde Edwin Tuck

We cannot all of Nature's secrets know—
How flaming orbs unerring trace the sky,
Why always true to type flowers bud and blow,
The reason some things creep, why others fly—
The cause of mysteries on every hand,
The wonders of the sea, the field, the wood;
It is enough for me to understand
That God has made them all—and all is good!

We may not know why paths of some may lead
Through wastes besides Fate's desolate Dead Sea,
While others wind along life's sunny mead—
Why some from sorrow seem forever free;
It is enough for me to know that I
Can trust His hand to guide me on the trail,
Through night or storm, and never question why,
Well knowing I can neither fall nor fail.

It is enough for me to know today
Not why youth's cherished hopes fell in the bast,
But that He seeks me when I lose my way,
And that the victory will come at last
To all who heed the Shepherd's gentle voice
That warns us of the tempter's luring spell;
I do not doubt, but praise Him and rejoice,
For round me is His love, and all is well.

No. 35

[illegible] M, LA.

[illegible]

WALLET OF THE WEEK

A RELIEF AGENCY SECRETARY is quoted as saying that the Protestant churches of America would probably not raise five million dollars for European relief. It was pointed out that a short time before "the crowds gambled more than that at one race track on a single day." The reference was to the fact that a crowd of forty-nine thousand at Belmont Park had established a world record by betting a total of five million sixteen thousand seven hundred and forty-five dollars — a shameful record.

* * *

DR. SIDNEY M. BERRY, vice-president of the British Council of Churches, is now on a two-months tour of the United States. He is reported as saying that the war had cut into the church attendance in England to an alarming degree, and that it would require a long time to regain what it had lost during the war. Dr. Berry then expressed the opinion that England's greatest need is a great movement of educational evangelism. Probably the whole world needs most of all a great movement of unqualified evangelism.

* * *

THE PRESENT PROPORTION of individuals in the United States over sixty-five has nearly doubled since 1900, says a recent news item. This has created other than economic problems, in the view of the Federal Council of Churches, which is considering methods for doing something for this rapidly increasing group. To this end a two-year study of the church's responsibility and ministry is being planned and will be initiated beginning next fall. The study will be under the direction of the Council's Commission on Religion and Health.

* * *

DR. RALPH W. SOCKMAN is to head a delegation of seven prominent Americans, who have been prominent in Russian relief work, will visit devastated areas of the Soviet Union. This group was invited by the Soviet government, the Soviet Red Cross, and the Red Crescent Societies, to visit war torn sections, observe the distribution of relief supplies sent from America, and to take part in consultations on the needs of the Russian people. The visit of these friends of the Russian people should do much to lay the foundation for a better understanding between Russians and Americans.

* * *

FIVE HUNDRED INDIAN STUDENTS are to be sent annually, for a period of three years, to be instructed in forty of the best graduate schools. Of the group, one hundred are to be instructed in American business and manufacturing affairs. More than forty objectives will engage the visiting students in various subjects. The Indian government will pay the transportation, tuition, and other expenses up to two thousand dollars for each student. If this venture may have the effect of unifying the people of India, it will be great gain for them.

JAPANESE RELIGION, according to the most reliable sources, is represented by forty-five million Buddhists, three hundred and seventy thousand Christians, and eleven Confucian temples with no estimate of the number of adherents. The Christians are divided into three major groups: Koyodon (union of thirty-one denominations) with one hundred and seventy thousand, one hundred and twenty thousand Roman Catholics, and fourteen thousand Greek Orthodox. The Christians represent one-third of one per cent of the population of the nation.

* * *

MR. RICHARD JOHN SOPER, the new vice-president of British Methodism, sounded a note of loyalty to the teaching that sin is a reality not to be explained away, nor soft-pedaled. In his inaugural address he said that he had heard Methodists refer to "moral laxity", "moral delinquency," and "sexual irregularity," and he observed that they were talking about the same thing, but not talking about it the way they should. He asked that the word "sin" be restored to every pulpit's vocabulary, because it is more accurate than the euphonious half-apoligies now in use.

DR. LESLIE D. WEATHERHEAD, pastor of the City Temple congregation which now worships in "Friends House", had a motor accident early in July. He suffered concussions of such severity that it became necessary for him to cancel all his engagements for the immediate future. His pulpit was being cared for by others. It was expected that he would be able to leave the hospital the last week in July. No explanation of the nature or cause of the accident was given in the report which was carried by the Christian World.

ADMIRAL MAHAN, a military strategist, is quoted by an exchange as saying: "I have been a student of the foreign mission of the Church of Christ all my life, and for forty years have been a member of the Protestant Episcopal misionary society. I am convinced that one mission station in the non-Christian world is a more potent factor in preserving and promoting world peace than any number of battleships." That is high praise from a man whose career has revolved about the might of ships and navies.

THE FLYING STOVEPIPE was originally designed to power flying bombs. The engine is said to be capable of a speed of fifteen hundred miles per hour, and it has been flown on successful tests. The California Bee describes it as "The revoluntionary ram jet engine, with no moving parts, weighing seventy pounds, and looks like a long piece of pipe." It develops between two and three thousand horsepower. It is estimated that it could be driven around the world at the equator in seventeen hours.

New Orleans
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EDITORIAL

THE LITERATURE OF DEFEAT

The investigation of men for various types of service reveals many glaring weaknesses of character and ability. Among them, indecision, lack of initiative, erratic tendencies, and an inability to follow through upon any course. None of these faults appear in the clear-cut outline which one might take their listing to suggest, but that in no sense robs them of their reality, nor of their power for the promotion of personal failure.

Many peoole "muddle" along because of their character deficiencies. We say that they lack the power to concentrate, they lack drive, or that they are unstable. Behind such general terms there lies a whole literature of defeat in which are registered the vacillating moods and the nerveless attitudes of men who have failed. We study the men who have achieved success because they offer a direct and positive approach to standards of living which we covet for ourselves. For many of us the literature of defeat might well be as instructive and has helpful as that of success. It probably offers a much better clinic for the study of causes which lead to failure.

Many people seem to be lacking in the spirit of adventure—the daring of enterprise. Too many are interested in machines which are precision-geared, ball-bearing, and fool-proof. Too often that means that we are not willing to draw upon our own resources. We refuse to take a dare. For individuals that will lead to mediocrity or worse. For the Christian Church, it will result in time-marking, stagnation and moral and organic dissolution. We must be able to take a dare. Such was true of the early disciples, so did the leaders of the Reformation, and the followers of Mr. Wesley exhibited such daring in the Revival of the eighteenth century.

One might almost say that the Christian Church is primarily a reaction to the literature of moral and spiritual defeat. Its strength, like that of the great oak, was developed the hard way. Its role has been to create the power to make decisions and to follow through in every course adopted. This might be termed the genetic impulse of the Church. The inspirational thrill has its place, but it belongs to experiences of triumph—not to the battle against sordid selfishness and sin. In the foundation struggle, whether it be individual or social, we may find a wealth of help and vast resources of courage in a painstaking study of the literature of defeat. Of course the literature of success must not be ignored, but it represents an incomplete picture of life and character.

POWER CORRUPTS

An eminent British historian is credited with the statement: "All power corrupts, absolute power corrupts absolutely." This general observation was made in a discussion of power as a factor in the progress of the human race. It is easy enough to accept it as a description of the bloody reign of political autocrats, but the milder aspects of the truth are not so easily recognized.

A review of the situation now prevailing in the world provides many examples of the truth of this statement. We have the pictures of nations on both sides of our recent world conflict changed from mendicants pleading for pity and help to arrogance, now that their fears have been removed. The sense of obligation for the assistance which helped to save some from national disaster appears to have ended with the moment of victory and the soft words of suppliant peoples have changed into assertions of power. Hitler and the Nazi war lords have become the symbols of the power-seeking spirit, but it might be well to review the attitude of some who were outstanding beneficiaries of the struggle. We do not name them, and neither do we except any of them from the force of what we are saying.

Empire grabbing is not the only manifestation of the corrupting influence of power. At the present moment there is a world-wide scramble for place and advantage. In the last analysis it will be found to root in the lust for power—the corrupting influence of power. Religion is not immune to corrupting power appeals. There is probably a greater number of men, who, at this moment, are deserting the ministerial service to which they dedicated their lives, than at any other time since the beginning of he century. We do not pass upon any specific cases, but it is evident that many of them are yielding to the pull of secular interests and opportunities. The alluremens of money and power have dissolved the holy loyalties to vows made in response to the divine qall.

In times like these, we should be very sure of our step, for the ghosts of our decisions stripped of their glamor may have to be met when it may not be so easy to reverse our course. It is easy to hush the clamor of conscience with material answers, but when we meet Him who called us into this holy and sacred office, we may be found "speechless." The call, if call it was, was to a ministry of sacrificial service, and without promise of alluring material rewards. At least, let us remember that power and pelf are both deceptive and corrupting.

THE TEN COMMANDMENTS

Dr. A. P. Hamilton

For most of the summer the Sunday School lessons have been taken from the ten commandments. At first thought this might seem to be an old-fashioned way to approach any modern problem, in an age that takes jet planes, robot bombs and atom fission in its stride. But strange to say the commandments seem unexpectedly up-to-date, when we begin to study them.

I have been teaching a class of young people and they have found nothing out of date or incongruous in them. It seemed to me at times that they were giving me very searching and skeptical looks when we were on the topic, "Honor thy father and thy mother" and "thou shalt not kill".

It's very hard to fool these young people, and they know too much about the modern father and mother. How little time some of them are devoting to making a good home for their families. They are perfectly aware of the fact that the divorce rate is on the increase and that thousands of homes are being broken every year. So it is with tongue in cheek that many of them repeat the fifth commandment, and with the mental reservation, "honor to whom honor is due".

And as to the sixth, we can not blame them if there comes a cynical gleam into their eyes at the mere repetition of such a command. Especially in view of the fact that they have seen their brothers and fathers, so recently marching off to the ends of the earth, to engage in the business of killing. And many of them have not yet returned.

And so we might run the gamut of the seventh, eighth, ninth and tenth and still be right up-to-date in admonition needed for the present hour. Every session of the peace conference now in progress in Europe might well be prefaced daily with a reading of these old, but ever new ten commandments, with a view to the incorporation of their substance in the forthcoming peace document that shall be presented to the world, as a result of its labors.

We cannot ignore the fundamentals of the moral law, any more than we can ignore the law of gravity.

A. P. H.

PALESTINE

EVENTS in Palestine bring to mind the old conundrum in logic, "What happens when an irresistible force meets an immovable mass?" The answer is, of course, that if there is an irresistible force there cannot be an immovable mass, and vice versa. The point about the tragic situation in Palestine is that both Arabs and Jews are regarding themselves as irrestible and immovable. In such a situation the only statesmanlike solution is a firm denial that the elements of irresistibility and immovabiliy exist in connection with this problem. That is what is implied in the proposal for a partition of Palestine. Unfortunately, the Judgment of Solomon is as unpopular today as it was when it was first delivered. Both Arabs and Jews would apparently rather see their country drenched in blood than come to a commonsense compromise. Neither Arab sovereignity nor the ideal of a Jewish National Home in Palestine are written, so to speak, in the scroll of history and ethics. What the Arabs may justly claim is the guarantee that Palestine shall not be swamped by Jews. What the Jews may justly claim is that somewhere, not necessarily in Palestine, they shall find living space and self-government after all their centuries of persecution. A solution on these lines is surely not impossible, if only the great Powers can agree together that it is the height of folly to let the world's peace be imperilled by a continuance of the present miserable situation. The Jewish problem, morally, is the concern of many nations; and Britain ought not to have to bear the whole burden of solving it.

Ed. Christian World

RE-CHURCHING THE RETURNED SERVICEMAN

By Chaplain E. L. Ackiss, USN

At the Southern Baptist Convention, in a meeting of chaplains, a former chaplain* discussed ways and means of interesting the returning serviceman in church attendance. He gave his experience as follows:

> While in the service, he found a small attendance, plenty of men available to attend, good religious facilities, but little interest. Selecting a few choice men as a council, it was agreed that church attendance "combat" teams would be formed. These teams met previously about 30 minutes before church time. After conference and prayer, they went through the available barracks personally inviting the men to attend church. There was enthusiastic and kindly competition among the teams as to the number the teams of one to three men could "bring" to church. One man brought 17. Attendance jumped to over 200 per cent. The matter was worked out with increasing detail and high selection of the combat units. The idea spread through the camp to various other chapels in the area.
>
> The same plan was tried with another camp with similar success.
>
> When the chaplain was demobilized, he called in a group of returned GIs in his church, talked over the matter, and planned for similar teams but with a somewhat enlarged program. This program included a visit of welcome to the returning soldier or sailor with the offer to be of any help possible from job contacts on down or up. The church council of GIs made good on this offer of help and in the visit combined with the word of welcome was the general acquaintance with the men.
>
> Later this man was visited by a team and invited to church as well as informed of the desire of the church to offer the church home, etc., for himself and family if appropriate to add this. The church organized its area and went to work with excellent results.
>
> The idea spread and the American Legion Post of that town and county invited themselves in on it and is busy promoting "A Go to Church Sunday" for the whole county and area in which the Legionnaires will form themselves into "combat" teams and endeavor to have a tremendous turnout in all the churches in the area.

The success of all of the above is predicated on the **assumption that the man will be given something [illegible] while when he comes to church.**

*Chaplain George Simmons, Ringgold, Ga.

—The Army and Navy Chaplain.

ANCHORS THAT HOLD

Dr. Forney Hutchinson

(John 6:67-6)

"Then said Jesus unto the twelve,' 'Will ye also go away?' Then Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God.' "

Our text introduces us to one of the most dramatic scenes in all our Lord's earthly life. On the mountain side He had just preached the Sermon on the Mount and had fed the five thousand. He had reached the peak of His popularity, and the people sought to take Him by force and make Him a king. He slipped across the blue waters of the Sea of Galilee to the little village of Capernaum, where He made His home, and found His way into the synagogue and made a most marvelous and perplexing statement concerning himself and his relation to the life of the world. The heart of that statement is found in this text, "Except ye eat the flesh of the Son of Man and drink His blood, you have no life in you." The Jews conferred together for a moment and remarked, "This is a hard saying. Who can hear it?" and deliberately walked away. His followers, thinking upon it, were tremendously perplexed. Already sorely disappointed that He had not accepted the leadership offered Him and established a temporal kingdom, they too turned their backs upon Him and walked away. He turned to His twelve disciples, saw how dazed and puzzled they were, and said, "Will ye also go away?" Peter, as usual, accepted the responsibility of being spokesman, and replied in the language of the text, "Lord, where will we go?"

Beloved, upon all of us sometimes in our Christian lives there arises a storm. It may be a physical affliction; it often is a sore bereavement or a terrific dsappointment. It may come in the form of an intellectual difficulty, a perplexity concerning our faith, or our creed. Whatever it may be, it results in a tragedy if we have no anchor that will hold it until the storm be overpassed. Such an anchor these Disciples had, and that anchor held them true to Christ in the midst of the storm. If we can locate that anchor and utilize it in our own lives, the purpose of this sermon will have been accomplished.

What was it that in this time of storm held these apostles steadfast and loyal to Christ their Lord?

First of all, they faced an "imperative alternative." As far as they could see, there was nowhere else to go. Where could they have gone? Once they had been fishermen. They had a little boat, and no doubt a few customers. Could they go back to their old fishermen's lives again? It would seem so empty and hollow now, after three years of constant fellowship with this wonderful Man, this masterful Teacher. Once they had been loyal Jews. They had sat in the synagogues and had heard the Scribes and Pharisees philosophize and theorize about meaningless points of law, while their hearts gnawed with hunger and their spirits thirsted for the water of life. Could they go back and ever be content again? Now that they had thought it over, Peter spoke the sober truth when he said, "Lord, we don't understand, but there is nowhere else to go."

I want to ask my readers this question: Suppose you should turn your back on the Christian faith, where under heaven would you go? Some of us have faced that issue. Some of us no doubt have even turned away, but I wonder if anybody who has ever known the Christ and has turned away from him, has ever found satisfaction elsewhere. Can any one who has drunk the wine of God's love ever be content to drink the brackish waters of this old world? Can one who has known His fellowship ever be satisfied with any other this world affords? Suppose you turn away from Him, where will you go? Many things offer themselves. The highest promise of infidelity is only to kick the crutch from under the cripple and take away his only hope. Skepticism preaches a destructive doctrine. No rainbow of hope, no assurance of help, only a program of despaire, destroying what one has and putting nothing in its place. Out from the first World War there came this striking statement from the French poet and atheist, Lavredeau:

"I laughed at faith and held myself a wise man. But there was no gaiety in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the soldiers. There they marched cheerfully onward to death. I asked: 'What makes you so calm?' And they began to pray: 'I believe in God.' How frightful and burning are the wounds of a people in which not a drop of that Mystery flows as a healing balm! How hard it is, in this national cemetery, to still be an atheist. I cannot, I cannot! I have deceived myself, and you, too, who have read my books and sung my songs. France, O France, turn again to the faith of your most glorious days! To forsake God is to be lost indeed. I know not whether I shall survive tomorrow. But I must say to my friends: Lavredeau dares not die an atheist. It is not hell that dismays me, but the thought oppresses me: there is a God, and you stand so far from him! Rejoice, O my soul, that I am permitted to know this hour when I can kneel and say, 'I believe in God; yes, I believe.' This word is the morning song of humanity. Whoso knows it not, for him it is night."

Surely there is no hope in atheism, no help in agnosticism, and no strength in infidelity. To the man who is lost in honest unbelief my heart goes out with deepest compassion. I have no word of abuse for him, but only pity.

Who would turn to the world? Many have sought to assuage their grief and satisfy their hearts in meaningless rounds of pleasure. Paul said of his friend Demas, "Demas hath forsaken me, having loved this present world." I wish I might call Demas forth as a witness. "Demas, were you ever satisfied with the world after once you had known the companionship of that mighty Apostle to the Gentiles, and had been initiated into the fellowship of Christ?" I think he would say, "Oh, no; it was all vanity; it never satisfied my heart. I died a hungry, disappointed soul." The world never satisfies. It never keeps its promises, and the man who seeks his satisfaction there is doomed to hopeless disappointment.

Would you turn to some of the fads and fancies of a religious nature that are held out to men who forsake the Christian religion today? If you do, there is a large variety from which to choose; but how can a man who has known the Christ of our hopes ever be satisfied on the dregs of these superficial vagaries that call themselves religion? When they cut the heart out of the Christian faith and still call it Christian, I resent it. If you have any thought of turning away, in God's name heed this appeal and be true to Jesus Christ, the only hope of our poor, broken world.

You may say what you please and bring up all your criticism—and I don't deny that there are things that puzzle and perplex us—but so far as I am concerned, I am absolutely sure that the best thing in this world for a human heart is a personal knowledge of Jesus Christ. Personally, I propose to cleave to Him in spite of the world, the flesh and the devil. The least any man can say about Him is that He is the best the world or God has to offer.

I am glad Peter didn't stop there. He said, "Lord, where will we go? We have debated this question. We have tried to find something else to turn to, and there is nothing." Then he added, "Thou hast the words of eternal life." In other words, Peter rose to testify that his heart was satisfied in Jesus. Jesus had shown him the way of life, and he said, "Master, I am satisfied in Thee, and don't want to go anywhere else."

I recall out of the morning of my ministry a statement the old-timers used around the altar in the old-fashioned church. When a man was on his knees at the altar, somebody who had been that way would bend over him and say, "Brother, are you satisfied?" I shall never forget how again and again I have seen strong men rise with a light on their faces that never fell on land or sea and say, "Yes, I'm satisfied; I have found Him." That is a good word, and Peter, using it in a different language that day, said, "Lord Jesus, we are satisfied. Thou hast the words of eternal life and that is what we have been wanting all these years." There never had been a time Peter could remember when there wasn't a yearning in his heart, and no doubt many a night on the sea when his companions had fallen asleep. Peter would commune with himself and say, "Lord God, what's it all about? Where did I come from? What am I here for? Where am I going?" There was no answer, no explanation. One day he found the Savior, and they sat down together, and Peter asked Him questions about God and man and the hereafter; what it all meant. That day Peter had questions answered that had never been answered before.

I desire now to ask this sober question: Will you hear me? Are you satisfied? Is your deepest nature being fed? Is your spiritual thirst being slaked? Is your soul's weariness finding rest? If so, it must be that you have found Him, for He alone can satisfy.

I know we are living in a feverish world. We are beset on every hand, and there is so much to distract. It is not easy to keep close to the Savior, but blessed be God, it is possible to live a life that is hid with Christ in God and be satisfied from day to day. The very weakest Christian on God's earth is in infinitely better condition than the strongest sinner, and "I would [illegible]

(Continued on page [illegible])

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; G. W. Pomeroy, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
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W. C. NEWMAN........Church School Lesson Writer
MRS. E. L. DIAMOND............Editorial Secretary
BALLARD PRESS ....Printer

Rev. N. U. Boone is assisting Rev. W. L. Elkin in revival services for the Fontainbleau community, a preaching place on the Ocean Springs, Miss., charge. The meetings are now in progress.

Notice was sent of the Educational Seminar to be held in First Church, West Monroe, but having no paper last week, we bring it forward as a news item this week. The Seminar was held on Sept. 10.

Rev. J. H. Holder, faithful soldier of the North Mississippi Conference, writes that he will go on the retired list this fall — not retired, but superannuated. He says that he reserves to the Lord the right to retire him.

Rev. Addison L. Smith, pastor of Second Church, New Orleans, has secured fifty-one subscriptions for this Advocate. We appreciate his unfailing friendship and faithfulness and we appreciate his wholesome ministry.

Rev. J. A. McCormack, retired member of the Louisiana Conference, has been in very poor health for some time. His pastor at Mer Rouge, Rev. D. T. Williams, reports that he has continued to improve lately and is now able to attend church occasionally.

Rev. R. H. Staples reports that New Iberia, La., will have one of the best years in its history, notwithstanding the fact that he was out of his work for nearly six weeks. Just to prove it, he sends us a list of forty subscriptions with check to match. Thank you and your good people, Bro. Staples.

Rev. J. B. McCann, pastor of the Palestine circuit, is one of the most consistently successful Advocate representatives in our entire field. Last week we received sixty-four subscriptions from his charge, and that not unusual, but the ordinary in his work from year to year.

The board of stewards, First Church, West Monroe, La., has employed Clinton M. Ritchie as assistant to Rev. W. H. Giles, the pastor. Mr. Ritchie is a graduate of Tallulah high school, a graduate of Harvard University, and has had one year at Union Theological Seminary. His parents live at Minden, La. He will take up his new work October 15.

MRS. W. W. HOLMES

Mrs. W. W. Holmes has moved to 1232 Park Boulevard, Baton Rouge, La., where she has purchased a duplex and has already occupied the upper apartment. In a note to the editor and his wife, she says that she expects this to be permanent and she looks forward to seeing her New Orleans friends from time to time.

IT'S A BOY

The Waltons are really in an ecstatic mood these days. Richard Elwin, Jr., made his appearance on August 31. He is a bouncing baby, eight pounds, six and one-half ounces. Mother and baby doing fine. Father's condition unreported. We join their many friends in sincere congratulations and good wishes.

The objectives of education are temperance, prudence, fortitude and justice, together with the mastery of the basic human techniques of reading and writing, and the use of these techniques to examine the perennial problems of man in terms of the experience of the human race. — **Robert Maynard Hutchins.**

DOLLARS COME EASY

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FOR SPECIAL CHURCH PLAN

PARKER-WINN MARRIAGE

A marriage of general interest to a wide circle of friends in Louisiana and Mississippi took place in Atlanta, Ga., on Wednesday, September 4. At that time Miss Margaret Kent Parker became the wife of Mr. William Swoll Winn. The bride is a daughter of Dr. Franklin N. Parker, who is widely known and beloved, and his daughter, though not so widely known, is sincerely loved by many friends in Mississippi, Louisiana and Georgia. The groom, who has been employed in New Jersey, will be connected with Emory University, and he and his wife will make their home in Atlanta. The editor shares in the felicitations and the sincere wishes for the groom and his charming wife.

INDIAN BAYOU REVIVAL MEETING

Indian Bayou Methodist Church has had an unusual revival meeting this August 2 through 11th, unusual in many respects.

The attendance was very good every night; in fact, extraordinary. The church overflowed the two Saturdays and Sundays. On the last night the large junior choir had to sit on the kneeling pads along the long Communion rail. All the seats in the large auditorium and five of the church-school rooms were occupied. Extra seats from the adjacent tabernacle were placed in the vestibule. Yet people had to stand out of doors.

What a meeting! What praying, preaching and singing! What fellowship of the Christians! Two former pastors, Rev. Lastie Hoffpauir and Rev. L. P. Moreland worshipped with us and renewed old friendships. Loyd Foreman was with us for one service. He is a young man who prays with religious fervor. Other denominational pastors came in and worshipped with us, too.

We all sat in heavenly places. Heaven came down our souls to greet, while Glory crowned the Mercy seat." The music carried us into the heavens. Spiritual dearth in the land seemed to have vanished during the services. Isaiah 56:7. "Even them will I bring to my holy mountain, and make them joyful in the house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer."

Rev. E. W. Day of Rayne, La., preached with much unction from on high. He preached the true Word without fear or favor in earnestness and sincerity. What attention! The messages were delivered with much fervor. The Third Person of the Trinity met with us. Surely there must have been a living sacrifice accepted here at God's Holy Altar. Such delivery of the preached Word! The insatiable desire of so many spiritually hungry persons was satisfied. The result is a marked deepening of the spiritual life of the membership which is very large for a rural church.

The following are stewards' testimonials concerning the revival:

"The revival was the best we had in years. I speak for the family and myself."—Mr. C. H. [illegible]

"Our revival meeting was under the supervision of Rev. A. M. Martin, our pastor [illegible] faithful worker and one we all love. [illegible] words to express how much we appreciated the beautiful Gospel songs of Rev. A. J. Martin. We will long remember the heart-searching, soul-stirring sermons preached by Rev. E. W. Day. In fact it was a revival that revived."—Mr. H. P. Morgan.

"This meeting was a great spiritual uplift. From it I think thoughtful Christians will show their attitude of love and take their stand for Christ, our Lord."—Mr. Kirby Dubose.

"I think the meeting was a success. There was good attendance at every service. Preaching was very good. Singing was good too. It was a success in every way. I enjoyed it very much."—Mr. A. E. Robideaux.

"It was a real good revival. I know it did me good and every one present. It reminds me of years past."—Mr. Felix Morgan.

"The recent revival meeting at Indian Bayou was very educational and interesting."—Mr. Roy Foreman.

"I think this year's meeting has done much good. I think it is one of the best we have ever had."—Mrs. Eton Hoffpauir.

MRS. A. M. MARTIN.

JEANERETTE'S PROGRESS

Recently Jeanerette was one of the ten charges of the Lake Charles District to exceed its quota for members to be received. This charge has almost reached a financial goal of a hundred per cent increase in Grand totals to be reported to the Annual Conference. This fact is one of the consolations of this pastor who attained to 65 years of age on August 17th and if this is accomplished this year it will be the third successive charge I have served that has increased the Grand Totals reported to the Annual Conference by more than 100 per cent over the previous year. On this charge, this has been accomplished on account of storm and flood, by storm at St. Martinville and by a flood at Bayou Chene church.

A cyclone wrecked the St. Martinville church on January 4th, and this small church, of only 14 active members, raised $1500 from various sources. After a long search by the pastor and the three new trustees a contractor was found to restore the church. The pastor found Horace Rickey at Lafayette who repaired and restored the wrecked church at a reasonable rate. In August services were resumed in this church. The pastor preached and his three daughters, on a week-end visit, rendered special music.

Our little mother church Lydia, that only pays the pastor $57, a year has raised over $160, to paint the church and is arranging to have the exterior painted at once. The high water was 3 feet deep in Bayou Chene church last year and one foot deep this year. Since the high water has receded the members are ready to jack up their church out of the sand, move it to a large barge and transport it to a high point two miles away where nearly all the people live.

Thanks to our great God, that in these times when it is so difficult to get work of this kind done, Paul Bradley a generous, big hearted layman of the New Iberia church, is going to furnish the free use of a barge and tugboat for moving the church. This work will be done in September. The Bayou Chene church is reached from Jeanerette by traveling 21 miles by car and 17 miles by water on 2 different boats. The Methodist population there is larger than that of any other church. The people of that church are loyal and generous. They have a public school and like to worship.

At Weeks, Louisiana, a large building program is in prospect by the Miles Salt Company and it seems possible for the Methodist Church to erect a church building there soon. We have our Church school and church services at the Picture Show building on Wednesdays. Only the Catholics have a church there.

Knowing the scarcity of good printers, I have held my peace a good while looking at our 1945 Louisiana Conference Minutes. There I found my report much different from the one I had sent in and filed at Heflin. The minutes showed assessments for Pastors Salary higher than reported and published that I had a deficit in a number of items, though I had reported every thing in full or over. My grand totals reported for all the churches exceeded $8,000, even after I heard at Conference that Castor had not sent in the $250, raised for the Crusade. The $2,500, raised in cash for building a new Church at Brushwood evidently was omitted in the Minutes. If unused cash is not to be reported to the Annual Conference, I stand corrected on that one item.

For several years my dominant purpose has been "To finish my course with Joy" and if keeping busy makes us happy, I have plenty to do before Conference in helping to move Bayou Chene church and in endeavoring to see that there will be no failure in painting Lydia and St. Martinville churches before the Annual Conference.

C. M. MORRIS, Pastor,
738 Georgia Street,
Jeanerette, Louisiana.

MISSISSIPPI CONFERENCE REPORTS ON EVANGELISM

We wish to make to you an up-to-date report of our Conference for the year of Evangelism, as of August 29:

District	Profession of Faith	Transfer
Brookhaven	650	641
Hattiesburg	675	581
Jackson	632	1448
Meridian	447	483
Seashore	736	1011
Vicksburg	603	522
	3792	4686

Our total goal on profession of faith 6795; needed 3003.

Our total goal by transfer 8051; needed 3352.

We believe that the Mississippi Conference in the Victory Visitation Week, September 22-29, climaxing with Victory Sunday, October 6, can reach the goal

Faithfully yours in Him,
THOMAS A. CARRUTH,
Conference Sec. of Evangelism
E. W. ULMER,
Conference Director of Evangelism.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety nor fear. He has assigned you your place. He will direct your paths; He will accept your efforts, if they be faithful.—Canon [illegible]

MRS. J. W. DOWNS DIES

Mrs. J. W. Downs, who was seventy-two years old, died in Nashville, Tenn., on September 4, following a long illness. She had been active in Methodist and interdenominational religious activites for many years before illness necessitated her retirement about a pear ago. She was particularly active in the work of the missionary activities of the Woman's Board, and was particularly the friend of the work in the French section of Louisiana. She is survived by a daughter and a son.

LAPSED SUBSCRIPTIONS

On September 1 we had to remove from our mailing list more than a thousand lapsed subscriptions. Such a loss is a matter of regret to any editor, even when he knows that most of them will soon be renewed. Already more than 10 per cent of the number removed have been restored to the list. The serious matter is that with short help, to cut off names and then restore them practically doubles the work of both the manager and the mailer. There are many subscriptions which expire this month. Please do not let them lapse.

WOMEN IN SALOONS
ACT 43, 1894

Note: This Act has never been repealed: It is in force today. Demand its enforcement. Report all violations to your sheriff and have one or more witnesses when you report violations to the sheriff. You can expect the 1948 Louisiana State Legislature to receive pressure for the repeal of this law. Prepare to defend it in 1948.

Mr. W. F. Metzger, commissioner of the Louisiana Department of Labor wants this law enforced for he authorized the publication of this fine old law. Mr. Metzger says on page 2 of his 1945 edition of the General Labor Laws of Louisiana, "In line with our policy of endeavoring to provide the public with an up-to-date handbook on the subject of Labor Legislation, the 1945 edition of this booklet is herewith presented." Act 43 of 1894 is found on page 124 of Mr. Metzger's booklet. Let us co-operate with Mr. Metzger and demand in every parish the enforcement of this law.

Act 43 of 1894

Title—An Act making it a misdemeanor for any owner, proprietor, keeper or lessee, or agent, manager, conductor or any concert hall, or saloon where spirituous liquors, wines or malt (beer) are sold at retail, to allow any females to dispense or distribute among the audience such liquors, wines or malt, and providing a penalty therefor.

Section 1.—Be it enacted by the General Assembly of the State of Louisiana, That no owner, proprietor, keeper, lessee, or agent, manager or conductor of any concert hall or saloon where spirituous liquors, wines or malt are sold at retail shall employ or suffer to be employed any female to distribute or appear among the audience or frequenters of such concert hall or saloon for the purpose of distributing or selling or taking orders to be filled, any spirituous liquors, wines or malt (beer), and any person violating the provisions of this Act shall be deemed guilty of a misdemeanor, and, **on conviction shall be imprisoned in a parish jail for not less than thirty days nor more than three months and a fine of not less than fifty nor more than one hundred dollars for each and every offense.**

Repealing Clause

Section 2—Bt it further enacted, etc., That all laws or parts of laws contrary to and in conflict with this Act be and the same are hereby repealed.

181 La. 159
159 So. 309

Mailed by The Louisiana Moral and Civic Foundation, 341 Florida street, Baton Rouge 6, Louisiana.

Note: Both imprisonment and a fine are demanded by this law for every offense.

MILLSAPS COLLEGE

A new house is being erected on Marshall street. It will be a faculty house with four apartments. It was necessary to build at this time in order to provide homes for four of our faculty families.

Rev. James D. Wroten, Jr., has been employed to teach Bible and religious education for the coming session. Brother Wroten graduated at Millsaps College in 1941 and took the B. D. degree at Southern Methodist University in 1944.

We are going to have another Chinese girl on the campus next year. She is the niece of Dr. Y. C. Yang, president of Soochow University. Dr. Yang wanted his niece to attend Millsaps because of what this college did for Dora Hwa. Dr. Yang wrote that Miss Hwa was one of the best educated young women he knew and that she was a wonderful speaker. Dr. Yang's niece is Miss Ruth Chang. Her father has his M. D. from Johns Hopkins and her mother graduated from Mt. Holyoke. The girl is a Christian.

CLOSE SUMMER PROGRAM AT EMORY

A summer of intense activity in the field of service to the ministry came to a close at Emory University this week with the end of the fourth short school to be conducted by the Emory School of Theology since June.

A two-week course for pastors of city churches rang the curtain down on the series which began June 11 with a school for accepted supply pastors and included, in quick succession, a conference on the use of audio-visual aids in Christian education, and the nationally-famous school for town and country ministers.

Led by such men as Bishop Francis J. McConnell, of New York, and Dr. G. Ray Jordan, of Atlanta, and Dr. Lavens Thomas, of Nashville, the pastors who attended the school for city ministers studied Christianity and world problems, public relations for the modern church and problems of preaching in urban churches.

A feature of the closing days of the school was a forum held by Dr. Louie D. Newton, president of the Southern Baptist Convention, who reported to the preacher-students on an inspection trip through Europe and Russia from which he had returned only a few days before.

A total of some 200 ministers from every section of the South enrolled in the four schools. The town and country school attracted over 100 pastors and was led by outstanding men in the fields of agriculture, economics and social engineering.

Dr. H. B. Trimble, dean of the Emory theology school, said the primary limiting factor in the schools held this year was the problem of housing the students who wished to attend. The entire University, he said, is struggling to provide room for a student body almost double the size of any previous year's enrollment.

"We hope that, by next year, we will be able to house more men and thus give other ministers an opportunity to benefit from the program of service Emory is seeking to make available," he declared.

Dean Trimble went on to predict increasingly large registration in the schools for town and country and for urban ministers.

"The postwar South is a land of opportunity and challenge," Trimble said. "We of the church must keep pace with the developments in industry, commerce, and agriculture and make Christianity's message ever more challenging and satisfying to our people."

IMPORTANT REVISION OF SOCIAL SECURITY

Dear Dr. Duren:

Today I was discussing the Social Security Act with Mr. M. M. Snider, manager of the local office of the Federal Social Security Administration—he is also a member of our Board of Stewards. I discovered that there were quite a few matters concerning that program in which I believe that the pastors and various members of the Methodist Church would be interested. I wonder if it would be possible to publish this letter in our New Orleans **Christian Advocate.**

Of particular importance is the new amendments to the Social Security Act which provides for payment of monthly benefits to qualified survivors of Veterans of World War II who died within three years from their discharge and where the dependents are not qualified to receive compensation or pensions from the Veterans' Administration. The new amendments establish an average monthly wage of $160 for such veteran, regardless of whether or not he had previously worked for wages in employment covered by the Federal Social Security Act. This will be of particular benefit to members of our church who reside in rural communities, and who had never previously had a Social Security Account or worked anywhere except on the farm.

I feel sure that the pastors of other Methodist Churches throughout the states would be interested in the above informaion. If any member of their congregation should desire any additional information they may secure the address of their nearest Social Security Administraton field office from their local postmaster.

Sincerely yours,
J. HENRY BOWDON,
Pastor

Do little things now, so shall big things come to thee by and by asking to be done.
—Persian Proverb.

Once I saw a mighty elephant [illegible] to doze off, to dream, doubtless [illegible] strous ancestors—but a fly [illegible]
—Mark Twain.

HISTORIC HINDS COUNTY (MISS.) CHURCH OBSERVES CENTENNIAL

Sunday, August 18, 1946, Reeves Chapel Methodst Church on Edwards Charge, Vicksburg District, held services appropriate to the end of one hundred years of honorable history. The program for the day was planned and directed by the pastor, Rev. W. N. Purvis, with the active assistance of the members and officials of the church.

At the morning hour Mrs. R. L. Clarke of Raymond sang "The Holy City". Miss Fannie Downing was presented a corsage by the president of the Womans Society of Christian Service as the person present with the longest continuous membership in this church. Rev. J. B. Cain of Columbia, president of the Conference Historical Society, preached from the text "Nevertheless, the foundation of God standeth sure".

After dinner, which was bountiful in quantity and superb in quality, a delightful service of reminiscenses was held. Miss Thelma Prassell, a descendant of the original donor of the property, sang "Be Still and Know That I am God" and Rev. R. E. Rutledge of Raymond, honor guest of the occasion and pastor of the Reeves Chapel church fifty-two years ago, preached a brief but effective sermon from the text "In all thy ways acknowledge him". Brother Rutledge was born on October 15, 1864, in Copiah County, was licensed to preach at Hazlehurst on October 2, 1886, and was admitted on trial into the Mississippi Conference in 1892. In this afternoon servce Rev. W. S. Boyce of Edwards brought greetings from the Presbyterian churches in that area of Hinds County and others present spoke with interest and feeling concerning their association with this church in former years.

The original deed to this property, on record in the Raymond courthouse, bears date of November 24, 1845. John Bullock and Nancy, his wife, donated the land on which the church stands to Orville C. Rives, James Land, Madison Fatheree, Mark Snow, and J. F. Rives, trustees for the possession and use of the Methodist Episcopal Church, South. Nearly four years later Mr. Bullock and his wife donated additional property now used for the cemetery, by a deed dated August 1, 1849, naming Ed Bullock, John Bullock, James Fatheree, John Coburn, and John F. Rives as trustees. Mr. Bullock owned more than six hundred acres of land in the community, left to him by his father, who possessed more than twice that much, including most of the land on which the Oakley Prison Farm later stood. The location was a convenient one in that day, the famous Natchez Trace running near the church. Many years later the Natchez and Jackson railroad, the Little J ran half a mile east.

The original church building was completed in 1846, the cornerstone of the church bearing that date. All of the lumber used in the original building was hand-sawn and of the best material, so that it stood, with a few minor repairs, for eighty years. In 1925 plans were made for a new church in which as much of the former material as possible might be used. The new church was completed in 1926 during the pastorate of Rev. J. O. Ware and dedicated on October 9th of that year with a sermon by Dr. B. F. Jones of Whitworth College, who was pastor in 1925 when the plans were made for a new church. A Sunday School annex has recently been added.

The church organization is older than the building. Some time before 1945 Professor John Fletcher Rives established a Sunday School in a nearby school building, where he was also the schoolmaster. This was followed by the organization of a church and the construction of a building. Others co-operating in the new organization were the trustees named above and W. J. Dillon, Neil McNeil, J. Randle, D. Padelford, M. Ballard, and R. N. Miller, father of Honorable Robert N. Miller of Hazlehurst. The church has been at various times on the Crystal Springs, Cayuga, Utica, Learned, and Edwards charges. The following list of pastors is as nearly accurate as can be determined:

P. B. Bailye, 1845-46; E. R. Strickland, 1847-48; D. A. J. Parker, 1849, 1857, 1860, 1862, 1863, 1865; Joseph Nicholson, 1850, 1853; T. J. Kennon, 1851; Lorenzo Ercanbrack, 1852; Andrew Day, 1854, 1873; B. B. Whittington, 1855; Lysander Wiley, 1856; H. J. Harris, 1858-59; V. H. Johnson, 1861; C. T. French, 1864-65; William Wadsworth, 1866-68; Thomas Nixon, 1869; Ira B. Robertson, 1870-72; F. W. Sharbrough, 1874; C. F. Gillespie, 1876-77; C. A. Powell, 1878-80, 1885-86, 1900; J. L. Forsyth, 1881; J. S. Calhoun, 1882-83; G. F. Thompson, 1884; F. M. Williams, 1887-89; N. J. Roberts, 1890-92; J. N. Tucker, 1893; R. E. Rutledge, 1894; W. H. Huntley, 1895; W. L. Linfield, 1896; J. G. Galloway, 1897-98; C. F. Emery, 1899; V. D. Skipper, 1901-03; W. H. Lewis, 1904; J. W. Campbell, 1905-06; W. G. Forsyth, 1907; C. M. Crossley, 1908-11; J. W. Ramsey, 1912; J. Y. Bowman, 1913-14; B. W. Lewis, 1915-18; H. W. Featherstun, 919; G. P. McKeown, 1920-21; B. F. Jones, 1922-25; J. O. Ware, 1926-28; H. L. Norton, 1929-30; W. W. Nelson, 1931; H. L. Daniels, 1932-35; F. L. Applewhite, 1936-37; M. H. Wells, 1938-41; R. E. Alsworth, 1942; L. L. Matheny, 1943-44; W. N. Purvis, 1945-46.

The church was named for the Rives family, two members of which were on the original board of trustees. Prior to the Civil War the church is always mentioned in the records as "Rives Chapel" but soon after that time it gradually came to be known by its present name. Orville and John Fletcher Rives were sons of Anthony Rives and Mary Brown Green of Virginia, who were married on May 14, 1801. Orville C. Rives and a twin brother were born on March 8, 1802, and were therefore the eldest in a family of eight children. The eldest daughter, Elizabeth Brown Rives, was born on April 4, 1806, and married Rev. John Early, later a bishop in the Methodist Episcopal Church, South.

The best known member of the family was the youngest son, John Fletcher Rives, who was born on October 20, 1820. As a young man he came to Mississippi, in company with older members of his father's family, and taught school on the site of the present church. He was married on May 14, 1846, at Jackson, Tennessee, to Miss Mary Elizabeth Bailey. They established a home on the road toward Edwards, where Professor Rives conducted the well-known Rives Academy, near the present Cherry Grove colored church. Mrs. Rives died in 1859 but her husband lived until 1906 and passed away at Searcy, Arkansas, where he and his son, John Fletcher Rives, Jr., are buried. A daughter of the latter and a grand-daughter of Prof. Rives, Mrs. Bettie Sue Rives Hutcherson, lives at 806 Boyd street, Jackson, Mississippi.

The present membership of Reeves Chapel is one hundred and thirteen. Following the centennial day a revival was held throughout the week, Rev. R. M. Matheny assisting the pastor, in which a number of persons were added to the membership of the church. The entire congregation was shocked and saddened on Monday night of the revival by the death of Mr. J. M. Downing, a faithful official in the church who was present on Sunday.

Officials of the church at the present time are: Mrs. E. W. Moss, General Church School Superintendent; Mrs. George Robinson, Adult Superintendent; Mrs. Harry Shuff, Superintendent Youth Division; Miss Stella Moss, Superintendent Children's Division; W. E. Wright, V. D. Allen, W. E. Downing, and Mrs. E. W. Moss, Stewards; A.V. Ballard, W. E. Wright, and V. D. Allen, Trustees; Mrs. E. W. Moss, President Womans Society of Christian Service.

FITZGERALD CHURCH

The folks of the Fitzgerald church are rejoicing over the many blessings that have come to them this year.

Our church has undergone quite a lot of repairs and has been turned around to face the new highway, a new roof and a new front with double doors; concrete steps and a concrete walk in front, adds greatly to the church, and with two coats of white paint inside and out and the pews stained mahogany and new light fixtures, we do have something to be proud of.

The total cost of moving and repairing the church was over $1000 and all bills are paid.

We had our visitation survey and this was followed by a very successful and soul-inspiring revival held by the pastor, Rev. F. C. Collins. There were seven additions to the church and four infants baptised. Miss Cecile Scheck of Waldheim had charge of the music.

One of the features of the Fitzgerald church folks is for one family to fix dinner and invite the whole congregation home after the morning services. So a different family prepares dinner each day and takes all the crowd home for dinner. We each have "our day" taking turns for the next year for the ones that missed out this year. Sometimes we have over sixty people at one home for dinner. We enjoy a social as well as a spiritual feast.

Brother Collins feels there is much yet to be done in winning souls and he and some of his coworkers will continue the "visitation plan" to try and win more souls for Christ

We are very happy over our year's work, and we pray that God will continue to bless us.

MRS. T. E. BRUNNING,
Church Secretary and Treasurer.

Elsewhere we carry a message from our long-time friend, Bro. D. Ross Metzger, who will be remembered by many New Orleanians, especially of Rayne Memorial Church, where the editor had the pleasure of having him as a parishioner a quarter of a century ago. We publish the letter for the sake of his friends as well as for what it [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

To Presidents of the Woman's Society of
Christian Service
Louisiana Conference

Dear President:

These few months in which I have been president have been wonderful months of privilege and opportunity for me. I have had my horizons widened and my vision enlarged. I haven't had time to meet many of you yet, but somehow I feel your keen interest, and I am deeply appreciative of your fine spirit and your willingness to co-operate. It is a joy to work with such a fine group of women.

Now that vacation days are nearly over, and cooler weather round about two corners, we begin to look forward with interest to the activities of the fall. Fall is really a most unusual time; harvest-time, and a beginning-again-time. We look forward and backward, all at one time.

GOALS FOR 1946. Let us pause and take stock, and check ourselves carefully. Are you meeting the goals of the "Instruments of Peace"? Do you display your chart, and check carefully each quarter, to see how many goals you have yet to attain? Now is a good time to do this. All of them are important, but I want to call your attention to several in particular.

MEMBERSHIP. Has your Society made a net gain in membership during the year? Have you invited all the new women who have come into our church during the Crusade of Evangelism to become members of your Society? Louisiana has secured about 10,000 new church members, and at least one-third of these are women. Does this increase show in your membership? Are you endeavoring to reach the many young women and young mothers who are coming home with their husbands? This is a vast field virtually untouched and is a challenge to all of you. Then, too, if you have as many as six employed women in your church you may organize a Wesleyan Service Guild. Many of you are overlooking this opportunity. If you have an established Wesleyan Service Guild of mature women, why not assist in organizng a circle of young business girls who have just finished business college, or high school and are newly employed? This field is "wide open".

FINANCE. Finance assumes importance toward the closing of the year. Encouraging reports from our Treasurer show that we are coming along splenddily. Last year the Louisiana Conference led the Jurisdiction in per capita giving, but before you begin to feel a sense of pride over it, remember it was only $7.13—less than the price of a pair of shoes. Missionaries are returning to their fields, long closed because of war; areas where destruction was great are opening again, and an increase in funds will be needed as never before.

SUPPLIES. According to the mid-year report from the Secretary of Supplies of the Jurisdiction, Louisiana is leading in this field. We are not endeavoring to excel for the sake of winning, but again we wish to continue to give because the need is great, particularly in foreign supplies. We need to share out of our abundance with the unfortunate people of the earth.

COMING EVENTS CHALLENGE US. First among these events will be the **STUDY SEMINAR** to be held the second and third weeks of September in every District. Plan early to have a full attendance from your Society. The President, the Study and Action Committee, and all interested persons are expected to attend. The four studies for the year 1946-1947 will be ably presented, with plans and suggestions for their presentation. Highlighting this study will be an inspiratonal address by a missionary from India.

STEWARDSHIP. One of the most important phases of the Crusade—Stewardship—begins this fall. Leaders from each District will go for special training to Camp Brewer September 24, 25, 26. You will be hearing about Stewardship during the coming months. Be prepared for your Society to co-operate in every way.

I have saved the best and most glorious news until last. During the past few months several young women scattered over our State have given their lives for full time Christian Service. This is the most wonderfully encouraging and heart-lifting news that has come to me in a long time. Many of you have had a share in this. These young people have years of training and schooling before them. Encourage them, and try to interest others.

Let us all remember we are doing God's work, ever striving for better records, for higher goals, and for more consecrated lives. Let us seek His guidance in all that we do.

Best wishes to each of you
MRS. GLENN LASKEY,
Conf. President —W.S.C.S.

Womans Christian Temperance Union Holds Successful Workshop

At the First Baptist Church in Baton Rouge was held the second annual Workshop of the W. C. T. U. on August 29 and 30, followed by an executive board meeting. Many out-of-town visitors were entertained and much enthusiasm was shown.

The first session was opened with a stirring and beautiful devotional given by Mrs. W. E. Salyards.

Directors of departments then spoke on the work they were doing in their respective lines of work.

Mrs. Mabel Himler of Baton Rouge, director of Temperance and Missions, spoke briefly on her work.

Mrs. Flora B. Craton represented Legislation.

Mrs. J. G. Ray of Pineville, Spiritual Life director, spoke enthusiastically of her work with different groups.

Mrs. W. I. Thompson, Chrstian citizenship director, told of the fine work her department was trying to do.

Mrs. Texye M. Riddle, Institute director, stressed the importance of holding Institutes over the state.

Mrs. Ida Hall Leger of Jennings, talked briefly on Membership work.

Mrs. May Mason, State Treasurer, presented financial side of the work.

Mrs. W. H. Lofton spoke on the local work in Lake Charles.

A banquet was held on Thursday night. Mr. Murry led the audience in a number of "pep songs," after which Mrs. Boyd gave a violin solo.

Mrs. Blanch McGehee presided at the piano during the entire musical program.

A short talk was given by Dean Singletary of L. S. U. He then introduced the guest speaker of the evening, Dr. Charles H. Voss, who explained that alcohol was decidedly a narcotic that created a craving for more and more, the same as morphine, cocaine, heroin and other narcotics, yet we allow people to drink it at will without even a doctor's prescription.

Two very outstanding speakers on the banquet program were Miss Dorothy May, who spoke on "Why Will People Desecrate Their Bodies by Drinking Alcohol?" In all her sweetness of youth and beauty her earnestness she brought out many points convincingly. Miss Marion Palotta of New Orleans, a most vivacious attractive young lady, told of the work of the Youth Temperance Council in Indiana, where she had just returned from, taking a course in religious training. These two fine young speakers are an added attraction to any gathering.

The general theme throughout was "Let Your Neighbors Know." Mrs. J. E. Brakefield of Pineville led the devotional for the second session. Mrs. Joe Snyder of Pineville acted as secretary throughout the workshop. Mrs. J. W. Worthington, the most efficient state president, directed the entire program.

MRS. T. M. RIDDLE
3520 Hollywood Drive, Baton Rouge.

I believe that truth and justice are fundamental to an enduring social order.—Edwin Markham.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Greenville District

My dear Friends:

I am happy to say that Greenville District had a good report for the second quarter. Only one society out of thirty-seven did not send in a report. It would have been so nice to have had 100 per cent reporting.

The year is half gone. Have you paid one-half of your finances? Please check each month and concentrate on your weak points. Too many of the societies are not getting enough copies of the **Methodist Woman.** Ask your Literature and Publication chairman to work on that during the third quarter.

I am passing on to you some very important suggestions that have come to me from our Conference President:

"Canning time is here. How about putting up a few extra tin cans to share with hungry people across the seas? This might be planned as a community project with the county agent. The book, 'Taking Stock of Social Progress,' by Quimby, should be the informal study during this quarter. Get it off before the fall mission study is begun. And, by the way, plan to attend the seminars to be held in each district in September. I believe it is our custom to count this meeting as one of the zone meetings provided each society is represented.

Watch the **Page** in **The Advocate** for articles pertaining to our work. You will also find excellent suggestions in the **Methodist Woman.** Don't hesitate to report any outstanding work your local society does."

The weather is very warm, and we all feel like "taking out"; but we cannot afford to neglect the work of the Woman's Society of Christian Service. Women lose interest if we do not have regular meetings.

Please use the Conference Minutes that was mailed to each president last month. There is so much information and inspiration in it. Every member should read and study all the reports and recommendations as well as the fine messages of the President and Vice-President. You will be fascinated by the financial report made by Mrs. D. H. Hall. Have a special meeting and study the "Minutes".

Let's not forget our daily devotionals to deepen our spiritual lives.

Sincerely,
MRS. JIM DUNN,
District Secretary.

ator, Miss.

Student Work

[illegible] a short while our young people will be leaving home to attend college. As members of the W. S. C. S. we watch their [illegible] interest, for it is one of our [illegible] to see that their contacts [illegible] church remain unbroken. Every [illegible] of Student Work should be alert [illegible] of service at this time. [illegible] the blue cards printed by the Woman's Division must be mailed in great numbers.

If you have not ordered these, use the following form which is a duplicate of the regular cards:

Methodist Student Information Card

(To be mailed directly ot pastor or student worker before student leaves home church for the college or university.)

Name of Student..........
College Address.......... Class..........
(If known)
Home address ....
Church Member...... Methodist Preference....
Experience in church work:
Worship.......... Music: Instrumental..........
Recreation.......... Vocal: Solo........ Choir........
Community Service ....
Caravan Experience ....
World Friendship ....
Church School Teacher..........
Conferences attended ....

Remarks: (Please list special interests and vocational choice if known, and office held on other side.)

Signed ....
W. S. C. S. Student Secretary
of.......... Church ....Conference
(Tear here and give bottom card to student)
To ....
At ....

It is our great pleasure to introduce
....
a student enrolling in your school, who comes to you from the..........church
.... of ....
....
Pastor
....

Student Secretary of W. S. C. S.

Executive Board Meeting

The executive board of the Woman's Society of Christian Service of the North Mississippi Conference met at the Peabody Hotel, Memphis, Tenn., on August 22, 1946, with Mrs. W. R. McCormack presiding and giving the opening devotional.

The following officers were present: Mesdames W. R. McCormack, D. G. Comfort Charles Caviness, N. N. Maxep, D. H. Hall, Walter Odom, J. W. Hollandsworth, Z. A. Jumper, L. K. Carlton, W. P. Bailey, E. M. Sharp, E. E. McKeithen, Jr., J. R. Priest, Pruitt Webb, J. Harry Boyd, Jim Dunn Nelson Taylor, J. F. Barber and Misses Mamie Jones, Sue McCormack and Cora Lee Glenn.

Excellent reports were given by all the officers, and plans were made in the various fields of our work. Full co-operation was pledged to the church in the launching of the "Million for the Master" movement.

Changes were made in the seminar plans as announced by Mrs. W. R. McCormack in a recent letter to The Advocate. W. S. C. S. members are urged to attend the district meetings which will be held to promote the "Million for the Master" movement. The afternoon session of these assemblings will be used by the women for the promotion of the fall study on "India". Later, when the District Stewardship meetings take place, the W. S. C. S. hopes to use the latter half of the day for the rest of the year's study program, consideration of the Workshop on Alcohol, and the Week of Prayer feature.

Commendation was given Mrs. R. P. Neblett and Miss Cora Lee Glenn for their splendid work in the Leadership School for Negro women at Holly Springs. This is Mrs. Neblett's sixteenth summer of service.

Through Mrs. E. M. Sharp, the Conference "family" presented a gift of love and appreciation to the Student Secretary, Miss Sue McCormack, whose marriage occurs in September.

New officers were welcomed into the official fold and regrets were extended to those who were absent.

The day was brought to a close with an inspiring mediation by Mrs. W. P. Bailey, Secretary of Spiritual Life.

If I Were a Missionary

By Dr. E. Asirvatham
(Native of India)

1. I would wait upon God for a clear sense of mission before I launched upon my missionary activity.

2. While standing foursquare on the fundamentals of the Christian faith in approaching people of other faiths, I would divest myself of all sense of superiority and approach them in a spirit of humility and teachability.

3. I would cultvate a genuine interest in people and individuals, recognizing each individual as a distinct personality.

4. I would encourage the indigenous to develop along its own genius and not impose too much of the western organization, modes of worship, creeds and rituals upon Eastern countries.

5. I would go out to the mission field as a helper and co-worker and not as a master or pedagogue.

6. Realizing to the full that missionary work is not all a one-sided gift, I would seek to understand and appreciate the highest and best in the cultures and civilizations of others with Jesus Christ acting as the evaluator of all values.

7. I would endeavor to see the beam in my own eye and in the eye of my nation before I sought to remove the mote in the eye of another people, recognizing the fact that the whole world today is a missionary field.

8. I would endeavor to be a man of patience, long-suffering and equanimity of temper, and not be unduly ruffled or agitated.

9. I would not unduly rely upon the power of my own nation or government, but seek to be raceless, nationless, and stateless to a large extent, even as Jesus was for the glory of God.

10. I would identify myself completely with all those who are seeking to bring about a better world, remembering the words of Jesus that "He who is not against us is for us."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference Retreat

The fifth annual retreat of the Mississippi Conference, Woman's Society of Christian Service was held August 20-22, 1946, at Percy Quin Park, near McComb.

The setting was perfect. The lake, the hills, the trees, brought to mind scenes from the life of the Master as He walked and talked with His disciples in Galilee.

The guest speaker, Mrs. F. K. Gamble of Decatur, Ala., is a real student and her message brought an inspirational and spirtual uplift to the women attending the Retreat.

The Conference Secretary of Spiriutal Life, Mrs. P. E. Cunningham, who had spent weeks on the preparation of the program, directed the worship and activities as follows: Theme: "Spiritual Factors for a New World Order":

Tuesday, August 20th

Evening meal.

Worship service.

Purpose of the Retreat.

Meditation: "Search Me and Try Me," Mrs. Gamble.

Wednesday, August 21st

Worship service: "Stewardship".

Meditation: "The Vision Splendid", Mrs. Gamble.

Lunch.

Rest and reading period.

Fellowship walk.

Evening meal.

Sacred song service.

Meditation: "To the Work", Mrs. Gamble.

Thursday, August 22nd

Meditation: "True Hearted, Whole Hearted", Mrs. Gamble.

Period of Sharing.

Consecration and Communion: Rev. Joseph A. Smith.

Miss Sells Honored

Miss Ellenita Sells, who has been comisisoned for work in China, was honored by the Woman's Society of Christian Service and the Wesleyan Service Guild of the Picayune Methodist Church recently, when they entertained with a shower of parting gifts.

The Recreation Room of the church was transformed into a Chinese garden and the girls entertaining and serving wore Chinese costumes.

The program included several Chinese numbers.

Officers of the two hostess organizations presided at the tea table.

Miss Sells, the daughter of Rev. and Mrs. I. H. Sells, received her B. A. degree from Millsaps College and her M. A. from Scarritt College. She now goes to Yale for the study of the Chinese language and will sail for China in the spring.

Among the guests at this lovely occasion were Rev. and Mrs. J. L. Neill.

Girls' Interest Group

The programs for the Girls' Interest Group begin with September and the program booklet, "Blue-Prints for Brotherhood", is now available. The programs are really challenging and well planned.

"The theme for the year, 'Blue Prints for Brotherhood', we feel is timely. A well-known senator, in speaking of the United Nations organization said, 'We made a blueprint into a going concern'. Methodist women have long been a 'going concern' with a pattern for service which meets the needs of people around the world."

However, if we do not follow the blueprints of our organization for the organizing of Girls' Interest Groups, our concern may not grow in the future as it has in the past.

Gather together a group of these lovely young girls of your church (it may be only six) and get this material. Make their monthly meetings an occasion of fellowship as they learn of the work.

Honor Roll

Each local Woman's Society of Christian Service is being asked to make the Honor Roll for our two magazines. This is how it is done:

Add together the number of subscriptions to: (1) **The Methodist Woman,** (2) **World Outlook,** (3) The combination subscription to the two magazines, which are "in good standing" on September 1, 1946.

To get on the Honor Roll a society must secure a 20 per cent increase over the number of subscriptions as of September 1st.

There are a number of ways in which this may be done before the closing date of December 31st.

We know that every officer in a society MUST have the magazines in order to efficiently carry out her duties, so work to secure a subscription from each officer.

Soon we will be thinking of Christmas gifts. Among our friends we know several who will enjoy these magazines. Let's give them as gifts.

The Methodist Woman costs less than seven cents per issue; the combination of **The Methodist Woman** and **World Outlook** costs less than fifteen cents per month. The Woman's Society of Christian Service is performing a gigantic task in missions and Christian social relations. Our magazines carry the story of our investment in this program.

Prices: **The Methodist Woman,** 75c per year; **World Outlook,** $1.25 per year; the combination, $1.75 per year.

The local Secretary of Literature and Publications has this information and the blank to fill in for the HONOR ROLL. The name of every society attaining this goal will be printed in **The Methodist Woman.**

India

Several societies have inquired about a four session outline for the study of INDIA. The Woman's Society of Central Methodist Church, Meridian, has worked out a study which will be given in four sessions, but will also cover almost two months. They share their plan.

September 9th:

Session—The Indian Scene.

Purpose: To get a picture of India as country and as a nation.

1. Why study India? (Foreword of text; July-August **Methodist Woman**)
2. Quiz. (From Youth programs)
3. The Land. (This Is India)
4. The People. (Text; This Is India)
5. The Religion: Hindu, Moslem, Christian, Sikhs. (This Is India)
6. The Government: Past; today's plan (This Is India; British Information)

Worship:

September 16th:

Session II—How India Lives.

Purpose: To understand the everyday of the people.

1. Village: A roundtable discussion of phases of village life. (Behind Walls; This Is India)
2. City. (This Is India)

Worship:

September 23rd:

This will be a general meeting of the circles for the presentation of the from "Peace Through His Cross". The tember and October programs have exchanged and the program to be is "Preparing Indian Leaders for the war World". Costumes, articles from etc., are to be used.

October 7th:

Session III—Changing India.

Purpose: To note the trends in India.

1. Village. Panel discussion bringing the changes taking place in the lages. (Text, leaflets, etc.)
2. City. (Text, This Is India, etc.)
3. The Younger Generation. (Text, Is Our Country, January **Woman**)
4. Woman—the Bridge. (Text)

Worship:

October 14th:

Session IV—India and Christ.

Purpose: To learn the part playing in the Christian

1. Introduction. (This Is India)
2. Teaching—the three r's and al. (leaflets, 6th Annual Report)
3. Preaching. (leaflets, 6th Annual port)
4. Healing. (leaflets, 6th Annual

Worship:

October 21st:

The week of October 21st as the Week of Prayer and it is hoped that because of advance the offering will creased **for village work children in India.**

WESLEYAN SERVICE

The 3rd Quarter's phasized "Women in of the topics has cial Relations and of the Gainfully

We recently Guilders which

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us. Editor).

BOOKS

rds of the Philippines, by Jean Delacour and Ernst Mayr. The Macmillan Company, New York, pp. 309, price $3.75.

This volume, which is designed to help reader to identify the birds found in Philippines, is also an interesting study bird differentiations. It lists those species subspecies which are peculiar to the lippines and those which are more or common to the general area—especially as are migratory. It is practical rather technical and the markings of the va- birds shown in black and white illus- ions are made understandable by tex- explanations. It is a romance of bird both as to variety and the evidences nship. It is equally amazing as a study the bird population of the 7083 islands h compose the Philippine group. The k is of sspecial value since it is the work two of the ablest and most experienced thologists of this generation. It should be confused with ordinary gift books, it is a serious and informing study of bird life of that island empire of the h Pacific.

Theology of John Wesley, With Special erence to the Doctrine of Justification, William Ragsdale Cannon. Abingdon-kesburg Press, New York, Nashville, 284, price $2.50.

Cannon, a native Georgian, graduate e University of Georgia and a B. D. ate of Yale, is now professor of Church y in Candler School of Theology of y University. To his previously pub- volumes, "Faith for These Times" "The Christian Church", he now adds "Theology of John Wesley"—the faith ich Methodism is the fruit. He pre- in a direct manner the fact that Meth- is an evolution of beliefs which center in a concept of widespread practical need—the need for Justification by Faith. From that viewpoint he presents Methodist beliefs and especially its distinctive emphases of sin, redempton, assurance and Christian perfection. The field is definitely limited to a study of these factors in the development of the Methodst doctrinal and ethical position. Among other things he shows the relationship of Methodism to the then current beliefs—Calvanism, Arminianism, the Mystics, and the Anglicans. The book is an important concribution for an age when Methodism is threatened by Barthianism and a militant Catholicism.

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Box [illegible] Summerville, S. C.

Methodism in Belief and Action, by John M. Moore. Abingdon-Cokesburg Press, New York, Nashville, pp. 253, price $2.

Bishop John M. Moore needs no introduction in any part of our farflung Methodist empire. In many respects he is the patriarch of the Methodist Church in America. From the lines of his tender and reminiscential dedication to his last page, the book bears the marks of a statesman-like devotion to Methodism and the no less marked passion of a great Christian. It is truly a classic study of all that undergirds our faith and that makes for ecclesiastical power and permanence. Any minister or layman who takes the time to read this book carefully will be rewarded by a widened Methodist horizon and enriched by a better understanding of the fundamentals of Christian faith and practice.

Bishop Moore gives an accurate and practical analysis of the rise and growth of the Methodist movement; a practical evaluation of the doctrines which Methodism holds in common with other groups of the Christian world; and each and every line of Christian belief as radiating from the Bible —the crossroads of Christian faith. Step by step he traces our ecclesiasitcal development, and he brings the comprehensive picture to completion by a study of Methodism in action and adventure.

The Famous Case of Myra Clark Gaines, by Nolan B. Harmon, Jr. Louisiana State University Press, Baton Rouge, La., pp. 481, price $3.50.

Dr. Nolan B. Harmon, a native Mississippian, a graduate of Millsaps College and of Candler School of Theology, through his family connections has long had a peculiar interest in the romantic and tragic case which he presents in these pages. In addition to this he brings to bear his scholarly attainments and his wide reading in the presentation of ths absorbing case which grew out of the free and colorful living in the Crescent City of a hundred years ago. Probably no other book which has come from the press in recent months will have a greater fascination for the reading public than will this intriguing story of Myra Clark Gaines and her heroic court fight for a name and a fortune, a fight which she waged through eleven hearings in the courts and finally triumphed in what was described by a jurist as "The most remarkable case in the records of our country's courts."

Daniel Clark was a New Orleans "merchant prince", who died leaving his vast fortune to Myra whom he declared to be his legitimate daughter. The will having been destroyed by Clark's business associates, Myra grew up in Wilmingotn, Delaware, believing that she was the daughter of Colonel Samuel B. Davis. Then followed her martial romances and, at the end of a stormy career of disappointments and almost at the very gates of death she finally triumphed, but she received only the petty remnant of a fortune which had been consumed by court proceedings. It is interesting as a study of the social life of that day, and it is a thrilling story of a woman's fight for her name and the fortune bequeathed to her by her father.

MISSISSIPPI W. S. C. S.

(Continued from page 12)

The Guild of the Fifth Street Church, Meridian, has given the money to purchase a stove for the 34th Avenue Church, which has a very small membership.

Through a woman who was called to a loved one who was seriously ill in the hospital in Philadelphia, we learned of the great comfort given by the Bibles placed in every room of the hospital by the Guild of the Philadelphia (Mississippi) Church.

GOD CARES

We are so lonely, every one
Has hidden places none can share,
At times the burden of our thoughts
Seems almost more than we can bear.

Yet this is when sometimes there steals
Some gentle healing through our pain,
Just to remember that God cares
Steadies and makes us whole again.
—Mary Eversley.

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THE CHRISTIAN FIRESIDE

THE TURTLE WHO COULD NOT STOP TALKING

An East Indian Fable

Once a Turtle lived in a muddy little pond, and he loved to crawl out in the sun and talk to everyone who passed. He talked to the beasts, he talked to the birds, and he talked to the fishes. In fact, he never stopped talking. Well, one day there came flying by two beautiful wild geese.

"Friend Turtle," cried the Geese, "Would you like to fly with us to our beautiful home far away? We live on a shining blue pool that is just as clear as glass.

The Turtle's own pool was muddy. A shining blue pool clear as glass—he would certainly like to see that.

"But how can I go with you? I have no wings," he said. "Oh, we will take you," said the Geese, "if you promise to keep your mouth closed, and speak not a single word."

"Why of course I'll keep my mouth closed, I'll do just as you say," said the Turtle.

So the next day the Geese came back carrying with their bills a stick which they held between them.

"Take hold of this stick with your mouth," they said to the Turtle. "But don't say a word as we fly; for, if you do, you will lose your hold and fall down kerplunk to the ground."

"I'll do just as you say," said the Turtle, eager to depart.

So the Turtle took hold of the stick, and the Geese soared up in the air, carrying him between them. Over the treetops they flew and up in the bright blue sky. But as they passed over a village the children down below saw their old friend, the Turtle.

"Oh, look at the Turtle!" they cried.

"I'm taking a long, long journey," the Turtle wanted to boast, but he remembered just in time and did not open his mouth.

"How silly he looks!" cried the children.

"Silly yourself!" the Turtle wanted to answer crossly; but he remembered just in time and did not open his mouth.

"How does he ever keep his mouth closed?" the children jeered. "Do you suppose he can really stop talking?"

"Of course I can stop talking!" he cried, and, as he opened his mouth to speak, he lost his hold on the stick and fell down, crash, at their feet.

"Poor little Turtle," said the children. "He really could not stop talking."—Mrs. Clem Wolford, Jr., in Sunshine Bulletin.

EILEEN'S GARDEN

By Emma Florence Bush

Eileen was working in her garden. All summer long she had watered and weeded and tended it, and now it was so lovely that all her friends came to admire it.

As she pulled the last weed from a bed of pansies, she turned to see a little girl gazing at her wistfully.

"I was wondering if you would give me a few of those pansies," said the little girl. "My little sister is sick and cannot go out. She would love a few pansies to look at." She stopped and looked anxiously at Eileen.

"Give you some of my pansies?" gasped Eileen in amazement. "After the time I have spent to make them grow! And besides if I cut them off people would not stop to admire them."

"I'm sorry," stammered the little girl, moving away. "I thought perhaps you would like to share them. They are too nice to keep all to yourself." Eileen's face was flushed and angry as she gazed after the stranger. As if she would give any of her beloved flowers to someone she had never seen before, even if she did have a sick sister!

"What a wonderful garden you have, Eileen!" exclaimed a sweet voice a little while later.

"Oh, Miss Howard," she cried. "Won't you come in and look at it closer?" and she ran to the gate and opened it.

"What lovely flowers!" said Miss Howard, as she walked with Eileen in the garden paths. "I am almost tempted to ask you to spare some for a little sick girl I know, but I suppose you have so many places to send them that I ought not to ask."

"Oh, Miss Howard," exclaimed Eileen, with tears in her eyes. "I have been so horrid," and she poured into her teacher's sympathetic ears the story of the little girl.

"If I only knew where she lived," she said, as she finished, "I would take her some today. And you shall have all you want for your sick girl, too."

Eileen ran to get Mother's garden shears and was soon busy cutting the flowers to take with her.

"They are so beautiful that I'm sure you'll be glad to share them with someone who needs them," said Miss Howard. "That's why you grew them, Eileen, only perhaps you did not realize it until now."

And as they started toward the house, Eileen, with a happier feeling in her heart than she had ever known, answered Miss Howard, "Growing them is only half the fun," she said; "sharing them is lots better. Please help me to find places where I can share them."

Miss Howard gave a happy little laugh. "You're going to find out a garden secret, too," she said. "I will tell it to you now, but you will see it work out. The more you cut your flowers, the more blossoms will come."

"Then," said Eileen, "my garden will be filled with blossoms all summer long."

—Sunday School Times.

A MILLION GERMAN BIBLES

Plans for the production of a million German Bibles, to be printed in Germany, with material supplied largely by the American Bible Society, are under consideration.

The society has furnished 86,000 Bibles, 429,000 Testaments and 549,000 Gospels in the last year and will shortly be able to ship to Germany over 250,000 Bibles and a very large quantity of New Testaments. In addition, 65,000 Testaments are to be produced in Finland for distribution in Germany.

A study by the American, British and Continental Bible Societies, at a recent meeting in London, of conditions in Europe showed Germany as the greatest area o need. It is hoped the books which th Society is able to furnish will tide over th immediate shortage until producton can b started in Germany.

Dr. Hans Lilje, distinguished Germ church leader, soon to be Bishop of Ha over and a delegate to the Conference o Bible Societies in London, has supplied th American Bible Society with a list of th materials necessary for this work. Th printing program alone requires 1,000 to of cellulose and 16 tons of Bible printi ink. Binding materials include items su as paste-down paper, stitching gauze, ca paper, bookbinding pasteboards, bookbin ers' linen, stamping foil, board glue, starc paste, stitching thread and three variet of bookbinders' needles.

The materials, when secured by the Bi Society, will be sent to the Council of Ev gelical Churches in Germany. They, in tu with the aid of the German Bible Societ and contributions from the Germ churches, will turn the cellulose into pa print the Bibles, bind them and so m 1,000,000 Bibles available to the Ger people and churches. The American Bi Society has already purchased 50 tons cellulose in Sweden.

Dr. Lilje, when speaking before the B Conference in London, stressed the imp ance of dealing with the young men in many between the ages of 18 ad 30, had been demobilized, trying without cess to find jobs, and no chance of e ing the university. The Bible to them, cording to Dr. Lilje, is a new experi and they are slowly discovering it is a which does not change with the cha years. "We are facing in Germany a tion in which people are groping, tryi discover a lead in the darkness even to begin thinking again, to and its possibilities," he said. the printed Bible," Dr. Lilje Church leaders in this country that if the people get hold of will read and even study it."

This is certain, that do cannot but exert some influ is the apostle of someth of good; our very pres propagandism of some will or not, we are lead direction—It is better. tue of what is already a talent usefully franchise oursel
—Canon Liddo

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Rev. James Alfred Patterson

Rev. James Alfred Patterson, retired Methodist minister of the North Mississippi Conference, passed away Thursday morning, 3:15 o'clock, August 29, 1946 in the Methodist Hospital, Memphis.

Bro. Patterson was born in Anniston, Ala. July 11, 1862. He was 85 years of age. His father was killed in the War between the States. He had to battle for his education. He was a graduate of Vanderbilt University and Walnut Grove Theological Seminary, Alabama. He taught mathematics in a Tennessee Junior college before entering the ministry. He served as pastor of various churches in Tennessee and Mississippi for forty seven years. Age and ill health made it necessary for him to retire in 1942. After retirement he made his home in Ellendale, Tenn., until the death of his wife two years ago. He then made his home with a son, Mr. E. M. Patterson, 65 South Barksdale Street, Memphis, Tenn.

He leaves five sons and two daughters, E. M. Patterson, R. P. Patterson, and J. A. Patterson of Memphis, Tenn., M. A. Patterson of Charlotte, N. C., John C. Patterson of Tallahassee, Fla., Mrs. E. C. Palfrey of Franklin, La., and Mrs. John Payne of Iuka, Miss., eight grandchildren and three great-grandchildren.

Funeral services were held in the Cosmopolitan Funeral Home, Memphis, with the Rev. E. M. Mathis and Rev. A. F. Haynes of Memphis and Rev. J. H. Holder of Iuka conducting the service. Burial was in Ellendale Cemetery. A large offering of beautiful flowers covered the grave. He sleeps beside the sacred dust of his faithful wife of sixty years. Lovely tribute was paid by many friends showing the appreciation and love in which he was held.

J. H. HOLDER

CHEER IN THE GLOAMING

Dear Dr. Duren:

Several weeks ago my good friend, Howard Cox, sent me a clipping from the New Orleans Item. It was duly headlined "Methodist Publication at Peak Circulation; Minster-Editor to Retire". There was your picture, and I will say that time has dealt gently with you, if I may judge by the picture.

Of course, in July, we work in our shirt sleeves in New Orleans, and you were right in style, too. What a grand time you must have had in taking the Christian Advcoate out of the red and putting it in black, with a "top" circulation of 10,000 copies weekly.

You have been paid "dividends of satisfaction for many years, and I rejoice with your host of friends, admirers and fellow church people that you have been spared to us in good health, sound mental machinery, a warm heart and a soul that has blessed thousands upon thousands.

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No [illegible], pasty taste or feeling. FASTEETH [illegible] (denture breath). Get FASTEETH [illegible] (non-acid). Does not sour. Checks [illegible] (denture breath). Get FASTEETH [illegible]

The Item says, "He added, 'I can't think of a thing I plan to do after my retirement except rest and read a bit.' " When I read that I just naturally smiled and said, "Well, it took him up to age 76 before he got in my class," because that is my top job—reading and resting.

Howard Cox refers to your service, he says: "Doctor Duren certainly deserved a rest. He has done his share of good work; his work has been of great good in this world."

With plenty of fervor I can say Amen, brother, Amen. We assume that your family are all well and both yourself and Mrs. Duren are holding your own. We sincerely hope so. We are happy to report that our family is enjoying the best of health. As you may recall, I retired from Metropolitan service at age 61 and in another week I shall reach age 69, provided I am in this world. Here's hoping.

While I did retire from business, yet I am as busy as ever. Something doing all the time. I have been building up a fine library and it is well diversified. You would, I believe, enjoy looking over some of my books of a religious nature. One book in particular gave me a lot to think about, it was "An Inquiry, Religious Liberty," by M. Searle Bates. Another book is "Protestantism—A Symposium," edited by Wm. K. Anderson, the Methodist Church, Nashville, Tenn. I have just received a new book, "The Meeting of East and West—An Inquiry Concerning World Understanding," by F. S. C. Northrop of Yale. Dr. Nicholas Murray Butler's latest and last book, "The World Today," is coming in.

Faithfully yours,

D. ROSS METZGER.

"PALESTINE METHODIST CHURCH MOVES ON"

The Palestine Methodist Church was established back in pioneer days when men of God braved the chilly breezes and swollen streams that were overflowing fertile lands of the uninhabited. There were a few families who settled in the community now known as Tioga, La. These people were moved by the Holy Spirit to build a place to worship God in the beauty of Holiness. They traveled many miles on horseback, in wagons, buggies, etc., to attend this church that existed for many years. One day it was destroyed by fire and eventually that piece of holy ground and the cemetery were grown up in great trees and underbrush just as though there was never a church there.

Finally, in the year 1936, Rev. H. B. McCann and a few of the Christians in that community decided to revive the "old home church". With the determination of these men and the help of God a small building was erected, and once again the people began to worship in the Palestine church. A few years later the building was enlarged. At this time the people are striving for a $3000 enlargement because of a vast increase in church enrollment. Under the leadership of Rev. J. B. McCann, son of Rev. H. B. McCann, founder of the new church, it has grown from thirty members to over 200. From this new church five men have gone out to preach the Gospel of Jesus Christ. During this Conference year of 1946 71 persons have become members.

IDA E. BAILEY,
Secretary.

"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

—LUKE 14:23

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MILLSAPS ATHLETIC PROGRAM

Millsaps College will initiate a program of physical education along the following lines with the opening of the fall semester on September 10:

1—A well-rounded program of intramural seasonal sports will be conducted the year round touching every student enrolled.

2—A program of physical training will be conducted concurrently to provide physical conditioning for every student not otherwise engaged in sports activities.

3—An "Amateur Sports Program" in the strictest sense of the word will be conducted in the major and minor sports. Competition in the various sports will be limited to schools operating along similar lines with regard to scholarships.

4—The aim of the entire program is to give each student the natural benefits of such a program and also to furnish the high schools of Mississippi with physical education and athletic directors possessed with a well-rounded foundaton and knowledge of a complete physical education and athletic program.

In accordance with the above program, Millsaps College will field an "amateur" bootball team this fall.

Practice will begin about the opening of school on September 10th.

Intramural games will be the basis of the program until the middle of October.

ANCHORS THAT HOLD

(Continued from page 5)

a doorkeeper in the house of my God than to dwell in the tents of wickedness."

I am glad Peter took another step. "Lord, thou hast the words of eternal life, and we believe, and are sure." I am so glad for Peter's certainty and his assurance. He wasn't cocksure. There wasn't any boastfulness about it. He moved to that position hesitantly. **He said slowly,** "We believe, and Lord, we are sure."

The modern Christian world never knew what it was to be sure until John Wesley came. He preached much on the text, "The Spirit itself beareth witness, etc.," and he went out to tell the world, "It is your privilege to know that you are a child of God." Methodism for more than a hundred years caught up that message and preached it around the world.

Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The conversion of the prodigal was not complete until the father slipped on his finger a ring of sonship and assurance. Beloved, if one has been born blind, and one day some wonder-worker should lead him into a picture gallery and stand him there amidst the masterpieces of all the ages, and open his eyes, would he know it? If one had been born deaf, and some miracle-man should lead him into a vast auditorium where some great orchestra was playing, and unstop his ears, would he know it? If one's life had been lost in sin, and one day the love of God should break over his soul, and redemption through Christ should become his experience, would he know it? It is every Christian's privilege to know, and he should not stop this side of a "blessed assurance" that he has passed from death unto life, and has felt the ring of sonship on his poor, unworthy hand.

Let us all steadfastly cling to Him. Listen to no siren's song. Give no heed to those who would rob us of our faith. Only He "has the words of eternal life."

"If Jesus Christ is a man,
And only a man I say,
That of all mankind I will cleave to Him,
And to Him will I clease alway.

If Jesus Christ is a God,
And the only God, I swear,
I'll follow him through heaven and hell,
And the earth, the sea, and the air."

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CORINTH DIST. 4TH ROUND

Booneville Ct—AM—September 1
Guntown-Guntown—AM—September 8
Dumas-Dumas—AM—September 15
Ripley—PM—September 15
Baldwyn-Wheeler—AM—September 22
South Side—PM—September 22
Belmont-Q-Bethel—AM—September 29
Tishominingo-Dennis—PM—September 29
Lowery-Lowery—AM—October 2
Chalybeate-Ebnzr.—AM—October 29
Iuka c. Spring H.—AM—October 6
Iuka Sta—PM—October 6
Marietta-Marietta—AM—October 9
Booneville Sta—PM—October 9
Burnsville-Clau. H.—AM—October 10
Corinth 1st Ch.—PM—October 11
Mantachic-Oak Grv.—AM—October 13
Rienzi-Tharsher—PM—October 13
Hickory F. Ebnzr—AM—October 20
Kossuth Mt. Ple.—PM—October 20
Myrtle-Pleas. Grv.—AM—October 23
New Aloan. Sta.—PM—October 23
Potts C.-Bethlehem—October 24
Holly Springs—AM—October 27
Corinth ct-Gaines—PM—October 27
Chalybeate-Eonzr.—AM—October 29
New Albany ct. Ing.—AM—November 3
Blue Mt.-Blue ct.—PM—Nov. 3

L. P. WASSON, D.S.

---o---

Some people interpret freedom of worship to mean freedom from worship.

---o---

Blessed is the man who, having nothing to say, abstains from giving us word evidence of the fact.—George Eliot.

BUT WHAT CAN The Upper Room DO FOR ME?

The Upper Room
ober, November, December, 1946

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Has there not been too much talk about revival—so much, with so little to show for it, that the very word, once a word of power, has become debased, and men now shrink from it."

—Methodist Recorder.

THE PRAYER-ROOM TODAY

I THANK Thee, Father, for this freedom Thou hast given me in Christ, this liberty of Thy children.. And yet I thank Thee even more for the larger liberty that comes from the assurance in Him of Thy unfailing wisdom and Thy quenchless love, the liberty that sets me free from the burden of so many choices and from the fear lest I should choose amiss. Teach me so to abide in Christ that my prayer shall be just a quiet resting in Thee, an eager waiting for every indication of Thy holy will. Amen.

ol. 93 No. 36

NEW ORLEANS 12, LA.
HURSDAY, SEPT. 19, 1946

EDITORIAL

CHANGES IN METHODIST PROCEDURE

The end of the Conference year today is a vastly different matter from what it was forty years ago. Then, and for many years after, the pastor was the busiest and most anxious man in the community which he served. In most of the charges, even the larger ones, every connectional and benevolent interest rested upon his shoulders. He was the collector and if he failed, then every connectional and benevolent interest of Methodism suffered. Some were more effective collectors than others, but it should be said to the credit of the ministry of that day that the men responded to their obligation in a conscientious way and the cause went forward.

Today the connectional and benevolent interests are geared to a program based upon a predetermined budget. The pastor is still under the responsibility for a good financial report, but he has in the first line a board trained to the task of seeing that the financial obligations are met according to the plan mapped at the beginning of the year. The minister's relation is largely that of inspiration and helpful suggestion rather than the details of getting the thing done.

On the whole the change has been particularly beneficial to the laymen, but we are inclined to question the success of the regimentation in releasing the minister for the more sacred and definitely spiritual ministries involved in his vocation. He is still the chairman and the steerer of committees, and that is an activity of which the minister of forty years ago was almost totally ignorant. We would not like to see the Church return to the methods of our early ministry, but we would like to see a more passionate interest in evangelism. We do not like this "hide and tallow" method for securing the last quarter of a million on our Crusade goal. Methodists should have as much pride in their report of accessions as in their report of dollars.

VETERANS IN COLLEGE

As I look out my window I see literally hundreds of young men coming in to begin a new session of college work. A thousand more students have been admitted to this institution than ever before in its history and thousands are clamoring to enter but cannot be acceped because facilities will not permit. The colleges are confronted by a challenge such as they have never faced before. Men are entering college who never expected to have this opportunity. They are earnest and enthusiastic about their work. All classes of students, the good and the bad, enlisted in the service and now they are returning. A great many went as immature, irresponsible, carefree boys. They return sober, serious men who have gone through an experience that has made some of them old men. Here is a boy who was a stalwart, robust athlete, a picture of vigorous healthy manhood. He has returned with an empty sleeve, or a leg missing. There is one who never had a serious moment in his life when he left here. He came back a major or a lieutenant-colonel who was charged with the lives of hundreds who had to follow his orders. Men are returning to the humdrum, prosaic routine of college classes who directed heroic attacks against seemingly invincible hordes of bloodthirsty enemies whose every energy was directed toward the killing of their fellowman. Some wear distinguished service decorations, others bear upon their bodies and in their souls the marks of the bitter struggle through which they passed.

On the other hand some will never return. I receeived a letter only yesterday from a life-time friend, a mother, a part of which reads thus: "I wrote you last fall to save a place for Charles in your school. I went to school to you and it has been my desire through the years that Charles might do the same. This is to inform you that he will not be back. He passed away in Italy just a few days before he was to return home—." Charles will not be with us this Fall and other G. I. Joes will not be here. They made the supreme sacrifice that these others might come back.

The veterans who have returned to college seem to sense their obligation to those less fortunate than themselves. They want an education. They want to complete it as quickly as possible in order that they may make a happier future for themselves and others. Many of them are married. Domestic responsibilities complicate the problem of securing an education. There are some with increasing families who live in crowded trailers. It is remarkable to see the willingness of these men and their wives to submit to extreme discomfort in order to go to college. With all the handicaps, however, the returned veteran has already raised the college standard of achievement and morale tremendously. It is believed that, in attempting to provide for the needs of these deserving young men, the faculty itself will have a very illuminating and satisfying experience.

B. R. B.

Fourteen per cent of Mexico's annual budget is being devoted to one of the country's basic needs—irrigation. (WP).

Conscience is a safe guilde only when God is the Guide of the conscience.—Christian Witness.

PERSONAL NOTES AND INCIDENTS

Rev. Henry A. Rickey is an accredited teacher of the course, "The Church and the Alcohol Problem", according to announcement by Rev. A. C. Lawton. Bro. rickey can be reached at Bogalusa, La.

Bishop Paul E. Martin is to be with Rev. S. A. Seegers at Columbia, La., for the morning service on September 22. At that time he will dedicate the chimes which have been installed in the church.

Rev. E. C. Abernathy reports that things go well on the Cockrum charge and he is looking forward to a report of one hundred per cent on finances and other things in keeping with that fine financial showing.

Rev. G. L. Oliver had approximately one hundred and sixty-seven subscriptions on the Terry, Miss. charge during the year ending in August. Bro. Oliver has kept up a good work in Advocate circulation among his people.

A note from Rev. A. L. Meadows, pastor Fifth Street, Meridian, says that Rev. J. W. Ramsey is improved and is in better condition than he has been for some time. Bro. Ramsey's friends will be rejoiced by this good report concerning him.

A card from Rev. G. E. Allan, of the Mississippi Conference, says that he is attending the workshop in Visual Education at Green Lake, Wisconsin. The workshop is sponsored by the International Council of Religious Education.

Mrs. Lucy B. Simpson, who is well known in North Mississippi, says that after a sojourn in Coffeeville, she is now located at 366 South Highlands, Memphis, as governess in a lovely home. She expects to be there for the winter months.

Mrs. W. E. Bradshaw, Bentonia, Miss., writes, "Most of my spiritual food I get from the New Orleans Christian Advocate, and I wish you continued success with it." We are grateful for such generous assurances from our reader friends.

Rev. L. A. Bodie, pastor at Denham Springs, La., sends us a good list of subscriptions. He wrote us a few days ago that he had been delayed in getting to his Advocate campaign, but would not fail in it. We appreciate his fine spirit and work.

Rev. R. H. Staples sends another list of subscribers from New Iberia, and this list brings the total number for the charge to seventy-seven. That is a splendid achievement, but not unlike that which is characteristic either of the charge or its pastor.

Rev. Elmer C. Gunn and his aggressive church have arranged a tentative current expense budget for the coming year which totals for all purposes $18,960.00, and an additional $6,040.00 for the building fund. This budget is covered by a schedule of estimated resources.

Rev. Reginald Hardy reports that the Crusade quota on Evangelism had been reached before he arrived in DeRidder, and that the improvement program is going slowly due to material shortages, but it will continue until the lovely building in fully reconditioned.

Rev. Clyde H. Gunn, superintendent of Meridian District, says that the report sent to us last week was partial, and that the complete report shows 658 by profession of faith and 652 by transfer. This is an addition to that report, not a correction of it at the time it was made.

Cards issued by Mr. Halvor Sven Norstrom announce the marriage of Thomasine Armstrong to Mr. Dudley Harbin Boddie, the ceremony taking place in Noel Memorial Church, Shreveport, on November 11, 1946. The Advocate joins with many friends in congratulations and good wishes.

Rev. Addison L. Smith, Second Church, New Orleans, has secured 53 subscriptions for the New Orleans Christian Advocate and has other prospects. He reports that he now has $6,200 in cash for the renovation of the Second Church plant and that they are letting contracts for work to begin in October.

Mr. C. Milton Chalmers, for many years the publisher of this Advocate and almost as well known throughout the conferences served by the Advocate, as the editor, was recently made second vice-president of the Union Homestead in New Orleans. This a merited promotion and his many friends throughout our territory will rejoice in his good fortune.

Rev. and Mrs. H. W. Rickey had the joy of entertaining their five sons at their North Biloxi home on Labor Day. The sons are Dr. H. Wynn Rickey, Dallas, Col. Horace B. Rickey, Lafayette, Dr. Frank A. Rickey, L. S. U., Baton Rouge, Rev. Henry A. Rickey, Bogalusa, and Robert Rickey of Shreveport. Bro. and Sister Rickey will soon celebrate their fiftieth wedding anniversary.

First Church, Columbus, Miss., held a re-opening and a re-dedication service on last Sunday. In addition to the order of service, the calendar carried some interesting facts concerning that historic congregation. Before the building was completed, it was used as a hospital for wounded Confederate soldiers. The annex was constructed in 1914 instead of 1912 as stated in the historical sketch.

Rev. F. L. Hearne, who was assigned to the Olla charge in the changes occurring in the latter part of May, reports good progress in his work. He has had 23 additions to the church and expects to increase the number to fifty by the second Sunday in October. A brick parsonage is in procss of construction and when it is finished Olla will have one of the very best plants in the Monroe District.

Rev. Frank C. Collins, pastor, writes that the credit for the fine work done by Fitzgerald church is due in large measure to Mr. and Mrs. T. E. Brunning. The improvements, reported last week, cost [illegible] and the interest of that congregation has been greatly quickened. Bro. Collins has already received 116 members on a [illegible] of 59 and he expects to receive still more before Conference meets. He has also [illegible] a good part by both Advocates.

A note from our good friend, Bro. L. [illegible] B. Stephens of Greenville, Miss., [illegible] an excellent presentation of the [illegible] for the Master" campaign on [illegible] of September 6, at which time [illegible] ington and Dr. A. T. McIl[illegible] speakers. Bro. Stephens says [illegible] been a reader of the Advocate [illegible] fifty years, and for [illegible] that time he has been [illegible] fast friend.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. Duren, D.D., Editor-Manager
BALLARD PRESS, Printer
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS

IT'S A PAIR NOW

Rev. and Mrs. Robert B. Crichlow announce the birth of a son, Robert Branker, Jr. With his arrival on September 4th the happy parents have all occasion for controversy settled. They now have a boy and a girl. The Advocate joins in hearty congratulations and good wishes for all the occupants of the Baton Rouge parsonage home.

PHILLIPS-COLLINS NUPTIALS

At a simple but very impressive ceremony, Miss Alice Marie Collins, daughter of the Rev. and Mrs. Frank C. Collins of Covington, La. and Mr. Cecil Toney Phillips, son of Mr. and Mrs. T. C. Phillips of Greenwood, La., were married.

The ceremony was performed in the home of the bride at 5:30 P. M. Monday, August 26 with her father officiating.

Miss Alice Phillips, sister of the groom, was the bride's only attendant. Frank C. Collins, Jr., brother of the bride, was best man. Only members of the immediate family were present.

Following the wedding a dinner was served, after which the newlyweds departed for a short trip.

REV. J. B. KING TRANSLATED

Rev. J. B. King, retired member of the Mississippi Conference, passed way at the Methodist Hospital in Hattiesburg on September 7. Services were conducted at the Bonhommie church on Sunday afternoon. Ministers participating in the service were C. V. Bugg, his pastor; Andrew Gallman, B. M. Hunt and L. D. Haughton. Other ministers present were T. H. King and H. T. Landrum. The body was carried to Summit for burial. There the pastor was assisted by T. E. Nicholson and A. B. Smith. Other ministers present were J. A. Smith and Frank E. Dement, Jr.

—Reported by F. E. D., Jr.

THE CONVOCATION

The committee appointed by the Jurisdictional Council at the annual session to select a place and fix dates for the Convocation of 1947 met in Atlanta, Ga., September 4th. Due consideration was given invitations from several cities. Bishop Arthur J. Moore, chairman of the committee and of the Council, announces that the Convocation for 1947 will be held in the city of Nashville, March 11-14. Preliminary [illegible] will be held on the evening of [illegible] through March 11. The opening [illegible] of the Convocation will be held [illegible] March 11.

WORLD COMMUNION SUNDAY

(Telegram)

There is some confusion about observance of World Communion Sunday. Will you help clarify and stimulate by editorial note and by printing the following message in block or other prominent place:

> "A second Easter" is proposed for Worldwide Communion Sunday, October 6th. The special year of Evangelism comes to its climax then with the reception and dedication of new members. It is most fitting that the offering for the fellowship of suffering and service made at the Lord's table should give adequate expression to our gratitude to God and our love for our brethren the bishops urge that this great day be marked by a great offering.

W. W. PEELE.
HERBERT WELCH.

MRS. C. M. MARTIN WRITES OF CHURCH DEDICATION

It was my pleasure to attend the dedication of the new church in Wesson honoring Bishop Decell and bearing his name. For years we lived there and my father was a steward in the church for a long time. Bro. Lloyd and I attended the same school and the same church. Bro. and Mrs. Willis M. Taylor were kind enough to take me to the service. I had special invitation to the homecoming at 10:45 A. M. Such a dinner as they did serve. The dedication was at 2:30 P. M. It was so impressive. I have known Curtis Youngblood a long time and I am told that he is a wonderful help in that church which he and Bishop planned together.

When the time came for the presentation Bishop Darlington asked: "Who presents this church?", and Curtis said, "We present this building to be dedicated to the glory of God and the service of men." The Bishop then asked by what name it shall be known, to which the answer was. "It shall be called the Decell Memorial Methodist Church."

Mr. Martin and I were married in the old church. Curtis married the daughter of Dr. W. L. Little in whose home I was royally entertained. I told Curtis I would like to have a piece of wood from the old building, and he secured for me a round from the altar saying it was where your friend and my friend knelt and gave his heart to God. It was from the altar where you and Bro. Martin knelt and promised in love each other till death do us part. I [illegible] not help but cry.

BISHOP PAUL E. MARTIN TO BROADCAST

Bishop Paul E. Martin, Resident Bishop of the Arkansas-Louisiana Area of the Methodist Church, will be the speaker on the Church of the Air over the Columbia Broadcasting System, on Sunday, September 29, 1946, at 8:30 a. m. Central Standard Time, the broadcast to originate through the facilities of Station KTUL, Tulsa, Oklahoma.

His subject is "The Unreaped Corners of Life." The Boston Avenue Methodist Church choir of Tulsa, under the direction of Marvin E. Reecher, will provide music for the service.

Some Columbia stations may rebroadcast this program at a different time; we suggest that you check to ascertain what time the program will be heard in your community.

Address can be heard over W. W. L., New Orleans and KWKH Shreveport.

THE VICKSBURG DISTRICT RALLY

The Vicksburg District Methodist Youth Fellowship met at Fayette, Friday night, August 30, with one hundred sixty-three people attending. Each church that sent representatives to the meeting sent sandwiches too, and the Methodist Church at Fayette furnished coca-colas and cookies This was spread out on the lawn and enjoyed by all.

After that everyone went into the church for the business session, with Doris Noble, president, officiating. New officers for the district were elected, and these are:

John Ash III from Centerville——Pres.
Paulene Reed from Louise——V-Pres.
Jo Gibson from Anguilla——Sec.
Tommie Ainsworth from Hermanville—Treasurer
Carlie Brannon from Vicksburg——Recreation Chrm.
Barbara Linder from Natchez——Worship Chrm.
Bubber Anders from Mt. Vernon——Community Service Chrm.

Aubert Knight, Mississippi Conference Chairman, presented Power to the group.

A short worship service was presented by by the Methodist Church at Fayette. Reverend Bond Fleming from Millsaps College was the speaker for the evening. The theme of his message was Spiritual Reserves for Life's Crises.

After his talk Ida Faye Emmerich, Mississippi Conference Recreation Chairman, led in games. A fellowship circle was made by all, and songs were sung. After this the goodnights were said, and everyone started home.

JO GIBSON
Secretary

CORINTH DISTRICT NEWS

The pastors and laymen of Corinth District met at Booneville, Wednesday, September 4, in a "Million for the Master" rally. Mr. John T. Kimball gave the main address. Reports of the pastors indicated that the Corinth District would pay its quota on or before April 15, 1948, though many of the charges will not pledge the quota in September. Most official boards of the churches have accepted the quota suggested.

Reports on the year of Evangelism in the District are disappointing, being far from the quota. An effort is being made to reach the quota by October 6.

New Albany reports 37 additions on profession, 38 by certificate, and Belmont 29 and 27.

Booneville church is raising funds for a new pipe organ. First Church, Corinth, is carrying on a full program of work. A new church building is being erected on a new site for Corinth, South Side, Rev. S. M. Butts, pastor. Dr. L. P. Wasson attended the District Superintendents' meeting at Grand Rapids , Mich., last week.

Last but not of least importance, Rev. and Mrs. J. L. Nabors, Jr., have something new for the parsonage at Belmont—a six-and-one-half-pound boy, James L. Nabors III. The little hopeful arrived at the Booneville hospital on the morning of August 27. Mother and son are doing well and the modest father isn't bragging out loud—but. Well, who wouldn't?

THE PAPER FAMINE

This issue of the paper is eight pages. All succeeding issues will be eight pages unless there should be an easing of the paper shortage before the expiration of our contract. We have on hand 14,000 sheets of paper and another slightly smaller size 33,000 sheets in warehouse. This is all that we have been able to get and no promise of more will be made. This will provide an eight-page paper for all paid subscribers to the first of December. We mean exactly what we say, when we say that no paper will be sent unless it is paid for. **The paper situation is simply desperate.**

Cordially

W. L. DUREN, Ed-Mgr.

THE RURAL CHURCH

In recent years attempts have been made to build up the rural Methodist churches, which is very gratifying. The extension of power lines has been a boon to country churches, because of better lighting facilities at night services.

It seems to the writer that there are several things that could be done to improve the work of the rural church. Among these are:

1. Much longer pastorates (too often rural churches have been used as stop-gaps until better pastorates were available).
2. Ministers especially trained for rural work should be appointed. They should be well versed in rural sociology and the problems of Agriculture.
3. A more frequent celebration of the Holy Communion should be required (with the full Methodist ritual).
4. The clergy should be encouraged to wear the clerical frock coat at services (a practice once universal in American Methodism).
5. The clergy should be taught the importance of pastoral calls.
6. The ministers should do all they can to recruit students for Methodist schools and colleges.
7. The clergy should be encouraged to read in a way to keep abreast of the times.

The rural church must be revitalized. It is nothing short of criminal for our rural churches to be allowed to wither.

H. M. G.

MRS. J. H. DOWNS

Mrs. J. H. Downs former Secretary of Home Missions of the Board of Missions of the Methodist Church died September 4th in Nashville. The funeral was conducted by Dr. King Vivion, pasor of McKendree Church and Dr. J. L. Cunningginn of Scarritt College, in the chapel of that institution, and she was laid to rest in Woodlawn Memorial Park. She is survived by one daughter and one son.

Mrs. Downs death will be of deep interest to many persons throughout the Methodist connection.

For twenty-six years she occupied high places of leadership in the Boards of Missions of the former M. E. Church South and of the Methodist Church. She represented her Church on a member of Interdenominational Organizations. She rendered valiant service to the interests committed to her. She met the experiences of life with a brave heart and heroic courage.

The world is a school, and the business of its occupants the pursuit of an education fitting them to graduate into the invisible university of God.—W. R. Alger.

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FOR SPECIAL CHURCH PLAN

LOUISIANA W. S. C. S.

The summer has been a busy time for many of the Guild members of the Louisiana Conference. District Guild meetings have been held in five of the districts during the summer months, and the other two have meetings scheduled for early fall.

Now is the time to:

1. Check up and be sure you have the blanks for your annual report. If not, order them from Literature Headquarters.
2. Organize new Guilds in churches where there are none.
3. Co-operate with other organizations in the church in the stewardship phase of the Crusade for Christ.
4. Send your personal contribution to the "Lena K. Knapp Dollars Funds" to your District or Conference Guild Secretary.

Guild News

During 1946 Guilds have been organized at Grand Cane, Haughton and First Church Shreveport, in the Shreveport District. Each of these groups is carrying on the Guild program in a fine way.

The Guild at Park Avenue in Shreveport, which was organized in 1945 has paid forty-three dollars to missions in addition to its outstanding achievements in the field of local church Activities. These activities include the sponsoring of the furnishing of a Church Parlor, complete with tile fireplace, rug, divan, mirror, chairs, pictures, and lamps. The Guild was also instrumental in securing for the church a new communion table, brass offering plates and velvet for the altar and choir loft.

The Monroe District and the Lake Charles District each sent a delegate to the Inter-jurisdiction Guild Week-end which was held at Gulfside, Mississippi on August 3-4. Mrs. Minza Rabun, President of the Bastrop Guild represented the Monroe District and Mrs. Jessie Lea Alley of Leesville represented the Lake Charles District. Others from the Louisiana Conference (South Central Jurisdiction) who attended were, Misses Grace and Roberta Lawson of Welsh and Mrs. Ruth Guthrie of Monroe. Miss Julia Reed of Lake Charles and San Antonio attended the Sunday sessions.

The Wesleyan Service Guilds of New Orleans were guests of the Rayne Memorial Guild at their August meeting. The group met for dinner in the parlors of Rayne Memorial on Tuesday evening, August 13. Following the dinner, Miss Mary Gladys Page, vice president of the hostess group, presented Miss Marion Lela Norris, National Executive Secretary of the Wesleyan Service Guild, and Miss Grace Lawson, Conference Secretary. Miss Norris gave the address of the evening, a very inspiring challenge to the Guilds of the city to co-operate in activities of city-wide interest and importance.

Lake Charles District

The Guilds of the Lake Charles District met at the First Methodist Church in Welsh on Sunday afternoon, June 30. Miss Helen Adams, District Secretary of Lake Charles presided. Mis Julia Reed of San Antonio brought a very inspiring message to the group. During an intermission the hostess Guild serve tea in the church parlors.

The W. S. C. S. of the Mangum Memorial Church invited each member of the Mangum Guild to bring a guest and attend a Farmerette Tea which was held in the garden of Mrs. J. E. Thompson, President of the Woman's Society. The hostesses in long dresses and bonnets entertained their guests in a setting which carried out the theme of the occasion. This tea is an annual affair and does much to promote a spirit of cooperation and good will between the two organizations.

Baton Rouge District Guild Meeting

On Sunday afternoon, August 18th at three o'clock the Wesleyan Service Guilds of the Baton Rouge District held their annual meeting, at the First Methodist Church in Amite. Guild members were present from Istruma (Baton Rouge), Kentwood, Ponchatoula, Franklinton and Amite. Mrs. Olga Morgan of Amite furnished the music for the program and Miss Emma Burris of Franklinton gave an inspiring devotional.

The District Guild Secretary, Miss Mary Margaret Watts of Hammond presided. After the roll call and reports from each of the Guilds represented, a free will offering was taken. This offering was used to defray Miss Lawson's expenses, to contribute to the fund for Mabel Ruth Nowlin's bicycle, and to send a contribution from the District to the "Lena K. Knapp Dollars Fund". Miss Watts was reelected to serve as District Guild Secretary. Plans for the next meeting were discussed. The meeting will be held in Pontchatoula and June was tentatively set as the time for the meeting.

An open forum followed, during which problems and information of general interest were discussed. Miss Grace Lawson, Conference Guild Secretary was the guest speaker, and brought to the group a very interesting account of her trip to The Naal Assembly in Columbus, Ohio.

Rev. A. T. Law, pastor of the Amite church pronounced the benediction.

Indian National Speaks to Ruston Guild

Igbal Singh, native of Amritsar, India was the guest speaker at the regular meeting of the Ruston Wesleyan Service Guild, on Monday evening, August 19. The meeting was held in the home of Misses Daisey and Nettie White. Mr. Singh based his talk on the life of the Indian people, their religion, their education and their government. Throughout his discussion Mr. Singh stressed the desire of his people to live independently. He voiced the opinion that the Indian people would rather live simply and have independence than to hold offices of high rank and be dominated. He stated further that he believes India is capable of self government. "Schools are accessible to all and the people are not as backward as many people seem to think they are, "he said.

Mr. Igbal brought out the idea that although Mahatma Gandhi is the only person in all India who has the admiration and respect of the people as a whole, there are other men in India who are capable of taking over the leadership of the government. He pointed out that Mahatma Gandhi was born in 1869 and is growing old. The people of India realize that when he is gone there will be no common bond to hold them together. They fear what might happen. It is Mr. Singh's personal opinion however, that if India should be granted independence, a civil war would be unavoidable within India, due to differences between the two major religious factions. He points out however the historical fact, that no other nation or country had gained lasting independence without a civil war.

Continued next week

NORTH MISSISSIPPI W. S. C. S.

Zone Meeting

Zone IV of the Woman's Society of Christian Srevice, Columbus District, met June 25th at Salem, with 54 members attending.

The following program on "Peace" was arranged by Mrs. Webb of Noxapater:

Prelude—"Peace Be Still", played by Mrs. Triplett, Macon.
Prayer..................Bro. Davenport, Noxapater
"Peace Through Evangelism"............ Mrs. Alderman, Flower Ridge
Solo—"Blessed Peace"......Mrs. Elkin, Macon
Welcome to Guests.............................. Mrs. Stuart Adams, Salem
"Peace Through His Cross"............ Mrs. Bell, Brooksville
Quiz on "Instruments of Peace"......... Conducted by Mrs. Ferrell, Louisville
"Peace"—Poem given by Ms. Rogers, Salem
Closing song, "Come Prince of Peace"... Congregation

After the program the minutes of the last meeting were read and the roll called.

Mrs. Webb, zone chairman, gave suggestions taken from the conference minutes.

Mrs. Ferrell made the suggestion that the Zone give a part scholarsrip to Woods Junior College. A discussion followed, then a motion was made and seconded that the Zone give a part scholarship of $50 to Woods Junior College at Mathiston.

Mrs. Webb appointed Mrs. Ferrell of Louisville, Mr. Davenport of Noxapater and Mrs. Elkin of Macon, as an investigating committee—Names to be submitted to them.

After reports from societies and collection, the congregation sang "Blest Be the Tie."

Respectfully submitted,
MRS. BOYCE ELKIN.
Sec'y & Treas., Zone IV.

Methodist Woman Honor Roll

Will your society be one of those to make the Honor Roll for securing the 20 per cent increase in subscriptions to the **Methodist Woman and World Outlook?** Surely, you want it to be so distinguished. This can be a reality for any society that really makes an honest, thorough effort. Suppose we lend our full support to our Conference Secretary of Literature and Publications, and give her the joy of serving a conference that leads all others in the Southeastern Jurisdiction.

Last week each local secretary of Literature and Publications received a two-page pamphlet called "Honor Roll Application". If such secretaries read this page, let me

WHEN IN NEW ORLEANS
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HEADQUARTERS
for RELIGIOUS SUPPLIES
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urge you to rescue that piece of paper from your files. Let the light of day fall upon it, round up those members of the W. S. C. S. who should be subscribers, sell them on the value of the magazines used by the Woman's Society of Christian Service.

For fear you might have lost the little blue folder, the information is printed below:

Honor Roll Application

(Closes January 1, 1947)

Number of subscribers September 1, 1946:

(1) **The Methodist Woman,** 75 cents per year........................————

(2) **The World Outlook,** $1.25 per year ....————

(3) **The Methodist Woman and World Outlook,** $1.75 per year ————

(4) Total ....————

New subscribers needed (20% of Item 4)..................................————

————————— Secretary

————————— Conference

————————— Local Church

————————— Date

Suggestions

In filling out the blank, Honor Roll Application, the total of Items 1, 2, 3 will give the amount to be entered as Item 4. Twenty per cent, or one fifth, of Item 4 will give the number of new subscribers required to make the Honor Roll.

The Honor Roll will appear in the **Methodist Woman.** It will carry the names of the local secretaries of Literature and Publications and the societies which have achieved this objective. Subscriptions to either magazine will count, but it is our hope that the combination subscription plan will be presented to each new subscriber.

When you have secured the new subscribers needed (20% of Item 4) to make the Honor Roll, please list them on the inside of this blank and send with remittance to **The Methodist Woman,** 420 Plum street, Cincinnati 2, Ohio, **before January 1, 1947.**

Week of Prayer and Self-Denial

October 25-31, 1946

A CALL TO PRAYER

FIRST DAY: O Praise the Lord!

Let us think of God all this day, using Psalm 103 as our prayer of praise. Let us offer praise and thanksgiving to God because He is worthy of the adoration of our hearts. Let us thank Him for sharing His blessed life with us. Let us thank Him for the earnest search of the nations for a lasting peace for the world.

Continued next week

The most fortunate men and women are those who worthy work to da and who do it because they love it.—G. Batchelor.

It is worth a thousand pounds a year to have the habit of looking on the bright side of thing.—Dr. Johnson. — **The Wesleyan Methodist.**

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BURNING, SMARTING, OVER-WORKED EYES, are quickly soothed, cleansed and refreshed by

JOHN R. DICKEY,S OLD RELIABLE EYE WASH

It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.

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MISSISSIPPI W. S. C. S.

QUIZ ON INDIA

The following quiz may be used with the study course on INDIA. The questions are to be answered at the first session, then again at the closing session, to determine what has been learned during the course.

Questionnaire

1. India is (a) one-half; (b) one-third; (c) three times the size of the United States? ——— ———

2. The mountains in northeast India are (a) Cucarachas; (b) Hotchas; (c) Himalayas? ——— ———

3. Monsoons are (a) a religious group; ,b) a range of mountains; (c) seasonal winds that bring rain? ——— ———

4. India has the world's largest deposits of (a) steel; (b) alloy; (c) iron ore? ——— ———

5. The capital of India is (a) Bombay; (b) Madura; (c) New Delhi? ——— ———

6. India's greatest resource is (a) ivory; (b) minerals; (c) people? ——— ———

7. India has a population of (a) 160 million; (b) 300 million; (c) 400 million? ——— ———

8. The average span of life of an Indian is (a) 67 years; (b) 27 years; (c) 17 years? ——— ———

9. (a) One per cent; (b) 17 per cent; (c) 86 per cent of India's people cannot read and write?

10. The per centage of India's population that lives in the villages is (a) 10; (b) 50; (c) 90? ——— ———

11. A caste is (a) a plaster mold used to help mend broken bones; (b) a gadget on a fishing rod; (c) a class in Hindu society? ——— ———

12. One of the principal religions of India is (a) Hinduism; (b) Socialism; (c) Voodooism? ——— ———

13. Mohammedans are also called (a) Brahmans; (b) Moslems; (c) Mohawks? ——— ———

14. Purdah is (a) an Indian dish; (b) a type of Indian tobacco; (c) a custom of Moslem women? ——— ———

15. Indian fakirs are (a) Yogos; (b) beggars who claim to work miracles; (c) rope tricks? ——— ———

16. The majority of Indians are (a) Hindus; (b) Moslems; (c) Christians? ——— ———

17. Hindus who do not belong to a caste are called (a) Umpires; (b) Unspeakables; (c) Untouchables?

18. The chief British administrator in India is called the (a) Vice-President; (b) Viceroy; (c) Maharajah? ——— ———

19. What do the following have in common:

    (a) Gandhi; Nehru; Jinnah? ——— ———

    (b)(b) Tagore; Tilak; Naidu? ——— ———

    (c) John Barnabas; A. D. Sirswal; Miss K. Sircar? ——— ———

20. Parkinstan is (a) a northern province; (b) a mode of transportation; (c) a political plan of a religious group? ——— ———

21. The political status of India today is (a) dominion; (b) republic; (c) colony? ——— ———

22. There are (a) 100 million; (b) 8 million; (c) 28 million Christians in India? ——— ———

23. Trvanacore is the name of (a) a Congress leader; (b) a religious practice; (c) site of early Christian community?

24. Indian Christians belong to (a) many denominations; (b) few denominations; (c) a United Church? ——— ———

25. India has today (a) 45[illegible]; (b) 1,105; (c) 3,000 Protestant missionaries?

CHILDREN'S CODE COMMISSION

In September of 1945 Governor Thomas L. Bailey appointed 80 persons, representing the various public and private agencies in this state concerned with the promotion of the welfare of children, to serve in a voluntary capacity as the first Mississippi Children's Code Commission. This Commission was requested to assume the following responsibilities:

"Study the conditions in the state affecting the welfare of children, and the present laws pertaining thereto; review the functions and facilities of the various agencies and institutions of the state charged with the care, control and protection of children; recommend definite legislation planned as a part of a consistent unified whole for the establishment of minimum standards for adequate care and protection of our children in the areas of their needs; furnish informational and educational services throughout the state from the results of the studies and research of the Commission."

As the result of the study, research, and other work of the Commission, certain recommendations were made to Governor Bailey and the Legislature, and several progressive bills were passed at the 1946 session, one of which provided for an official Children's Code Commission with nine members, one member to be appointed from each of the seven Congressional District of the State and two members from the state at large. "The members shall serve without pay except for necessary travelling and subsistence expenses while in attendance at meetings of the Commission".

The following were appointed: J. M. Tubb, Jackson; A. B. Friend, Sardis; Mrs. Zelma W. Price, Greenville; John Aldridge, Winona; Mrs. Stanley Wilson, Meridian; J. O. Snowden, Jackson; Dr. Felix J. Underwood, Jackson; W. F. Bond, Jackson; Mrs. D. R. Jenkins, Fernwood. Mrs. Jenkins cannot serve.

On August 26th this Commission met for organization and the following officers were elected: J. O. Snowden, Chairman; W. F. Bond, Vice-Chairman; Mrs. Zelma W. Price, Secretary.

Continued next week

Adventure FOR BOYS AND GIRLS

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RESOLUTION OF LOVE AND ESTEEM IN MEMORY OF OUR LEADER, COUNSELLOR, BROTHER, FRIEND, THE REV. WILLIAM WALTER HOLMES, D.D., BY THE PREACHERS OF THE NEW ORLEANS DISTRICT

WHEREAS—Under the inscrutable Providence of Almighty God Our Heavenly Father, our beloved leader, counsellor, brother, friend

DR. W. W. HOLMES

has been called "out of the earthly light into the heavenly glory;"

THEREFORE—Be it resolved by this Meeting of the Methodist Preachers of the New Orleans District of the Louisiana Annual Conference, South Central Jurisdiction, that in the passing of DOCTOR HOLMES the Preachers of the New Orleans District have lost a valiant leader, a wise counsellor, a dearly beloved brother, and a warm-hearted friend; and be it

RESOLVED FURTHER, that the Preachers of this City who meet as the New Orleans Methodist Preachers have lost a Chairman of our body whose presence will continue to be sadly missed, yet in a very real spiritual sense will linger with us; and be it

RESOLVED FURTHER, that the "younger preachers" of the District hereby express their acute sense of loss in the passing of DOCTOR HOLMES, and at the same time their profound gratitude in being graciously allowed to share in his library; and be it

RESOLVED FURTHER, that we express by THESE RESOLUTIONS the deep feeling of personal loss and bereavement which jointly and individually we have sustained; and be it

RESOLVED FINALLY, that a copy of these Resolutions be presented to Mrs. Holmes; one to the family; and one each to: Our Bishop; to the Secretary of the Annual Conference; to the New Orleans Christian Advocate; and to each of the Preachers of the District.

THIS RESOLUTION HEREBY BECOMES A PART OF THE PERMANENT MINUTES OF THIS MEETING OF JULY 22nd, A. D. 1946.

H. L. Johns, Chairman
Dana Dauson, Jr., Vice-Chr.
Addison Smith, Secretary

MRS. SUSIE LIGHTSEY BURWELL

On August 9, 1946, at the age of 78, the soul of Mrs. Susie Lightsey Burwell went out to meet her Lord. Death held no terror for her and her going was truly a triumph.

"Aunt Sue," as she was affectionately called by all who knew her, had been bedridden for six years. She bore her sufferings so patiently and submissively that it was a privilege and a pleasure to minister to her. Her life enriched the lives of those who came in contact with her. There was no room in her heart for sordid things. Her conversation was ever on a righ plane; her thinking with that of the poet, "For in the shadows I would serve Thee more." Her joy and peace beamed in her countenance. A pastor once said as he had visited Aunt Sue when he entered her room he realized God ruled her life and it was good to be in her presence.

She united with the Methodist Church early in life and was a devout and consistent member. When she could no longer attend services of the church and its programs, she worshipped with her means and her prayers. She was a charter member of Daleville W. S. C. S.

Funeral services were conducted by her pastor, Rev. Joe Loudenslager, assisted by Rev. Abel, pastor of the Daleville Baptist Church. Her body was tenderly laid 'neath a blanket of flowers, by the side of her husband, who preceded her to the grave many years ago, in Blackwater Church cemetery.

—A FRIEND.

WILL H. BRADLEY A TRIBUTE

To measure life by years is to forget heart-throbs, the steady march toward a noble objective, the struggle and the triumph exerted in the development of character. To count Will Bradley's years of life as being almost "three score and ten," and omit the purpose of his life, would be an injustice to one whose objective was the high calling of God in Christ Jesus." That which makes life worth while is so to live as to guide others along the pathway of righteousness into a richer experience of the fullness of grace. His life was so expressive of these noble qualities that the young men with whom he came in touch were almost always influenced to live purer lives.

Such noble purposes marked his entire life that he cannot be remembered except by some kind act, noble deed or hopeful word.

Born near Brownsville, Miss., his early life was spent there and in Flora, Miss., to which place the family moved while Will was but a small boy. In the public schools of that time he acquired his early education and at the same time a determination to obtain the best in a college of higher learning. This was accomplished when, with an interesting class, he received a diploma with honors from Millsaps College, Jackson, Miss., under the presidency of Dr. W. B. Murrah, later bishop of the Southern Methodist Church.

His home life was a model of loyalty, devotion and sacrifice, in which he had the encouragement of his faithful and tenderly loving Christian wife, for when he married Miss Annie Lee, they, together, built the home upon the Christian foundation and gave an example to others of the beauty of consecrated home life.

Two noble sons, Kenneth and Norman, came to bless the home and to minister help and comfort during the last days.

On May 7, 1946, the spirit of this loyal, faithful man returned to God who had been a friend throughout a well-spent life. He was

"One who never turned his back, but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are buffeted to
fight better
Sleep to wake."

No nobler spirit, no higher intelligence, no fairer soul ever entered the regions of immortality, or left behind a sweeter influence for glory.

"So, good night, dear friend
May flights of angels sing o'er thy resting place. — A. Friend

PROMINENT CHRISTIAN LAYMAN AND EDUCATOR PASSES

Mr. Delwin Thigpen, Sr., prominent Christian layman and a leading citizen of Meridian and Lauderdale County passed away quietly in the early morning hour (1:10) A. M.) September 11 at Reily's Hospital after an extended illness of several weeks.

Mr. Thigpen was born at Lake Como, Mississippi July 11, 1898. He was the son of Mrs. Bessie McIntosh Thigpen and the late Paul Lee Thigpen. Upon completing his high school work, he entered Mississippi State College, where he was graduated in 1921. His teaching career began in Lake Charles, Louisiana where he taught Manual Arts and Mechanical Drawings. While there he married Fannie Holyfield of Bay Springs, Mississippi. Three years later he came to Meridian where he has taught for the past twenty-two consecutive years.

Mr. Thigpen's teaching consisted of more than Manual Arts and Mechanical Drawing. Thousands of boys passed through his workshop where they felt the impact of a great personality in a teacher who knew something of the Fine Art of living and of the Mechanics of Christian development. It was the purpose of this great teacher to impart this Finer Atr and Mechanics of Living to every person possible. Great as he was in education, so greater was he in the Church. He was an outstanding Christian layman of the city of Meridian. For the past 18 years he has been active in the promotion of Christian causes and civic righteousness as he served as General Superintendent of the Sunday School and on the Official Board of Fifth Street Methodist Church, and as President of the Meridian Christian Laymen's Evangelistic Club.

Symbolic of his faith and Christian service are two baptismal fonts which he made and placed behind the sacred altars of the Church he loved. From these fonts penitent men and women, boys and girls receive holy baptism when they receive the vows of the Church. To these fonts young parents bring their infants when they assume the sacred responsibility of leading their children in the Christian way of life. No greater symbol a man ever had and no more appropriate could the symbol be to the man who has it.

The funeral service was held from Fifth Street Methodist Church, Thursday, September 12, 3:30 P. M. The Reverend A. L. Meadows, pastor in charge, was assisted by the Reverends C. H. Gunn, District Superintendent of the Meridian District; T. J. O'Neil, former pastor of Fifth Street Church.

Pallbearers: Active: J. Harry Weems, John C. Morris, John Pearson, A. H. Nall, J. F. Davis, and W. S. Busby. Honorary Pallbearers: Members of the Official Board of the Fifth Street Methodist Church, Members of the Men'd Evangelistic Club and Members of the City School's Faculty.

He is survived by his wife Mrs. Fannie Holyfield Thigpen: one daughter, Rosemary Thigpen; two sons, Delwin, Jr.; and Morris Lee Thigpen; one daughter-in-law, Robbie Aden Thigpen, all of [illegible] 7th St.;

Mother, Mrs. Bessie McIntosh Thigpen of Bay Springs; one sister, Mrs. Carl Read of Bay Springs; three brothers: Novice of Memphis, Tenn.; Byron of Shreveport, La.; and Percy Lee of Weeks, La.

Interment will be at Magnolia Cemetery with Williams in Charge.

SARDIS DISTRICT—FOURTH ROUND

Red Banks, Victoria, PC., Sept. 22, a. m.
Lake Cormorant, Lake Cormane, PC., Sept. 22, p. m.
Mt. Pleasant, Marshalls, PC., Sept. 27, a. m.
Courtland, Center Hill, PC., Sept. 29, a.m.
Oxford-University, Oxford, PC., Sept.20, p.m.
Abbeville-Waterford, Abbeville, PC., Oct. 6, a. m.
Olive Branch, Olive Branch, PC., Oct 6, p.m.
District Preachers' meeting, Sardis, Oct 1, a. m.
Sardis Circuit, Davis Chapel, PC., Oct 9, a. m.
Senatobia, C., Oct 9, p. m.
Longtown, Sees' Chapel, PC., Oct. 10, a. m.
Paris, Paris, PC., Oct. 11, a. m.
Shuford, Mt. Olivet, PC., Oct. 13, a. m.
Coldwater, Coldwater, C., Oct. 3, p. m.
Pleasant Hill, Pleasant Hill, PC., Oct. 16, a. m.
Hernando, Hernando, C., Oct. 16, p. m.
Tyro, Mt. Vernon, PC., Oct. 17, a. m.
Oakland Circuit, Enid, PC., Oct. 18, p. m.
Arkabutla, Arkabutla, PC., Oct. 20, a. m.
Horn Lake, Hind's Chapel, PC., Oct. 20, p.m.
Como, Como, C., Oct. 21, 4 p. m.
Sardis Station, Sardis, C., Oct. 21, p. m.
Charleston, Charleston, PC., Oct. 27, a. m.
Crenshaw-Sledge, Crenshaw, PC., Oct. 27, p. m.
Batesville, Batesville, C., Oct. 28, p. m.

C. A. PARKS, D. S.

ABERDEEN DISTRICT, FOURTH ROUND

Mooreville, at Mooreville, Sept. 22, morning.
Verona, at Union, Sept. 22, 3 p. m.
Tupelo, Sept. 22, night.
Toccopola, at Toccopola, Sept. 25, morning.
Pontotoc, Sept. 25, night.
Salem and Friendship, at Sand Springs, Sept. 26, morning.
Greenwood Springs, at Friendship, Sept. 29, morning.
Okolona, Sept. 29, night.
Sherman, at Bethel, Oct. 2, morning.
Algoma, at Palistine, Oct. 6, morning.
Nettleton, at Evergreen, Oct. 6, night.
Pittsboro and Bruce, at Shady Grove, Oct. 9, morning.
Calhoun City, Oct. 9, night.
Derma, at Derman, Oct. 10, morning.
Vardaman, at George's Chapel, Oct. 11, morning.
Becker, at Greenbriar, Oct. 13, morning.
Shannon, at Shannon, Oct. 13, night.
Houlka, at Wesley Chapel, Oct. 16, morning.
Houston, Oct. 16, night.
Buena Vista, at Pleasant Grove, Oct. 17, morning.
Woodland, at Macedonia, Oct. 20, morning.
Prairie, at Prairie, Oct. 27, morning.
Aberdeen, Oct. 27, night.

W. B. BAKER, D. S.

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The most detailed description of Heaven ever attempted! Almost too sacred to reveal! Twenty exciting chapters. Reunion of loved ones, our home life in heaven, meeting those whom we may not expect to find, etc. Describes the crystal sea, celestial gardens, wondrous palaces, etc., as the author actually saw them in her vision.

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GOSPEL ART SHOPPE,
Dept. N. Rowan, Iowa.

FREEDOM IN PRAYER

IF ye abide in Me, and My words in you, ask whatsoever ye will, and it be done unto you.

—John xv. 7.

WHAT THEY SAY
about
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● **"I joined the church in 1872 at the age of 12. I wish The Upper Room had been published then—I might have been a better Christian."**

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● **"I am 86 years young. My eyes do not allow much reading but I read the daily devotions, every one."**

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● *"We passed it around among the chaps in the foxholes, and sometimes one, sometimes another carried it into action."*

● **"My wife sends me a copy of The Upper Room. She reads it at home to the children. I read the same message on the same day here in my barracks or even in a foxhole. It is a source of spiritual communion that binds me to my family and my God."**

● *"Through our German chaplain I got The Upper Room. I am now a daily reader. The lessons are for me a light in this darkness." (From a German prisoner of war.)*

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CHRISTIAN ADVOCATE

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THE LIVING CHURCH

"Holy Spirit, truth Divine,
Dawn upon this soul of mine;
Word of God and inward light,
Wake my spirit, clear my sight."
Samuel Longfellow

THE PRAYER-ROOM TODAY

This is my prayer to Thee, O Saviour Christ; Lord, that I may eceive my sight! I thank Thee or what Thou hast already given, or glimpse of that world that is round me, could I but see it more learly. But, I pray Thee, touch y eyes again, and make me see. lear away this film from my eyes, his film of selfishness and sin. inish Thy healing work, Thou reat Physician. Even if it must through pain, Lord, make me ee! Amen.

93 No. 37

NEW ORLEANS 12, LA.
HURSDAY, SEPT. 26, 1946

EDITORIAL

IN THE NEWS

As we begin this week, three incidents seem to us to be of outstanding significance. First is Mr. Truman's handling of dissensions inside his official family. Whether one agrees with Mr. Wallace or not, he seems to have been frank and the President failed to measure up in his handling of the situation. Aside from this, however, we desire to register our unqualified disapproval of the attacks being made in the press and by radio on the President, especially that carried in **Time**, September 23. We are shocked that any citizen should imply that the Chief Executive is a liar, a stupid blunderer and a hypocritical worshipper listening to a sermon on, "The Silver Lining."

A second item has to do with the persecution of Catholics in Yugoslavia. We have expressed our disapproval of the Pope's political activitiy. We believe that it is religiously .unjustified and politically dangerous. The Vatican has no ground for surprise at the attitude of governments under Russian influence. But anyone who imagines that Rome will be the sole object of such repressive measures is doomed to disillusionment. Just as was the case in the attacks in Mexico and South America, all Protestantism will ultimately be subjected to the same ban.

Last, and before this paper shall reach our readers, the fate of the top Germans on trial for war guilt, will have been decided. Hitherto, we have expressed no opinion on the course being pursued, but we have not been at all sure that the execution of war leaders, independent of clearly established personal guilt, can be justified by considerations of expediency, or by a fair code of moral justice. Leaders cannot be separated from their people. There will be other wars and a spirit of revenge always dies hard—if at all. It seems to us to be a dangerous business to judge the world, and that includes individuals, by international ideals and standards which have not as yet been accepted.

"YE ARE VERY RELIGIOUS"

The title is quoted from Paul's sermon to the Athenians on Mar's Hill. The King James version translates "too superstitious" instead of "very religious", as in the revised version—Paul had evidently walked up by the market-place through the streets of Athens that were adorned with the most famous statuary of ancient times. There were statues of many gods, goddesses, heroes and great men along the way, and Paul was well educated in Greek lore and art and religion.

But he sums up his opinion of all this dazzling array by saying, "you are too religious, you have too many gods. You even go the rest of the pagan world one better, by putting up a statue to the unknown god, for fear you have left one out." And so he spent the rest of his time preaching to them about this "unknown God."

If he should walk the streets of almost any of our modern cities he could use almost the same words to describe our church life—we are over-churched, and too religious—That is we make too much show of being religious—And can we truthfully say that the phrase "unknown God" would be inappropriate if applied to most of our so-called Christian worship?

In how many of our churches every Sunday, is real worship offered to a God who is real to us?

It has been estimated that there are over two hundred different sects and denominations in this country alone. Most of them presumably are worshipping the same God. But how is it possible that the same God could be conceived of in so many rituals and guises, I had almost said disguises?

Even in small hamlets and villages, we find Methodist, Baptist, Episcopal, Presbyterian, Christian and all vieing with one another week after week. I still remember a little town in Alabama where there were not enough church members to hold a decent service in all the churches on the same day, so they made an agreement whereby all the congregation attended the three churches in a body on successive Sunday. Only one church at the time held services.

So it is today a common sight to see in addition to the churches mentioned above, houses of worship built by congregations of Jews, Catholics, Lutherans, Church of God, Church of Christ, Assembly of God, Church of The Nazarene, Cumberland Presbyterians, Presbyterians of the United States and until recently Protestant, Methodists, Northern Methodist Southern Methodist and so on ad infinitum.

Truly we appear to be "very religious", like the ancient Atheians, but are we?

o

REV. J. L. CADY ILL

A brief note from Mrs. J. L. Cady informs us that her husband, Rev. J. L. Cady is at the St. Theresa Hospital in Beaumont, Texas, following a heart attack on September 8. The note was written on September 19, and up to that time Bro. Cady, a retired member of the Louisiana Conference, had not made favorable response to treatment and was little improved. Mrs. Cady said that he expected to remain in the hospital about three weeks longer.

The race question is here to stay until we find the solution. Outsiders cannot solve it. The only solution lies in our development of some outstanding Negro leaders.—Bulletin, East End Meridian Church.

Rev. J. E. J. Ferguson is looking forward with a comfortable feeling to the end of the Conference year when he expects to report no deficits in financial columns and a good year otherwise.

A note from Rev. W. T. Gray, retired member of the Louisiana Conference, says that he does not think that he will be able to attend the session of the Louisiana Conference in Alexandria. Bro. Gray lives in Waco, Tex.

Rev. Robert Vaughan was present for the District Conference on last Thursday and spoke concerning his work as Conference treasurer. The years bear down upon him, as upon others, but his spirit is unchanged.

Rev. C. B. White, superintendent of the Methodist Orphanage at Ruston, was in the city, but was unable to attend the New Orleans Disrict Conference because of a delicate operation which was being performed on one of the children at that time.

Rev. R. H. Staples has sent in 80 subscriptions from New Iberia. Rev. Addison Smith, 54 from Second Church, New Orleans; Rev. M. S. Robertson 50 from Slidell; Rev. Clyde Shaw 100 from Melville, and Rev. H. B. McCann 66 from Palestine Circuit. These are some of the highlights in the Louisiana campaign.

Mrs. C. O. Langford has our sincere thanks for her generous word regarding **The Advocate**. It is comforting to know that there are those who appreciate our work.

The editor's good friend, Mrs. R. F. Scott, Kilbourne, La., writes: "I do not want to miss one single copy of your good paper." Thank you, and may it never mean less to you and others of our friends.

o

REV. WALTER M. CAMPBELL ILL

Rev. Walter M. Campbell, retired member of the North Mississippi Conference, is seriously ill in Flowers Hospital at West Point, Miss., according to a note just received from his pastor, Rev. J. A. George. This news will bring a sense of anxiety to a circle of friends throughout North Mississippi, where he rendered faithful service for more than forty years. We dare say that no man of that Conference is more widely and sincerely loved than is Walter Campbell. Let his friends remember him in prayer at this critical time of affliction.

o

TATE-HEMKE WEDDING

Miss Marjorie Helen Hemke, of Troy, N. Y., granddaughter of Dr. and Mrs. O. E. Kriege, 5300 St. Charles avenue, New Orleans, and Mr. Leonard Wilson Tate of Perry, Okla., were married in the Kriege residence at 11 a. m. on Saturday, September 14, 1946, Dr. Kriege officiating. Miss Emily Doris Hemke of Troy, N. Y., sister of the bride, served as bridesmaid and Mr. Donald F. Robillard of New Orleans as best man. Miss Hemke is a senior in Oberlin college, Oberlin, Ohio, and Mr. Robillard saw service with Mr. Tate for three years, serving as Scouts and Raiders in China and Europe, and were discharged in May as Nayv lieutenants The marriage ceremony was followed by a wedding breakfast with about fifty relatives and friends as guests. Besides the above, the parents on both sides were present: Dr. and Mrs. P. E. Hemke and Mr. and Mrs. Henry L. Tate. Dr. Hemke is head of the Department of Aeronautical Engineering in Rensselaer Polytechnic Institute, Tory, N. Y., and Mr. Tate is a retired business man of Perry, Okla.

o

A CHRISTIAN NOBLEMAN PASSES

Mr. George W. Mars, one of the oldest and most devoted Methodist laymen of East Mississippi, died at his home in Philadelphia, Miss., on Monday night September 16, following an illness of a few hours. He was at a service in the Presbyterian church when he was taken suddenly ill. He was carried home and died a short time after reaching there. He had not been in good health for some time, but appeared to be about as usual. He was one of Philadelphia's oldest citizens, its most successful business man, and no Methodist layman of all that section will be more missed or more widely mourned than he. Funeral services were held from his home church on Wednesday following his death.

o

ROY MICHAEL LANE ARRIVES

Rev. and Mrs. Roy L. Lane, 440 Winter street, Jackson, Miss., are welcoming a fine baby son, Roy Michael, born September 15 at the Baptist Hospital. Carol Ann, the eight-year-old daughter, is thoroughly delighted with her baby brother.

Rev. Mr. Lane is pastor of Grace Methodist Church, Jackson, Miss.

The Advocate joins in congratulations and good wishes for the parents and their little son.

o

NEW ORLEANS DISTRICT CONFERENCE

A new day has dawned for Methodism in the City of New Orleans and the surrounding district as evidenced by a spirit of confidence and aggressiveness which characterized the New Orleans District Conference held at Napoleon Avenue Church Thursday, September 19, 1946, commencing at 3:30 p. m.

The Rev. Dr. H. L. Johns presided over the session in a masterful and well-poised manner and won the hearts of all by his charm and kindly efficiency. Evidence that he is leading his district into larger Kingdom enterprise, and getting our Methodism before the eye of the general public in this great Roman city is clearly given in the quotation from the New Orleans States: "New Orleans will acquire at least two and perhaps three, new Methodist Churches during the next year. Establishment of the new Methodist churches . . . will be a [illegible] jor part of the forthcoming ex[illegible] gram. . . . The Rev. Karl B. [illegible] nounced the locations of the [illegible] under consideration inclu[illegible] Highway, Lakeview, and [illegible] neighborhood on Jeffer[illegible]

New Orleans
CHRISTIAN ADVOCATE

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W. L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

also hoped that one can be established in Kenner in the near future. The District has accumulated considerable funds, and the sense of responsibility of the Methodist churches in New Orleans for greater development is stronger than it has ever been, the Rev. E. C. Gunn . . . declared. Need for mission work among the bayou people presents a challenge to the church, the Rev. D. B. Bodie . . . of Morgan City said, in a report on mission work in the New Orleans district." When Methodism gets such favorable mention as this from the secular press in this city, a new and brighter day is here.

Other highlights of the Conference were: A memorial to our dear departed leader, Dr. Holmes, whose "spiritual presence we still feel to be with us," a vigorous and stimulating presentation of the Centenary Forward Movement by Dr. H. R. Hadcock, whose keynote idea was that society's need is "education motivated by Christian philosophy," reports from each of the pastors indicating victory just ahead in all phases of the Crusade, a presentation of the district staff by the Rev. Earl B. Emmerich, and challenging reports from Dr. W. L. Duren for the New Orleans **Advocate**, from Dr. J. G. Snelling for Memorial Mercy Home, from Dr. R. W. Vaughan for the Orphanage, from Dr. J. A. Alford for the Golden Cross, from Col Otis Jernigan for the relation of the Church to returned veterans, from the Rev. Bob Jamieson on the Tulane Wesley Foundation, from Rev. G. W. Dameron on the Fall Training program, from the Rev Ned L. Stout on the District Camps; from the Rev. Dana Dawson, Jr., of the MYF program, from the Rev. A. C. Lawton for the Louisiana Moral and Civic Foundation, and from the Rev. Karl B. Tooke on "Our Dream of Building New Churches in New Orleans."

Miss Nellie Mae Gunn enthralled the great congregation with her solo, "The Holy City."

A beautiful spirit of unanimity, passion for souls, earnest desire for new Kingdom conquests, and zeal for the onward and upward march to new heights of achievement pervade the pastors and the laity of the New Orleans District.

With one accord we say:

"Lead on, O King Eternal,
The Day of March Has Come!"

ADDISON SMITH,
Conference Secretary.

JOHN NEBLETT, COMPANION KILLED IN PLANE CRASH

Johnny Neblett, former Millsaps student and well-known radio announcer, died Sunday afternoon in a plane crash on the Tam O'Shanter golf course at Chicago. His companion, Brice A. Buckingham, of Salem, Wisc., also died in the accident.

Neblett, the son of the Rev. and Mrs. R. P. Neblett, Sr., of Shelby, was circling the Chicago golf course looking for a spot to land when the ship went out of control, spun in and dived into a steel fence.

Tragically enough, Neblett crashed on the fairways where seven weeks earlier, he did a commentary for the ABC television network's broadcast of the All-American tournament. Neblett was well known in the radio field and assisted Harry Wismer in announcing the Sugar Bowl football classic last January 1. He recently aided in the broadcast of the All-Star-Pro grid encounter at Chicago. A few days ago he signed with ABC for a new raido show of his own which was to be called "Fiction and Facts."

Mr. Neblett was head of the Johnny Neblett Radio Productions at Chicago and was married to the former Miss Angeline Orr, an actress, last December. He attended Millsaps for three years and graduated from Louisiana State. He worked in St. Louis and Columbus, Ohio, before becoming associated with the National Broadcasting Company. A brother, George Neblett, former district attorney, was killed in a plane crash near Fort Leavenworth, Kan., while serving as a first lieutenant in the Army Air Corps.

Besides his wife, Mr. Neblett is survived by a 6-year-old son, Robert Benjamin Neblett, by a previous marriage; his parents, the Rev. and Mrs. R. P. Neblett, Sr., Shelby; two brothers, R. P. Neblett, Jr., Jackson, a flight instructor for the Dixie Airways; and Thomas F. Neblett, Los Angeles, Calif.

Funeral arrangements are incomplete but burial will probably be in Mississippi.

—Jackson Daily News.

FELLOWSHIP OF SUFFERING AND SERVICE

Fellowship
Suffering
Service

The Church of Christ the world around is still an unbroken fellowship. On this day Christians of many races will bow together at the altar, remembering the atoning Christ, the risen Christ, the ministering Christ.

In His name and in His spirit, the Bishops of the Methodist Church call for a special offering of love and sacrifice for the suffering brethren in every land, for destitute multitudes to be reached through the Methodist Committee for Overseas Relief; and also for the service of our Chaplains, still needed by our boys and girls in the armed forces. "Love will find a way!"

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO 11, ILL.

ATTENTION, BOARD OF MISSIONS AND CHURCH EXTENSION, MISSISSIPPI CONFERENCE

The Mississippi Conference Board of Missions and Church Extension will meet Wednesday, October 16 at 2:00 p. m. at First Methodist Church in Gulfport. All members are urged to be present for the meeting Wednesday afternoon.

Sincerely,

HENRY M. BULLOCK, Sec.

MESSAGE FROM BISHOP PEELE

Bishop Peele Says—

It so happens that I am officially connected with the three commissions administering the funds received through the "Fellowship of Suffering and Service" — the Methodist Commission for Overseas Relief, the Methodist Commission on Chaplains and the Methodist Commission on Camp Activities. I want to express for these three commissions our deep gratitude for and appreciation of the fine response given to these worthy causes by the Church through the Fellowship of Suffering and Service.

Also you should know that these causes are still urgent and your represenatives will administer, as in the past, faithfully and efficiently whatever contributions may be made on October 6, which is World Communion Sunday. By making our contribution a part of our worship, our worship becomes substantial as well as spiritual.

W. W. PEELE

PRENTISS CHARGE OUT IN FRONT

Prentiss Methodist church was the first to pay its full quota in cash in the "Million for the Master" campaign. After three weeks of cultivation under the leadership of the pastor, Rev. G. Eliot Jones, the full quota of $4,000 was laid upon the altar at one time. Every family in the church participated in the offering, and, with the offering scheduled for that service, it was the best attended service of the year. Mr. I. V .Saulters, the Publicity director for the church, adds: "We believe in the Million for the Master program."

SUMMER ALCOHOLIC COURSES

Rev. Clyde Shaw and Rev. A. C. Lawton represented Louisiana Methodism in the classes for the study of Alcohol at Yale Divinity School this summer. Bro. Shaw says there were 187 students enrolled. Each devotional service was conducted by a minister of one of the denominations who was chosen for that service, and there was a rotation among the various denominations represented. Bro. Shaw was appointed pipe organist for the session. Bro. Shaw feels that plans and information was had at the school which will greatly encourage those who have their backs to the wall in the fight with the liquor traffic. The courses showed close co-operation of all Protestant denominations from the Southern States for a preventive, rather than a remedial approach to the liquor problem. There was a spirit of good will among all the students from all parts of the nation.

"MILLION FOR THE MASTE" CONFERENCE AND DISTRICT RESULTS AS OF SEPT 19, 1946

Mississippi Conference

Rev. J. W. Leggett, Director—$520,000

	Quota	Total Cash & Pldgs.	%
Jackson—			
Otto Porter	$150,000	$ 70,714.74	
Hattiesburg—			
B. L. Sutherland	80,860	31,159.08	
Meridian—			
C. H. Gunn	80,000	30,764.65	38
Brookhaven—			
Van R. Landrum	79,666	29,737.00	37
Seashore—			
J. L. Neill	87,045	18,850.90	22
Vicksburg—			
O. S. Lewis	72,070	14,407.50	20
		$195,663.87	38

North Mississippi Conference

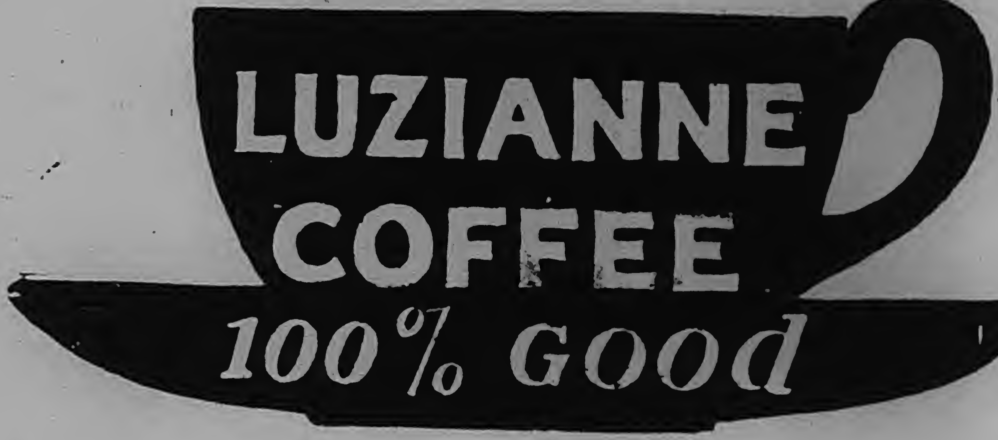
Rev. W. L. Robinson, Director—$480,000

	Quota	Total Cash & Pldgs.	%
Corinth—			
L. P. Wasson	$81,000	$ 25,706.62	33
Greenwood—			
R. G. Lord	83,100	22,992.40	28
Aberdeen—			
W. B. Baker	81,000	20,247.00	25
Sardis—			
C. A. Parks	69,160	17,326.00	25
Columbus—			
V. C .Curtis	85,010	12,302.00	14
Greenville—			
J. D. Wroten	96,500	7,818.50	8
		$106,392.52	22
Grand total, U. V. W. Darlington	$1,000,00	$302,026.39	

Headquarters needs reports!

DOLLARS COME EASY

WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH OR FAVORITE CHARITY TURN COUPONS INTO DOLLARS



Coupons packed in products listed below

OCTAGON SOAP PRODUCTS
BALLARDS OBELISK FLOUR
HEARTH CLUB BAKING POWDER
BORDENS PREMIUM MILK
LUZIANNE COFFEE
LUZIANNE TEA

Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey

FOR SPECIAL CHURCH PLAN

LOUISIANA W. S. C. S.

Woman's Society of Christian Service, Louisiana Conference Supply Work.

Supply Workers have met many needs in these days of world crises. Often our eyes have been focused across the seas. Today, Louisiana women have another emergency within the conference. Word has come to us of a total loss by fire of furniture and clothing in the boys' dormitory at Sagar Brown Home and Godwin school at Baldwin, La. The head resident told me they have ordered single beds, springs and mattresses on faith, hoping we women would send Supply money to pay for them. The boys are aged four to sixteen. Some clothing has already been sent to them, but as winter comes on, they will need more clothing and bedding. School began September 3rd. One hundred and ten children are enrolled, with about forty of them living at Sagar Brown.

If you have secondhand articles which you can spare, send them to Sagar Brown Home and school, Baldwin, La., and report the number sent. If your Society can send new sheets or blankets, report actual cost as cash Supplies. If you would send money to help pay for beds, the usual way is preferred, sending by your local treasurer to district treasurer, she in turn will send it to our Conference treasurer who sends it to the New York office, and they will send a check for the total amount to Sagar Brown. Please let us handle all Supply money through the New York office as they have requested.

Two Western institutions are asking for our Supply help. The Methodist Sanato, rium, a sixty-five-bed convalescent hospital for tuberculosis patients, is asking for boxes of toilet soap, glasses of jelly or jam, canned vegetables or fruit, napkins and small rag rugs. Send your boxes in care of Mrs. Minnie G. Garrell, Central avenue, Albuquerque, N. M.

Holding Institute at Laredo, Tex., also begs for our attention. They ask for gifts of money to pay occasional doctor bills and dental bills for children too poor to pay for these necessities; also cash for the buying of playground equipment. These gifts should be sent through our treasurers as Cash for Supply Work.

During the war years we helped everywhere we could. Now the W. S. C. S. can send relief packages directly to some of its own work overseas. I will put the detailed information into the hands of your District Supply Secretaries. You can get these instructions if you will write to them.

Many of our own Missionaries are doing relief and reconstruction work in war-torn countries, for whom we can as yet only provide Supply help through the regular financial channels of our Woman's Work, marking it Cash for Foreign Supplies.

It is earnestly hoped that each Local Society will select at least two of these challenging Supply Projects to start working on now.

My love and good wishes are with you always as we try to build God's Kingdom throughout the world.

MRS. C. I. JONES,
Conference Secretary
of Supply Work.

NORTH MISSISSIPPI W. S. C. S.

(Continued from last week)

SECOND DAY: Go ye . . . and teach

Let us thank God for the noble service of Christian mission schools. Particularly let us thank Him for Frances De Pauw and Vashti School and for their worthy contribution in Christian living to hundreds of girls. Let us pray that the administration, teachers and other leaders of these schools may be given strength, zeal, patience, wisdom, and love meet for their tasks.

THIRD DAY: Bring them up in the nurture . . . of the Lord.

Let us pray for the girls of Frances DePauw and Vashti, that they may seize every opportunity for making ready body and mind for later service; that God will write the law of kindness in their hearts, causing them to love all goodness and ever grow in His grace.

FOURTH DAY: Look on the Fields.

Let us pray for the Christian schools of India, particularly those institutions that will receive gifts from this week's offering (see the list in "Leaders' Handbook"), that these institutions may assume a worthy part in helping the New India to take her place among the nations; that they may exert a mighty Christian influence in molding Christian character.

FIFTH DAY: Awake to righteousness

Let us pray for the village work in India our gifts will help expand. Let us in loving thought bring before God the multitudes of untaught people in India—their need of books, teachers, and schools, asking that He will use our gifts in helping them realize life in the fullness that is in Christ.

Let us remember compassionately all who perform the lowliest tasks in our mission schools, asking God to open to them new vistas of life as our gifts will help make their living quarters comfortable and their work satisfying.

SIXTH DAY: Pray . . . that He send forth laborers.

Let us pray that these young people possessing talents that would make them good missionaries and deaconesses will heed the call to God's service, so that the church may staff adequately the new, reopening, and present centers of work throughout the world. Let us pray that we be not blind to awakening interest in full-time Christian service on the part of capable young people about us.

SEVENTH DAY: Pray one for another

Let us remember those now in mission posts at home and in distant lands. Let us thank God for those who, throughout the war years, stayed by their work and, serene and confident in the face of suffering and privation, testified to the victory that is in Christ. Let us remember those who have just returned to their work and those who have just reached their first assignments.

These prayer cards may be secured from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio, 1 cent each; 12 for 10 cents; 100 for 75 cents.

A Service of Worship for a Quiet Day

The 1946 Service of Worship for a Quiet Day is written by Rev. Charles F. Whiston, Associate Professor of Moral Theology in the Church Divinity School of the Pacific, Berkeley, California.

It is hoped that each society will observe a quiet day corporately during the Week of Prayer and Self-Denial, using this worship service mentioned above. After the observance of the week is over, members will want to own copies for their own personal devotion. They may be secured from the Plum street address for 5 cents.

The seminar for the Columbus District was scheduled for September 20 at 9 o'clock at the Methodist Church. The purpose was threefold.

1. To interest and inspire those present to use the opportunities of their offices to bring into glorious light "the day of dawning brotherhood".

2. To present the 1946-47 courses of study in such a way that those present would feel the need of including each of them in the study program of their local societies.

3. To emphasize the importance of church-wide studies and to suggest ways of enriching any study undertaken.

The Study and Action Committee, the Secretary of Literature and Publications, the President, teachers of classes, and the Corresponding Secretary from each local society were asked to attend, and any others interested in the program of missionary education.

Each local society is urged to hold its executive meeting each quarter, and please send your reports to your secretary on time. Only the Corresponding Secretary sends her report to the District Secretary; all other reports go to their respective Conference secretaryies. (Disregard the small typed instructions at the top of the report blanks.)

MRS. J. P. WEBB,
District Secretary.

Noxapater, Miss.

Listen! Methodist Young People

One of the most striking calls made to Methodist Young People was given at a recent conference in Albion, Mich., where missionaries on furlough and missionaries detained from their fields because of war conditions, gathered. Feeling that some young person may read this page and receive a challenge, and hoping that W.S.C.S. members will pass the "call" on to some of their young friends, the page editor quotes the appeal:

"The World Needs You! The ravages of war, moral and spiritual confusion, political and social conflicts have made human needs critical in every land from which we come. Shall a Christian way of life prevail in our world?

Christ Needs You! Life can be lifted only through persons. Christ can speak to the youth of the world only through you. This is the year, this is the hour when

(Continued on page 8)

WHEN IN NEW ORLEANS
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GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.

MISSISSIPPI W. S. C. S.

(Continued from last week)

The 80 persons composing the first Commission are being asked to continue as an advisory and interpretative group, the committees will continue their study and research and early in 1947 plans for legislation will be released.

WEEK OF PRAYER MATERIAL

Mrs. Berry Crain, Brandon, Conference Secretary of Literature and Publications has mailed the material for the Week of Prayer and Self Denial to each local society and to each unit of the Wesleyan Service Guild.

If this material has not been received by your organization, send a card to Mrs. Crain so she may check and discover the reason.

NEWS

Meridian—Early in the spring a new circle was organized within the Woman's Society of Christian Service of Central Church and for it was chosen the name "Ellenita Sells". So that the members of this circle might meet Miss Sells, she recently spent the week-end in Meridian and was the guest speaker at the August luncheon meeting of the society. She was tendered a tea by the circle bearing her name and met its members who will proudly claim her as she goes to her field of service in China.

Collinsville — The 3rd Quarter's zone meeting for Lauderdale County was held with the Woman's Society of Christian Service at Collinsville. The program "Women in the Church" was presented in an outstanding manner with Mrs. D. L. St. John, of the Jurisdiction, and Mrs. Jesse Graham, of the Conference, as resource persons. To their leader, Mrs. Ernest Brown, the zone presented a Life Membership.

Foxworth — The Eastern Zone of the Brookhaven District held its 3rd Quarter's meeting with the Foxworth society. Mrs. O. H. Scott, the zone leader, led the program "Women in the Church".

WESLEYAN SERVICE GUILD CORNER

October will be Guild Month. It would be wonderful if every Guild unit in the Mississippi Conference would organize a unit in a near-by church and cultivate it as a sister Guild. Think about this.

District Meetings

(Mrs. E. W. Ulmer very graciously reported the three district meetings held the first week in September. The other three are being held this week.—Ed.)

The meetings for the Vicksburg, Jackson and Brookhaven Districts were held September 3-5.

In the joint meetings with the men each morning, the district superintendents presided in their respective districts, brought devotionals and presented the next phase of the Crusade for Christ—"Stewardship".

Dr. J. M. Sullivan, Conference lay leader, spoke of the plans of the Board of Lay Activities to promote this phase effectively.

At the Vicksburg joint meeting, Mrs. C. D. Crawford, new District Secretary of Organization and Promotion, told of her plans to place Christian Stewardship uppermost in the hearts and minds of the women of her district.

Upon adjournment, 65 women of the district went into the Blue Bird Class room for their meeting. Mrs. Crawford presided like a veteran and introduced Mrs. P. E. Cunningham, who told of the plans of the Board of Evangelism to make World-Wide Communion Sunday, October 6th, another Easter in the Methodist Church.

Mrs. E. W. Ulmer presented Youth Week. During the lunch hour a profitable forum was held for youth secretaries and workers. Also present in the group were a number of young people who added to the discussion.

Miss Ina Thompson spoke on Special Memberships. She stressed the using of "new money" in making these memberships. She said that our dollars are paying big dividends in the mission field.

After lunch served by the Crawford Street W. S. C. S.., Mrs. E. V. Perry, Conference President, gave an interesting account of activities in the Conference. Among the things she told about were: Disrtict set-ups, one-day seminars on alcohol education, the enlarging of work at Bethlehem Center, proposed rural center at Lampton, the possibility of the Woman's Division taking over Piney Woods School, and a proposed car for our own Mary Cameron, who is the new rural worker in the conference.

Mrs. John Cirlot, Conference Secretary of Organization and Promotion, gave helpful suggestions as to how membership and attendance may be increased. She also discussed district set-ups.

She same program was used at the Jackson meeting where 106 women were in attendance.

Mrs. Chandler Hutto presided with graciousness and ease. She presented Mrs. Paul Arrington, Mrs. J. W. Clark, Mrs. Berry Crain, and the speakers.

Welcome was given to the group by Mrs. Ben Walker, president of the Capitol Street

Mrs. Ulmer, Mrs. Perry, Mrs. Cirlot and Miss Thompson brought their messages, and the day was brought to a fitting climax by a stirring message on "Stewardship" by Mrs. Arrington.

A Life Membership was presented to Mrs. Hutto, as a complete surprise, by Mrs. Alvis McNeill on behalf of the Jackson District.

Mrs. R. C. Tolbert presided at the Brookhaven District meeting, which was held as a morning session. Forty-six women were presented and they entered into the program of the day enthusiastically and helpfully. In addition to the four on the regular program, Mrs. C. E. Mullins, Conference Treasurer, was present to report on finances.

Executive Meeting

The fall Executive Committee meeting of the Woman's Society of Christian Service of the Mississippi Conference, will be held at 9 o'clock Friday morning, September 27th, at the Main Street Methodist Church, Hattiesburg, Miss.

All members are requested to be present.

Change in Appointment

Several months ago Miss Mary Miller, who has been head resident at Wilson Inn, Richmond, Va., for a number of years, resigned. Miss Maude Fail was appointed to fill this place.

Before Miss Fail left for Richmond, Miss Miller's plans were changed and she returned to Wilson Inn.

Since this was to be Miss Fail's rest year, she will not be appointed to an institution of the Woman's Division, but will spend the winter months as hostess and official chaperon at Whitworth College, Brookhaven, Miss.

She will be happy to have her friends who are in Brookhaven at any time call to see her. She will live in Enochs Hall.

Honor Roll

Mrs. John Cirlot, Conference Secretary of Organization and Promotion, announces the following as the complete (revised) Honor Roll for the second quarter. Some societies were omitted from the first list and these are added:

Brookhaven District—Bassfield, McComb, Centenary, Crystal Springs, Foxworth, Hazlehurst, Kokomo, Prentiss, Rehobeth, Silver Creek, Summit, Tylertown, Wesson.

Hattiesburg District—Bay Springs, Collins, Hattiesburg Broad, Hattiesburg Court, Hattiesburg Main, Laurel First, Montrose, Moselle, New Augusta, Sylvarena.

Jackson District—Benton, Bentonia, Brandon, Camden, Canton First, Carr, Ellison, Florence, Forest Hill, Jackson Capitol, Jackson Galloway, Jackson Glendale, Jackson Grace, Jackson Millsaps, Holly Bush, Lake, Lena, Madison, Mendenhall, Pelahatchie, Ridgeland, Van Winkle, Vaughan.

Meridian District—Collinsville, Decatur, Meridian Central, Meridian Fifth Street, Meridian East End, Newton, Pachuta, Philadelphia, Pleasant Ridge, Porterville, Shubuta, Union.

Seashore District—Bay St. Louis, Biloxi Main, Brooklyn, Columbia, Gulfport Burton, Gulfport First, Handsboro, Hurley, Kreole, Lucedale, Lumberton, Mississippi City, Moss Point, Ocean Springs, Pass Christian.

Vicksburg District—Fitler, Germania, Gloster, Natchez Jefferson, Port Gibson, Rolling Fork, Vicksburg Crawford, Washington, Woodville, Yazoo City.

The following lacked one report of making the Honor Roll:

Brookhaven District—McComb LaBranch (Student), Sartinsville (Youth), Mt. Zion (Student).

Hattiesburg District—Cross Roads (C. S. R. and L. C. A.; Laurel Kingston (Children), Mt. Zion (Student), Petal (Student).

Jackson District—Bolton (Student, Forest (Supplies, Harpersville (Children).

Meridian District—Clark's Chapel (Treasurer).

Seashore District—Biloxi Epworth (Supplies), Biloxi North(Supplies), Escatawpa (C. S. R. and L. C. A.), Mt. Pleasant (Spiritual Life, Picayune (Missionary Education, Wiggins (Supplies).

Vicksburg District — Anguilla (Student), Cary (Student), Crosby (Organization and Promotion), Oak Ridge (Student), Vicksburg Gibson (Student, Holly Bluff (Student.

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FALSE TEETH
Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wabbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

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REV. WILLIAM WARREN CAMMACK, 1953-1946

William Warren Cammack was born on February 18, 1853, near Rockport in Copiah County, a small community on Pearl River noted for the high quality of its citizenship. His father was Thomas Cammack, a son of Thomas and Jemmia Cammack, and his mother was Alice Shivers, daughter of Evan and Phoebe Shivers. There was a notable Methodist constituency in the membership of the historic Providence church, organized prior to 1838, among whom were the Steele, Catching, Bridges, Alford, Beasley Talley, and other families of character and influence. This was the home church of Rev. Elijah Steele, who fell victim to yellow fever at New Orleans in 1841 and whose niece married Bishop Waterhouse, she herself having been reared in this community. There had been a camp-meeting at Providence in early days but it was abandoned before Brother Cammack was born and not revived until after the Civil War.

Having learned to pray at his mother's knee it is not surprising that young Warren Cammack early identified himself with the Sunday School, of which his uncle by marriage, Capt. Archibald Steele, was superintendent and with the church, which he joined at Providence in 1869 under the ministry of Rev. A. B. Nicholson. Soon after this he joined with others in the community in the re-establishment of Providence camp-meeting and received the blessings that came to those who attended there. The crowning spiritual experience came to him at Crystal Springs campmeeting in 1875 through the efforts of Rev. Pinkney A. Johnsson.

From this time forth his life began to turn toward the ministry as a life profession and on April 6, 1878, at Bahala Chapel in Lawrence County, he was licensed to preach, Rev. W. E. M. Linfield being the presiding officer. Rev. T. C. Bradford being his pastor. His first sermon was preached in the Beauregard Methodist church, soon after his license to preach. After completing the course of study in the school at Rockport he had spent a year in school at Beauregard under Professor M. J. Girault, so that his first sermon was preached to friends and former fellow students.

In December, 1879, William Warren Cammack was admited on trial at Meridian and appointed by Bishop Kavanaugh to the pastorate of the Chickasawhay Mission in the Meridian District, with Rev. Ransom J. Jones as his presiding elder. This charge, as its name indicates, extended along the Chickasawhay river from near the present town of Lucedale to Waynesboro. Returning to his father's home in Copiah County he secured a horse, borrowed ten dollars from his father, and set out on horseback for his new charge. Such was his meager income that it took him three years to repay the ten dollars and from that time on he never borrowed money again.

The following year the charge was decreased [illegible] and the name changed to [illegible] the former county seat of [illegible]. Here he spent three [illegible] which time he was married [illegible] Mary J. [illegible] of her stepfather, Rev. W. W. Simmons, at Rocky Springs, Rev. Thomas C. Bradford, President of Port Gibson College, officiating. Fifty years later a great host of friends and relatives gathered in the Fayette Methodist church to observe the Golden Jubilee of this happy occasion. Mrs. Cammack passed away at their home in Fayette on December 9, 1942, after more than sixty years of helpful companionship with her itinerant husband.

Two years were spent on the Lake circuit, four years on the Walnut Grove circuit, one year at Fannin, one year on the Amite circuit, following which Brother Cmmack and his wife spent four epochal years 1892-95, as missionaries to the Choctaw Indians in East Central Mississippi. Here he and his noble wife did the outstanding work of their long and effective ministry. Returning to the regular pastorate one year was spent at Chunkey, one at Shiloh, two in South Vicksburg, one at Eastabutchie, four at Bay St. Louis, and one at Brooklyn and Bond. A quarter of a century of strenuous activity proved too much for this frail little man, who never weighed more than a hundred pounds, and he was compelled to retire from the active ministry for a period of years. From 1906 through 1909 they made their home at Mammoth Springs near Hattiesburg. In 1910 he served the Liberty charge; in 1911 the Pearl Street, Natchez, station, following which he took the retired relation, which he maintained until his death, at which time he was the oldest minister in point of years and service in the Mississippi Conference. Brother Cammack was admitted into full connection at Brookhaven in December, 1881, and ordained deacon by Bishop John C. Keener at Vicksburg in December, 1883.

Death came in the Methodist Hospital in Hattiesburg on July 6, 1946, and burial took place in Fayette on the following day. Ninety-four years of age, seventy-seven years a member of the Mississippi Conference!

It was my privilege to be his pastor for three years and to be counted among the inner circle of his friends. The circle of his friends reached out to the remote bounds of the Conference where he had served in the active pastorate, but his closest friends were the people of Gloster and Fayette, where he spent the years of retirement.

J. B. CAIN

MRS. MIRANDA WHITTINGTON CAIN PASSES

Miranda Caroline Whittington was born near Tylertown, Pike County, Mississippi, on May 4, 1856, a daughter of William Edward Whittington and Nancy Wyatt. When she was one year old the family moved to the Ramsey Springs community on Red Creek in Harrison County, Mississippi, and there she remained until her death on August 22, 1946.

The family had been pioneer Methodists and, having been baptized in infancy, this young woman was received into the Methodist Church at Mount Zion in 1874 by Rev. Joseph W. Hall, pastor of the White Plains circuit. On December 23, 1875, she was married to Thomas Wistar Cain and lived happily with him until his death in 1910. Seven children came to bless the union, six sons and one daughter, all of whom survive except one son, who passed away in 1943. All of them became useful and honored members of the Methodist Church.

The influence of Methodist preachers was strong in her life. Her uncle, the Rev. Burwell B. Whittington, was an influential member of the Mississippi Conference for many years. Her youngest sister married Rev. Samuel E. Flurry, late of the Mississippi Conference. A son and four nephews were local Methodist preachers, one of them later a member of the Mississippi Conference and one a member of the Louisiana Conference. A niece married Rev. C. Y. Higgenbotham.

On May 5, 1946, Aunt Miranda observed her ninetieth birthday at her home. Friends and relatives from far and near came to pay tributes of love and respect. An aunt was present, aged ninety-one, and a sister-in-law, eighty-six. It was a happy day. Two weeks before her death the writer visited her home and talked with her about the events of that day. She was quietly waiting for the summons that came sooner than we expected.

For seventy-two years this good woman had been a member of the Methodist Church, first at Mount Zion and later at Alexander Memorial, of which church she was a charter member when it was organized nearly forty years ago. With her lamented husband she was a loyal member, and after his death she remained true to the vows she had taken many years before. She was handicapped in later years by age and feebleness but she loved the church and its ministry and they always received a cordial welcome in her home.

Funeral services were held on Friday afternoon, August 23, and the mortal body of this good woman was laid to rest by that of her husband. Surviving children are: Stanley Cain of Perkinston, Miss.; Edward Cain of Mobile, Alabama; Mrs. Naomi Pepper, who lived near her mother; Flavious A. Cain, who also lived in the same community; Joseph H. Cain, whose home adjoined the ancentral homestead; and Hon. Thomas A. Cain, circuit clerk of Stone County, who lived with his mother until her death. Everett Cain passed away in 1943. There are also 15 grandchildren and 3 great-grandchildren.

A noble woman has gone to her reward. We shall do well to emulate her example and follow her as she followed Christ.

Her nephew,

Buford Cain.

ATTENTION ALL CHURCH OFFICIALS

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ANOTHER $400,000 FOR CONFERENCE CLAIMANTS

Four hundred thousand dollars from the net produce of the Methodist Publishing House was again appropriated for the support of retired preachers, their widows and children by the Board of Publication of the Methodist Church at its annual meeting in Hotel New Yorker, New York City, September 12.

This brings the total appropriation to Conference claimants since the uniting of the publishing interests in 1940 following Methodist unification, to $1,815,000. Since the founding of Methodism's publishing activities in 1789 more than 12 million dollars ($12,018,198) of the produce has gone to the aid of this cause.

"The Methodist Publishing House has closed the year with a slightly better income than any year since the united program has begun," the Rev. Dr. Fred J. Jordan of Eau Claire, Wis., secretary of the Board of Publication, stated. "This is in spite of the fact that hourly wages, salaries, cost of paper, ink, and of everything identified with printing and publishing have been moving up for several months."

Mr. William H. Swiggart of Nashville, Tenn., chairman of the Board, presided. Full reports were made to the Board by the Publishing Agents, Dr. Fred D. Stone of Chicago and Mr. Lovick Pierce of Nashville; by the Book Editor, Dr. Nolan B. Harmon of New York; the editor of Church School Publications, Dr. C. A. Bowen of Nashville; the editors of **The Christian Advocate**, Dr. Roy L. Smith and Dr. T. Otto Nall of Chicago, and the editor of the **Central Christian Advocate**, Dr. J. W. E. Bowen of New Orleans.

Two new members of the 54-man Board of Publication were elected to fill vacancies: Rev. Dr. Robert Smith, district superintendent, Oklahoma City, Okla., to succeed the late Rev. R. E. L. Morgan of Oklahoma City; Rev. Dr. Rufus C. Baker, district superintendent, Denver, Colo., succeeding the late Rev. Dr. Harry T. Morris, who was president of Iliff School of Theology.

COUNCIL OF BISHOPS AT GRAND RAPIDS

Forty bishops, effective and retired, met for a crowded day at Grand Rapids, Mich., September 12, following the Crusade for Christ gathering of the nation's district superintendents.

Bishop Titus Lowe, president of the Council of Bishops, was in the chair.

To keep conversant with the rapidly changing world, they heard with interest the reports of bishops from the field:

Bishop Shot K. Mondol of Hydereabad, India. Bishop Arthur J. Moore, who has recently visited Japan and Korea. Bishop Raymond J. Wade, in supervisory relation to the Scandinavian countries during the war years, until the new bishop took over responsibility, the Rev. Theodor Arvidson. Bishop Ralph A. Ward of China. Bishop James C. Baker, president of the International Missionary Council; Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America.

It is not surprising that the bishops, with these international insights and their more than normal human sympathies, refuse flaly to concede that the nations of he world must again take up arms before peace comes. They designated the twelve of their number who composed the committee which planned the Crusade for a New World Order to lead out in a church-wide movement of attack upon the assumption that a third world war is inevitable.

Bishop Wade was appoined by the bishops to preside over the Central Conference of Germany, which is to meet at Frankfort-on-Main, November 7-11. Bishop F. H. Otto Melle of Berlin is seriously ill. Bishop Paul N. Garber of Zurich, Switzerland, and Bishop Theodor Arvidson of Stockholm, Sweden, were named as fraternal representatives.

The entire question of the appointment of ministers to special service of a non-pastoral nature was referred for study and report to a special committee of six bishops: Bishop H. Lester Smith, Columbus, Ohio, chairman; Bishop Costen J. Harrell Birmingham, Ala., secretary; Bishops A. Frank Smith, Houston, Tex.; Bishop Alexander P. Shaw, Baltimore, Md.; Bishop E. G. Richardson, Philadelphia, Pa.; Bishop Wilbur E. Hammaker, Denver, Colo.

"Unqualified support" was voted Bishop G. Bromley Oxman by the Council for "his high-minded and ethical advocacy" of religious freedom in addresses given as president of the Federal Council of Churches. "We congratulate our colleague," the resoluiton read, "upon his holding strictly to the main issue, upon the courtesy which he has invariably observed and upon his refusal ot shift the matter by replying to any irritating attacks upon his insistence that neither Protestantism nor Catholicism should demand any type of so-called religious liberty that denies freedom to minorities anywhere." Commendation was included in the resolution of the report of the Committee of the Federal Council of Churches on this subject and ot Dr. George P. Howard's work, "Religious Liberty in Latin America."

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 5)

choices are made for or against righteousness.

The Church Needs You! Methodism is a world-wide fellowship of witnesses. There is a place for every kind of worker of all races. The church needs young people trained and ready to work now. No conference in any country has an adequate staff. The younger churches await you.

We Joy in Our Tasks! Doctors, nurses, preachers, teachers, social workers; we like being missionaries. We call on you to share in this high privilege of being messengers of the Lord Jesus Christ."

In view of the fact that the Metho Church is now seeking four hundred lege-trained and professionally-trained you Methodists for missionary service, this me sage is timely.

Local societies will need the two Personnel pamphlets entitled, "There's Job for You" and "Invitation to Decisio The first is a pamphlet on the Christian's choice of a lifework and the many oppo tunities offered today by the church. The cost is 25 cents. The second is a compan ion piece to "Wouldn't You Like to series. It points out the needs in each partment of work. This is free. Both be ordered from Literature Headquarters.

Guide Sheet for Student Workers

Purpose of Student Work Program:

1. To develop world-minded Christian students and maintain relationships between local church and all young people away from home.

2. To inspire youth to Christian service.

Phases of the work:

1. Students at home and away at college.
2. Those in service and those returning.
3. Young people away from home.

Suggested Activities for the Secretary of Student Work:

1. Keeping in touch with young people away from home.

2. Introduce them to religious workers where they are.

3. Arrange special services (World Communion Sunday, Student Recognition Day, Race Relations Day).

4. Supply literature—Upper Room, Contact, Power, Motive, World Outlook, The Methodist Woman.

5. Counseling Youth.

6. Encourage contributions to Methodist Student Fellowship Fund.

7. Co-operate with the Methodist Student Movement in all activities.

8. Emphasize the Missionary Education dents. Accept responsibility for minority program. Offer hospitality to foreign stu- groups.

9. Encourage young people to attend church conferences. Interest them in full-time Christian service at home and abroad.

10. Co-operate with other officers of the Woman's Society of Christian Service and the Church to promote an integrated program.

11. Arrange for the deputation team of students to visit your church.

Reports:

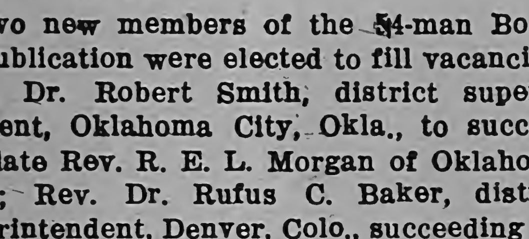
1. Local secretary secures report from the corresponding secretary's book sends to the Conference Secretary on 1st of April, July, October and January.

Materials:

Send to Dorothy A. Nyland, Room 150 Fifth avenu,e New York 11, N. Y. materials.

Correspondence Courses

Correspondence courses on topics: "India," "The Christian "The Chrisctian and Bev Problems" and "Stewardship," en by persons unable to att classes in local churches. partment of Leadership Broadway, Nashville 2, Tenn formation about these cour



The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

New Orleans
CHRISTIAN ADVOCATE

FOUNDED 1851

Methodist
Crusade
for
Christ

THE LIVING CHURCH

They (ministers) feed them with sweetmeats till the genuine wine of the Kingdom seems insipid to them. They give them cordial upon cordial which makes them all life and spirit for the present; but meantime their appetite has been destroyed so that they can neither retain nor digest the pure milk of the Word.—John Wesley.

THE PRAYER-ROOM TODAY

I thank Thee, Father, for that other life of which Thou dost give me foretaste here and now. For this earthly life I thank Thee, for all its gracious gifts of beauty and delight, for all its wealth of interest, for all the consolations of its human fellowships. Yet I thank Thee more that in it all Thou dost not suffer me to find a perfect satisfaction, lest I should forget that other Home to which I belong, and cease to press onward to that deeper Rest that remaineth to the people of God. Help me to live here as "a cheerful sojourner," content to linger as long as Thou wilt, and ready to arise and go whenever Thou dost call. Amen.

Vol. 93 No. 38

NEW ORLEANS 15, LA.
THURSDAY, OCT. 3, 1946

EDITORIAL

POOR DIOGENES

The prophet Elijah challenged God's people of his day with the words, "How long halt ye between two opinions?" His question implied that the issue which they faced was clear and simple, but to the people the decision was probably not so easy as the prophet intimated by his question. As a matter of fact, moral choice is never easy for the reason that there are always conflicting ambitions and interests to be overcome before a course based upon moral values can be adopted.

If the people of Elijah's day halted between two "opinions", what may be expected of people today when there is a confusion of voices and such nauseating disclosures of corruption in political and business life that one may be pardoned for wondering if all the glories of democracy are really more than a catch phrase for hiding wretched designs. The sincere man finds little help for making an intelligent choice by peering into the cesspools of public shame. Naturally every good and loyal citizen wishes to see corruptionists punished, but the disillusionment as to the honor of public servants will be reflected in a cynicism and distrust regarding all life. The revelation of widespread corruption in a time of peril, such as that through which we have passed, has a tendency to destroy the trust upon whch democracy rests. It is un unlikely that this elemental trust can be recovered for those who have been shocked by these stories of crime.

The ordinary citizen bought bonds by the billions and with no other thought than that it was his patriotic duty. Today he finds himself on the bottom rung of the "priority" ladder in everything. He can get no meat until the Army gets all it wants, then the hospitals and others come next in line and the citizens whose only claim is that of loyalty takes the scraps if he is fortunate enough to be able to have money enough to pay the price. He receives no more consideration in the sales of "war surplus" bought with the money which he paid for bonds. Well, Diogenes, it's still tough.

TIMELY—THEN AND NOW

I have often wondered how an address somewhat along the following lines would be received if delivered in general assembly of our faculty and student body.

"Is this a Christian city? Are we, considered as a community of men, so filled with the Holy Ghost as to enjoy in our hearts, and show forth in our lives, the genuine fruits of that spirit?—In the presence of the great God, before whom both you and I shall shortly appear, I pray you (the faculty) that are in authority over us, whom I reverence for the sake of your office to consider are you living portraitures of Him whom ye are appointed to represent among men? Do you put forth all your strength in the vast work you have undertaken?—What example is set us by those who enjoy the beneficence of our forefathers, by Fellows, Students, Scholars, and more especially those who are of some rank and eminence—do ye, brethren, abound in the fruits of the Spirit, in holliness of mind, in self-denial and mortification, in seriousness and composure of spirit, in patience, meekness, sobriety, temperance; and in unwearied, restless endeavors to do good to all men? Is this the general character of Fellows of Colleges? I fear it is not. Rather, have not pride and haughtiness, impatience and peevishness, sloth and indolence, gluttony and sensuality been objected to us?—Are we then patterns to the rest in charity, in spirit, in faith?—

"What shall we say of the youth of this place? Have you either the form or the power of Christian godliness? Are you diligent in your business, pursuing your studies with all your strength? Do you redeem the time, crowding as much work into every day as it contains? Rather, are ye not conscious that you waste day after day either in reading that which has no tendency to Christianity, or in gaming, or in — you know not what? Are you better managers of your fortune than of your time? Do you take care to owe no man anything? Do you know how to possess your bodies in sanctification and honor? Are no drunkeness and uncleaness found among you? Yea, are there not many among you who glory in your shame?—Can you hear, unless now and then in a church, any talk of the Holy Ghost? Would you not take it for granted, if anyone began such a conversation, that it was hyprocrisy or enthusiasm? In the name of Lord God Almighty I ask, What religion are ye of?"

I suspect such an address would give offense today just as it did to the smug and complacent members of Oxford when John Wesley delivered it before that august body in seventeen hundred and forty-four.

—B. P. B.

CALLED SESSION BOARD OF MISSIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension met in called session at Camp Brewer, on September 24, 1946. The resignation of Dr. H. L. Johns as president was accepted with reluctance. Dr. Johns, being a district superintendent, is not eligible for membership on any board. Rev. Elmer C. Gunn, pastor at Carrollton Avenue, New Orleans was unanimously elected to the presidency of the Board.

Mrs. Julia Marsh, who has been living in Chicago, is returning to Bernice, La., which she says is her birthplace and for that reason among others is very dear to her.

Re. L. R. Nease, Jr., who is presently serving Elizabeth charge is reentering the Army chaplaincy on a two year enlistment. He will be stationed at Fort McClellan, Ala.

Mrs. V. H. Shipp, Lexington, Miss., remits for her renewal subscription and also for a mistake made by the Advocate office in 1944. The fine attitude of our readers has been a great factor in helping us to carry on. In twelve years we have had few bad debts and not many unkind letters.

Rev. I. L. Yeager surprised us with a good list of subscribers from Stone Avenue church, Monroe, La. That is one of the smaller churches, and practically all the subscriptions are new. The church is making some advances, especially in exceeding the quota in the membership campaign. A sound system has added greatly to the services, and people are being converted at the altar and are bearing testimony to their salvation.

CHRISTMAS IN OCTOBER

Five hunndred Methodist ministers and workers in The Methodist Church will receive Christmas packages of clothing, provided the members of the Methodist Church in the Southeastern Jurisdiction secure a name and address and mail a package of clothing before October 15th.

Two hundred and twenty-five names of ministers and their families have already been assigned to various churches. For the name and address of a Methodist minister or lay workers in Europe write:

Southeastern Jurisdictional Council,
404-408 Wesley Memorial Bldg.,
Atlanta 3, Ga.

This project was adopted as a special missionary enterprise of this Jurisdiction at the meeting of the Jurisdictional Council at Lake Junaluska this last August.

The time is short! The need is imperative! Write today for the name of your Methodist brother in Europe who is in desperate need of clothing to keep off the bitter winds of winter.

WM. F. QUILLIAN,
Executive Secretary.

September 25, 1946

MEETING OF THE EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the Board of Missions and Church Extension, both sections, will be held at the DeSoto Hotel, New Orleans, 10:00 A. M., Tuesday, November 5, 1946. District Superintendents will please have the total askings for their districts, as far as possible, in the hands of the Secretaries of the two sections later than November 1, 1946. Rev. Luman E. Douglas, Sulhpur, La., is secretary of the Church Extension section, and Rev. D. L. Dykes, of First Church, Shreveport, is secretary of the Mission section.

URIQUE OCCASION AND A SPLENDID REPORT

Dear Arvocate:

This is a report of a most UNUSUAL Quarterly Conference. You have known of many particular churches having entertained a whole quarterly conference, but I reckon not often of ONE FAMILY inviting a quarterly conference to hold it's meeting in their home. Well just that is the occasion we are referring to.

Mr. and Mrs. Howard Grittman and family took excellent care of our 4th Quarterly conference on the evening of September 20th, with practically full attendance. Yes, you guessed it, a bountiful spread was given on the Grittman lawn and the satisfying meal was served to J. D. Wroten and wife, pastor and wife and practically the full quota of stewards, trustees and others connected with our church, including a group of other invited guests. The hospitality was genuine, scenery of the lawn on the banks of a beautiful lake was inspiring, and the fellowship and worship uplifting. Dr. Wroten led the service which was in the nature of a thanksgiving, since the church had met it's full quota in the "Methodist Million for The Master" movement, and everyone was feeling the thrill of gladness.

All conference items likewise were reported in full. Mr. and Mrs. Howard Grittman have just completed a lovely home and enjoy having their friends as guests. It is a truly Christian home and the members of the quarterly conference expressed sincere appreciation to them for making posible such a delightful occasion.

E. H. CUNNINGHAM

REPORT FOR THE ANGIE CHARGE

We finished our revival season for the Angie, Louisiana charge with a good meeting at the Angie church. Rev. I. W. Flowers did the preaching. One member was received and the church was greatly revived. In our meeting at the Varnado church, 38 new members were received. These rural people have done a fine piece of work this year. The pastor's salary has been doubled and the entire church budget will be paid in full. The Angie church is asking for a full time pastor for another year.

W. F. RAGSDALE, Pastor

LOUISIANA YOUTH RALLIES — OCTOBER 13-20

Louisiana Methodist Youth will be coming together in mass meetings in every district from October 13 to 20 for their second annual series of Youth Rallies for the Crusade for Christ.

The Mission of the Church in Stewardship will be the theme, furnishing inspiration and information on which the youth program of each local church should be based during this year of the Crusade. Dr. William K. Anderson, Executive Secretary of the Committee on Ministerial Training of the Board of Education in Nashville, will be the prnicipal speaker for the Rallies. The Centenary College and the Louisiana State University choirs will participate in the programs.

Conference officers will preside [illegible] meeting and will present objecti[illegible] year. Volunteer service, mea[illegible]

(Continued on Pa[illegible]

New Orleans
CHRISTIAN ADVOCATE
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Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

REVIVAL AT MONTGOMERY, LA.

Rev. Tillman Brown, pastor of the Montgomery Methodist church has recently closed a revival meeting with Rev Fred S. Flurry of Winnfield doing the preaching. Bro. Flurry brought some wonderful messages, being a man who stands for his convictions, caring not for popularity, but only to preach as God leads.

One of the most impressive services of the meeting was the rededication of the church members. We feel a great blessing was received and the church will go forward with renewed interest.

MEMOIR OF JOHN MORGAN STEVENS, JR.

A good life is not measured by its length but its quality—years constitute no adequate yardstick for its appraisal. Such was the life of John Morgan Stevens, Jr., cut off in its very prime. It was the quality, then, of his life that made its impression on his generation. It had a fineness of texture, a consistency of conduct and expression that showed forth in all his acts.

Outside his profesional career and home, he lived largely for his church. It was here that he chose to make his most significant impact upon his community. Not that he was not actively engaged in purely community projects, but he saw his community's need to a great extent through the eyes of a churchman. His life had a religious bias. The division of life into sacred and secular was to him artificial. Religion for him was related intimately to the whole of life, as it should be.

All the needs of growing boys and girls he thought could be and should be cared for by the church: recreational, artistic, intellectual and spiritual. To that end he committed himself wholeheartedly and unstintingly to the Boy Scout programme of his church. In the aesthetic and artistic field he gave himself to the youth choirs in their promotion, organization and maintenance.

On the financial side he served the Church for years on its official boards helping to formulate and carry out plans for the building up of the church in all phases of its organized life.

On the spiritual side of the church's work he was deeply interested in its worship and devotional life. Never a mere passive pew-sitter, he was always planning and thinking of possible improvement in the various channels of spiritual service to be rendered.

In my last conversation with him at the Seashore Campground in June, for more than an hour he discussed with me plans in his mind for an enlarged service of the church with particular reference to its youth.

He was born July 27, 1906, of a family distinguished on both sides, in the ministry and in the law.

Coming to Jackson at an early age, he received training in its public schools and attended Millsaps College for two years, later the University of Mississippi. He received his law degree at the University of Michigan. Thereafter he practiced law in partnership with his father, Judge J. Morgan Stevens, Sr., a former associate justice of the Supreme Court of Mississippi.

He was married in June 1930 to Miss Dorothy HvNeil of Hazlehurst, and to them was born one daughter, Deborah.

As an avocation he loved fishing on the Gulf coast and was planning a vacation on the old Seashore Campground when his untimely end came.

By a strange and sad conicidence his funeral was held on the day that would have been his fortieth birthday. But no life well-lived is unfinished, no matter when the summons comes. And in this respect John Morgan could have said with his Master, "I have finished the work Thou gavest me to do:" in the home, in the market-place, as in the church.

So we mourn not as those without hope, but rather, taking courage and inspiration from the example of his life lived so well in so short a span we can say with Addison:

"The soul secured in her existence,
smiles at the drawn dagger,
and defies its point: The stars shall
fade away, the Sun himself
Grow dim with age, and nature
sink in years,
But Thou shalt flourish in immortal
youth."

T. A. NAYLOR, JR., Chairman,
W. E. BARKSDALE,
E. R. RIDGWAY, JR.
A. P. HAMILTON,
R. D. QUIN,
Resolutionse Committee.

SEASHORE YOUNG ADULTS ORGANIZE

With a shrimp supper and a one-act farce, Epworth Church of Biloxi, Miss., royally entertained the Seashore Sub-District meeting of Methodist Young Adults which met to organize and elect officers Tuesday evening (September 24th.) Officers elected for a one-year term are: President, Florian Nesossis (Biloxi); Vice President, Wallace Ramsey (Gulfport); Recording Secretary, Mrs. E. W. Scott, (Biloxi); Corresponding Secretary, Esther Fulton (Gulfport); Treasurer, David McDonald (Bay St. Louis).

After a devotional led by Mrs. F. A. Weams, former Chaplain Wallace A. Mangum addressed the group on "Atomic Love" and Mrs. T. A. Carruth sang "The Indian Love Call". The host church then presented a poetic, one-act modernized version of "Bluebeard" (without the sheet). A boiled shrimp feast with potato chips, crackers and root beer concluded the occasion. The group, composed of Mississippi coast Methodist young adults from Ocean Springs to Logtown, will meet again in November.

PHILIP E. PIERCE

ON A WIDE CIRCUIT

by W. W. Reid

RAINBOWS

To the "Book of the Acts of the Apostles" there might well be written some new chapters lived in blood and agony during the war years 1939-45:

Bishop Berggrav of Norway, Pastor Niemoeller of Germany, Pastor Boegner of France, are but a few of hundreds of Protestant pastors who suffered imprisonment, mental torture, and hunger in their defiance of Nazi rules and ideologies.

Dr. Elisa Alejandro and five Filipina nurses stayed during the terrors of Japanese occupation at Methodism's hospital in Manila, P.I., and saved the lives of hundreds of civilians.

Plates of the Bible in Chinese were, at great personal risk, hidden from the Japanese by Chinese Christians in Shanghai, and are now available for further printing. The Korean New Testament was printed in West China—from "refugee plates"—during the war.

The Bishop of Oulu, Findland, where two wars ruined most of the churches, writes that "notwithstanding, great movements of religious revival have taken place among these poor but heroic people and renewed their moral standard."

Dr. Frank T. Cartwright, visiting China, says: "While it is true that many of our church buildings have been destroyed or are in disrepair, that many congregations are diminished in numbers,and that there has been a great loss in the number of pastors and church leaders, let us not be discouraged or pessimistic; because there is one other fact of supreme importance; the church as an organized fellowship of Christian believers still exists."

Hong Kong pastors told Dr. Cartright that they had not suffered economically during the war "because the laymen took over; many old members moved to Free China, but new, keen ones came into the churches." In Tientsin and Peiping there were well-to-do laymen who practically supported the preachers and other workers, some of them by extremely large gifts; and they are continuing their organization in order to do unitedly some needed tasks. Shanghai had a group of laymen, interdenominational, who met frequently and now have a post-war church program. In Kunming a thriving church was organized and conducted by "down-river" layment. A similar group almost exclusively from "down-river" carried forward striking interdenominational activities in Chungking.

In his prison cell, despite Nazi vigilance, French Pastor du Pury wrote, on scraps of paper, a commentary on the First Epistle of Peter—and it is now being published.

"No one has sent me but the Holy Spirit, but I bring you greetings in the name of American Protestant Christianity," said an American GI, when he found Japanese Christians gathered to discuss church rebuilding.

These are "rainbows" the world over: signs that God still cares for man, still works in and through man for the day when there shall be neither flood, nor war, nor tears, nor destruction.

LOGANSPORT IS MAKING RAPID PROGRESS

Dear Dr. Duren:

Can you find space in The Advocate for a report from the Logansport, La., charge? Our 110 readers of the paper will appreciate it.

Logansport is a rapidly growing business and industrial center, populated largely by fine cultured people. Due to the road conditions and geographical location, the town seems to be better known in Texas than in Louisiana. The people are all friendly, trusting and independent. They are fond of outdoor sports and yet loyal to their institutions. About 80 per cent of the cultured people are either members or constituents of the Methodist Church.

Our church has made progress in many ways. The church building and grounds were put in first class condition. An order for a Moller pipe organ has been placed, with money on hand to be paid cash on delivery. The pastor was given a $35-a-month raise in salary, retroactive to June, 1946. This puts the salary from the charge on a basis of $3400 per year. The next contemplated steps toward local improvements are a reconditioning of the parsonage and the building of an annex to the church for social and recreational purposes.

In the Crusade for Christ, Logansport is going over the top in all its phases. The Sunday School is reaching its goals in attendance and enrollment. Our financial quota was overpaid. In the evangelistic drive we have received 94 into the church, which rperesents 220 per cent of our quota on confession and 173 per cent by transfer. In life servcie, we have enlisted two young men for the ministry. To top it all, the pastor has established a new preaching point down on the Hunter Road.

Under these conditions the pastor and his faily are sincerely happy among these fine Christian people and are genuinely appreciative of their whole-hearted co-operation in the Kingdom work.

W. R. WENDT, Pastor.

LOUISIANA YOUTH RALLIES

(Continued from Page 2)

life, contribution to the M Y Fund, and use of such helpful youth materials as Power and Concern will be stressed as important phases of Stewardship. The youth division of each local church should be prepared to make its annual pledge to the M Y Fund and is urged to have an individual pledge service at least one week in advance of the Rallies.

Informal singing and the evening meal will provide opportunity for rich fellowship with friends and for making new acquaintances.

The schedule for these Rallies is as follows:

Oct. 13—Baton Rouge District — Southeastern La. Collège in Hammond.

Oct. 14—Monroe District—First Church in Monroe.

Oct. 15—Shreveport District — First Church in Shreveport.

Oct. 16—Alexandria District — Education Building of First Church in Alexandria.

Oct. 17—Ruston District—Trinity Church in Ruston.

Oct. 18—New Orleans District — First Church in New Orleans.

Oct. 20—Lake Charles District — First Church in Lake Charles.

Week-day meetings will begin at 6:30 p. m.; Sunday meetings will be from 3:00—5:00 p. m.

MARY ANN MAXWELL.

Evangelism is not an "extra" task of the Christian or of the Christian Church. It is integral to the very nature of the gospel.—Jesse M. Bader.

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WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH OR FAVORITE CHARITY TURN COUPONS INTO DOLLARS

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LUZIANNE TEA

Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey City, N. J.
FOR SPECIAL CHURCH PLAN

NORTH MISS. W. S. C. S.

Dear Co-Workers

September is here again, and it is during this month that we ask each Woman's Society of Christian Service to present to the Church School, the Prayer Meeting, large Adult and Young People's classes one program on Scarritt College, presenting the Associate Plan with the aim of enlisting Associates. A program of information and inspiration on Scarritt College is being sent to each local society. Plan to use it to interpret the work of Scarritt to your church. Each society is urged to get as many associates as possible. Inform all members of the church that they can become Scarritt Associates by paying one dollar each. Send the names and amount to me. Send the money to Mrs. D. H. Hall, New Albany, Conference Treasurer, stating that it is for Scarritt Associates. Last year our Conference report totaled $1,128.09. This year let us strive to increase this amount, for indeed, there is great need for more Christian workers who will "Attempt great things for God."

Mrs. M. E. Armstrong

PRELUDE: "Awake, Awake to Love and Work", No. 49
OPENING HYMN: "O Master Workman of the Race", No. 118
RESPONSIVE SCRIPTURE: "Spritual Service", Romans 12:1-16, 21.
(Page 612, 45th Sunday, 1st Reading)
PRAYER (in unison): "For Social Service", (Page 516)
SPECIAL MUSIC (may be omitted)
PLAYLET: "Christian Careers Calling", the Scarritt College Voice, Pages 6-7.

EXPLANATIONS OF GIFTS: Dr. Charles M. Laymon, in his message of the morning meditation of the annual Alumni Retreat, used the motto of the college, "Attempt great things for God, expect great things from God" as his theme. He said, "In the early days of Scarritt College these words were watchwords. They were more than a slogan, they were spirit and life." And when we think of 54 years of service by Scarritt Alumni, this motto is given new spirit and life, for Scarritt workers have gone forth into all the world to "witness" to "the way, the Truth, and the Light". You can have a part in training our young people for Christian leadership. You may become a Scarritt Associate by the paying of one dollar and thus share what you have with some young person who wants to serve the Master.

GIFTS AND ENROLLMENT OF SCARRITT ASSOCIATES

Poem:

"We thank Thee, Lord, Thy paths of service lead to blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with thee.
We've sought and found Thee in the secret place
And marveled at the radiance of Thy face;
But often in some far-off Galilee
Behold Thee fairer yet while serving Thee.
We've felt Thy touch in sorrow' darkened way
Abound with love and solace for the day;
And 'neath the burdens there, Thy sovereignty
Has held our hearts enthralled while serving Thee
We've seen Thy glory like a mantle spread
O'er hill and dale in saffrom flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet while serving Thee.

CALVIN W. LAUFER

CLOSING HYMN: "O Master, Let Me Walk With Thee", No. 259
BENEDICTION (Use Methodist Hymnal for hymns, reading, and prayers).

Dear Secretaries of Literature and Publications:

Time for reporting is here again! Please be sure to fill in every blank for this quarter carefully and send to me by October 5, or as soon thereafter as possible. Reports are measuring rods of our progress. Make me happy by sending 200 for this quarter ending September 30.

The Sixth Annual Report has valuable information for each society. Order one. Place our Conference near the top in number of subscribers to the Methodist Woman and World Outlook. Push sales for the Girls' Interest Group. Watch page 32 of the Methodist Woman. Order materials for the Week of Prayer from Literature Headquarters.

Don't forget those 200 reports!

MAMIE JONES
Conf. Sec. of Lit. and Pub.

MISSISSIPPI CONFERENCE

Mrs. Stanley Wilson

Sympathy To Mrs. Graham

The women of the Mississippi Conference deeply sympathize with Mrs. Jesse H. Graham, our Conference Secretary of Wesleyan Service Guilds, because of the sudden death of her mother on September 23rd.

Zone Programs

Mrs. W. B. Carr, 443 East Water Street, Biloxi, Mississippi, is assisting Mrs. John Cirlot with the arranging of the zone programs. Mrs. Carr will welcome suggestions for the 1947 programs which are to be planned in outline by the 1st of January.

Women of India

The following skit given during Pastors' School by the group of which Mrs. E. W. Ulmer was chairman is being printed in response to many requests.

Hindu Woman: Where but in India could three women be found with such widely different backgrounds,, such different opportunities, and such varied ways of life as we three: a Christian, a Moslem, and a Hindu. Since I have been allowed to come out of the seclusion formerly imposed upon me, I have become intensely interested in the problems of other women around me. Since I am a property owner's wife and can now vote, I would like to know something of the privileges extended to Mohammedan women.

Moslem Woman: I am not so fortunate as you have been. Still, in spite of the changing times, a Moslem man will hesitate to introduce you to his wife or daughters if you are male and over the age of 15. He has not followed the example of other Moslem lands where women have been given their freedom in recent years. He says he cannot trust his neighbors, so keeps his women in purdah, which means "behind the curtain", or literally shut up in the house. You can walk through the streets of a city which is chiefly Moslem and see thousands buying and selling, but you will not see a woman, except perhaps a few who are extremely old selling vegetables. There might be a strange figure moving along behind a man or seated in a two-wheeled cart. This would be a woman dressed for visits to a relative. She would be wearing a tight cap of white, gray or black with two slits for eyes. To the cap is sewn a cloak, very full, reaching to the ground. There may be a beautiful young woman or a toothless grandmother underneath — there is no clue. She may be wearing yellow silk billowing pajamas, velvet blouse and be laden with jewels, or she may be clad in dirty white trousers and faded calico blouse. Thus do the Moslems keep their women safe. Year after year Moslem leaders meet and propose that their women be given more freedom and education, and each year this is voted down. An increasing, but comparatively small number of progressive Moslems are granting their daughters education in purdah schools or under tutors at home. These favored few are devoting most of their knowledge and energy to securing like privileges for other women and girls. It is they who are instrumental in asking for more rights for women. In a few cases they have succeeded in having a woman elected to a legislative assembly. She will appear in a "burka", our traditional costume, and will rarely speak, but she is there to testify to the persistence and ability of women.

Hindu Woman: That's interesting. You have been given almost as much freedom as we Hindu women. What few rights we enjoy were realized over a long period of time. Sometimes when we long for full freedom from the customs which have bound us, we realize how far we have come. In my house we still observe the old Hindu custom of not allowing an unbathed member of the family in the kitchen and never a non-member! Before each meal is prepared, I don fresh clothes so as not to defile the food. My husband still eats first, but if there has been something which he particularly enjoyed, he will save a few bites of it for me. We observe a period of

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worship each day for our gods and observe our special Hindu holidays. You as a Christion (turning to the Christian woman) probably do not know that many of my people have pictures of Jesus on thier walls whom they worship along with their gods.

Moslem Woman: Yes, and the Moslems consider Him one of the greatest prophets of all time. Did you know that?

Hindu Woman: I'm interested in the things the believers in this Christ do. Someone told me all of my recent freedom from purdah has come as a result of Christian teachings. What has becoming a Christian meant to you?

Christian Woman: I would like to tell you what Christianity has meant to me. I belonged to a lower caste, and I had never known what real living was, being always ignored by the higher castes in our village. Yet, there was always something in me crying out for a better way of life. One day when I felt I could go no further, a missionary came to our village and I was invited to attend her classes and services. As she taught me about Jesus and how he came to save people such as I, it made its appeal to my heart. She taught me how to read and gave me a Bible. After I went home I taught my family what I had learned each time, until in a short time we were all converted to the Christian religion. The happiest moment of my life was when we were received into the church. We had the joy of declaring our allegiance to Christ before our former caste fellows, our neighbors and friends. Of course, some in the group were older Christians, radiant with sympathy, others were curious and some openly hostile. However, the service went on and we were received into the church. Since we have bcome Christian our home, too, has taken on a different appearance. The lucky marks are gone, the pictures of the gods and other Hindu symbols have been done away with. The wall is clean and white, we know better how to keep our home, our children, and life is different in every way. Now, instead of using the color red for happy occasions it is used to make the sign of the cross beside the door of my home. The sign of the cross is a mark of the fellowship of Christ's suffering. All of this has been without cost to me and my family. We have been refused permission to draw water from the village well, the landlord has taken half of my husband's land. I have been snubbed by the women of the village. But, all of this is nothing compared to the sacrifice of Jesus, and we are bearing it all with patience and even with joy.

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Hindu Woman: What a wonderful way aof flife! Would that all women of India might enjoy it! I fear that it will be a long time before the women of India will be freed from the shackles of the caste system, because **the caste system is Hinduism.** But let us work together, as sisters under the skin, to see that a new day dawns for the women of our country, so that each of us may live the abundant life.

—o—

RESOLUTIONS IN MEMORY OF MRS. LUCILLE ANDERSON

God in his wisdom took from our midst one of our most beloved women, Mrs. Lucille Anderson on July 20, 1946. It is as she would have it. She has passed from Sunset to Dawn into the presence of her Father where she will feel at home.

This passing brought profound grief to the people of her church, her neighbors and friends and all who came in contact with her healthful influence. We who are left behind will always treasure the years she spent with us, the lessons we learned from her long, useful life.

She left our community and our church much better and brighter for having lived herein. She was a faithful and loyal member of the Bay St. Louis Woman's Society of Christian Service and we, the members wish to pay tribute to her memory.

Therefore, be it Resolved: That we bow in humble submission to the will of our Heavenly Father. That we pay tribute of love and respect to her whose memory we shall always hold most dear. Her loyalty to her God, her family and her church, her quiet manner in serving all were foremost of her life. Resolved: That as a testimony of her good life, we extend to the bereaved family our heartfelt sympathy and pray the Heavenly Father to comfort and sustain them.

Resolved: That a copy of these resolutions be sent to the family, a copy placed on the records of our society, a copy to the New Orleans Christian Advocate.

Respectfully submitted Woman's
Society of Christian Service
By MRS. FRANK J. NELSON

—o—

WESLEY FOUNDATIONERS "ADOPTED" BY CHURCH FAMILIES OF NATCHITOCHES

The town "mothers and fathers" of Natchitoches were hosts and hostess to a party for Methodist students of Northwestern State, Thursday evening from 5:30 to 7:00 p. m. at the church park.

Approximately forty-five town families were represented at this particular party which was under the direction of Mrs. Sherrod Towns. Having been assigned two or more students for "adoption," each family collected its immediate group, became acquainted, and mingled with the others. Delicious ice cream and cake, prepared by the 'mothers," was served to a large number of people.

Sponsored by the Methodist Church, this entire program, under the guidance of Mrs. C. V. Cocke, was launched in an attempt to tie the church and the students together in natural fellowship and to give the students a touch of homelife while on the campus.

BETTY WATERS,

Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—

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CHARLEY HIRAM STRAIT

Charley Hiram Strait was born in Franklin County, near Meadville, Miss., on April 10, 1883. His father was Leonard Sylvesta Strait and his mother Margaret Missouri Rawls. Charley was one of ten children and was the first of the ten to join their parents in the better world.

Bro. Strait attended the rural schools of the community in which he lived and graduated from the Beaver Creek high school, Lincoln County, Miss. After answering the call to preach, he attended and graduated from the Mississippi Conference Training School at Montrose. He then went to Millsaps College for one year. In all he had about three years of college work to his credit.

On January 3, 1905, Bro. Strait was married to Miss Willie Dee Hilton of Brookhaven and for more than forty-one years they walked life's pathway together. Six children were born to them and one, Willie Mae, died in infancy. The five now living are: Edith, Mrs. J. A. McCallum, Hagerstown, Md.; Charles Hilton, Meridian; Susie Lee, Mrs. Martin, Satartia; Robert Candler, member of the faculty of Copiah-Lincoln Junior College; and Mary Lou, Mrs. W. E. Causey, near Gloster. There are eleven grandchildren each of whom Bro. Strait dearly loved.

Bro. Strait never received a large salary, but by wise and careful use of what he received, he was able to see each of his children through college. His hopes for his children led him to make many sacrifices which his children appreciate to the fullest. I've known few homes, if any, where there was a more perfect Christian relationship. One by one he saw each of the children give their hearts and lives to God. There was never any dictatorship in the home, but instead a mutual respect that was beautiful. Through the years these children will be an honor to their father and a spiritual blessing to the communities in which they live.

Throughout childhood and early youth, Bro. Strait attended Sunday School and preaching services in the nearby rural churches of the community. About the time he was fifteen years of age his mother died. Standing by her death bed, he promised her that he would meet her in heaven. Soon afterwards a revival was held at Hawkins Chapel Methodist church, west of Brookhaven, and following a sermon on "Heaven" by Rev. J. J. Golden, he was converted and joined the Methodist Church. Even before his conversion he had felt the call to preach but he hesitated to respond until three years after his marriage. He was licensed to preach by the Brookhaven District in 1908, and was admitted on trial into the Mississippi Conference at Natchez in 1913. He was ordained deacon by Bishop Atkins in 1915, and elder by Bishop Murrah in 1917.

Bro. Strait's first work was at Gulfport in 1911 where he served as assistant to Rev. W. T. Griffin in the Seaman's Bethel. He spent a short time in that work before he entered school at Montrose to further prepare himself for the ministry. While at Montrose he served as supply pastor at Summerland near Laurel, and at the next Conference he was appointed to supply Louin also in the neighborhood of his school. He served Rocky Springs three years; Shiloh three years; Florence and Braxton two years; Decatur and Hickory six years; Meadville and Bude two years; Mendelhall and D'Lo four years; Wiggins two years; Gloster-Crosby four years; Hawkins Memorial, Meridian, two years; Summit and Felder one year; Shubuta three years; and Long Beach for a part of a year when his health failed. He thus served for approximately thirty-one years.

When he asked for release he hoped that after a period of rest he might return to the work. He went to spend a time in the home of his daughter at Gloster. Depite his radiant spirit, his health grew steadily worse, and he was carried to the Baptist Hospital in Jackson, where on the morning of April 25, he went to be with God and those who had gone on before. His funeral was held from Brookhaven Methodist church on Friday afternoon and a large concourse of friends and ministers paid tribute to his life and brought comfort to his loved ones. Rev. J. L. Neill had charge of the service, and he was assisted by the pastor, Rev. J. D. Slay, Rev. Van R. Landrum, and others.

No record of his ministry would be complete without some reference to his work as a builder of churches and parsonages. Church plants at Louin, Decatur, Hickory, Braxton, Wiggins, Crosby, and Mt. Vernon, and the parsonage at Meadville are testimonials to his constructive leadership in that field.

He will be remembered longest for his personal and spiritual ministries. He was a man of courage based on convictions. No word or deed of his was meant to hurt, for love of God and people was the determining factor in what he did. He was interested in young people and he had the joy of seeing many of them consecrate their lives to God. His pastorates were marked by great revivals. His ministry was saved from austerity by a keen sense of humor, a trait which he retained to the end. His was a life well spent and the memory of his faithfulness and tender affection will sustain his loved ones until they join him in the glories of a better world.

(Note, the official memoir was prepared by Rev. J. L. Neill and this is a condensed form of that which will appear in the conference minutes. Space was not available or the text complete. —Editor).

* * *

"During the Second World War the government officials welcomed beer and tolerated Bibles. And when it came to a question of beer OR Bibles in the limited space in our ships, beer had priority.— Bibles lost to beer! Every true American should hold his head in shame over this sad fact." BREWERS JOURNAL, August, 1946, indignatly quoting a Californian.

EYE COMFORT

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THE UNCOMMON MAN

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage.

Stalin has rightly said, "Communism and democracy cannot live permanently in the same world! Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, "mortal God stateism" (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their prayers to Washington and have lost their sense of personal or community responsibility.

One of Spritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravchenko (author of I Chose Freedom), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's The New Leviathan can we sent you free for distribution in your parish?

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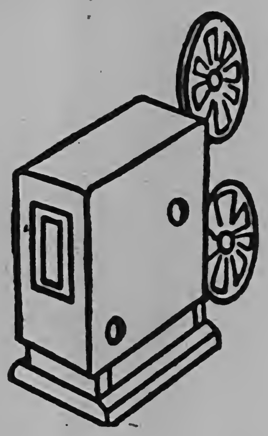

THIS IMPORTANT NEW PROGRAM, IN WHICH YOUR METHODIST PUBLISHING HOUSE IS INITIALLY INVESTING ABOUT $50,000, WAS DEVELOPED IN COOPERATION WITH THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH

AUDIO-VISUAL materials are opening new horizons in Christian education. Long used effectively by industry, by the armed forces, and for commercial entertainment, Visual Aids are increasingly recognized by Churchmen as unique teaching tools with powerful possibilities for good.

Today, many effective new religious films, film strips, and slides are being produced. Improved projection equipment is making its post-war appearance. And churches everywhere are planning how best to utilize this new power to strengthen their teaching mission.

New Film Libraries—New Departments—offer a new dimension in service

To make all Visual Aid materials most quickly and economically available to the greatest number of churches, The Methodist Publishing House has established and stocked its own new Film Libraries; has strategically located them from East coast to West; has set up a separate Visual Aids Department in each of its thirteen stores; and has employed trained people to staff these departments.

The Methodist Publishing House Film Libraries will carry duplicate prints of the hundreds of sound and silent films, film strips, and slides now in demand. Each store will stock a complete line of the equipment churches may need; and will be able to offer expert advice to people who want it.

Effective September 1, The Methodist Publishing House also becomes distributor of the films, film strips, and slides produced by The General Board of Education and The Board of Missions

Both the General Board of Education and the Board of Missions and Church Extension have played a foremost part in developing more effective ways in which Visual Education may be used; both have produced particularly helpful films, film strips, and slides. After September 1, The Methodist Publishing House will be the supplier of these materials—another step designed to centralize and speed up this service.

What this new program means to your church

Under this new program, the total, *church-wide* resources in Visual Education will be equally available to every Methodist Publishing House store, wherever located. Sufficient duplicate prints of every wanted subject will be near at hand—your church can count on getting the film you want in the shortest possible time at the lowest possible cost. The stock of equipment in your local store will be more complete than ever before. The servicing of your equipment—and intelligent help in using it—will be more readily available. In short, this new program means that whatever Visual Aids material your church needs—you can order from *one source* and at *one time* with the assurance of faster and most economical service.

All agencies within the Church have cooperated in this forward step. We hope sincerely it will help your church —through an effective use of Visual Education—more surely meet the imperative needs of this day.

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THE PRAYER-ROOM TODAY

My Lord, I acknowledge that if am imprisoned in the darkness of belief it is because I myself ve built around my life a will at shuts Thee out. Nor can I cape from myself-made prison cept Thou set me free. Have y then upon me and deliver me. my dark abode let Thy light ine. Let me hear Thy voice bid- me rise up and follow Thee; bring me out into the light of and the liberty of the chilof God. Amen.

No. 39

LEANS 12, LA.
OCT. 10, 1946

EDITORIAL

DENATURED FAITH

A correspondent to a church paper recently called attention to St. Paul's use of an unusual word in Galatians iii-5 to express his wonder at the prodigality of God in the gift of the Holy Spirit to, and miracle-working activity in behalf of the Christian. The tameness of the phrase used in the King James version is amazing, "ministereth". The Greek word which St. Paul used is a double compound and is one of those vivid and impassioned words often occurring in that language. The use of this same word in secular literature has been found in one of the early papyri where a husband was making complaint against his wife and he supported his complaint by the statement "I provided for her in a manner that exceeded my resources". He was extravagantly lavish in his provision. Paul is overwhelmed with wonder at God's prodigal use of the divine resources in behalf of the Christian.

In the Authorized Version, St. Paul's thought is robbed of its wonder by an almost colorless and commonplace translation. The concept which stirred his soul to the depths became only the conventional record of the Christion's relation to the resources of God. That of itself is bad enough, but what the translators did more than three hundred years ago has been carried forward by the attitudes which have developed since. This is true with respect to our appreciation of the gift of the Holy Spirit, our valuation of God's intervention in our behalf, the significance of prayer, and of every means of grace and power-releasing practice in Christian life.

What does prayer mean to us today? To be sure some of us pray, but just how much importance do we attach to it? Too much of it is formal, almost recitative, often it is made a means of social or political propaganda—an agency for conjuring. Do you really think of prayer as dynamic, as exercising constraint upon God to whom it is addressed? Judged by the evidences of dynamic quality, much prayer is but a faded memory of a glorious day of divine visitation and enduement. It has certainly lost the marks of the passionate confidence of Paul, who, writing in the gloom of a dungeon, said, "My God shall supply all your need, according to His riches in glory in Christ Jesus".

We hear the virtue of Christian [illegible] everywhere, but do we really believe it? Hypocritical ranting which incriminates one group in the interest of another is little more than a choice of the object of hate. Do we believe in the principle of brotherhood incorporated in the mythical "four freedoms"? Let those who wrangle over preferential rights and who seek to gain or salvage empires answer. We do not attempt to apportion blame, but we do feel that there is too much thought of empire and too little concern for the peace of our ruined world.

Until all these practical tenets and implications of our Christianity can be translated into reality, become a burning passion in the Christian soul, no one need expect that our high-sounding ethical demands will be other than items of a current social and political philosophy. These things will not become realities until the Church shall win again the ear of the God of infinite spiritual resources, and shall thrill to the spiritual power dispensed by His beneficent hand. Until that may come to pass, it is folly to expect that the Church will play a premier role in reshaping the course of this disordered world. Unless it does come to pass, diplomats and military guardsmen will continue the drum-beat to which empires are formed, and by which wars are inevitable. Peace and brotherhood are the fruits of a passionate devotion to Christ.

WALLET OF THE WEEK

ANOTHER GERMAN SECRET WEAPON, according to a statement attributed to Dr. Behnken, president of the Missouri Synod of the Lutheran Church, has been discovered. The weapon was not an explosive, but was a freezing invention which was supposed to have a five-mile radius of effectiveness. The weapon, it is said, never reached Hitler because the inventor was persuaded not to release it on account of its deadly power. The said inventor is reported to have given various excuses for the delay until the end of the war. Dr. Behnken gave out the information at a dinner-meeting of Lutherans recently.

* * *

CHRISTIAN SYMBOLISM is said to include many natural objects. Some are too well known to need explanation. Among those not so well understood are the serpent wound around the trunk of a tree to teach the fall of man; the butterfly to represent the Resurrection; the shamrock to represent the Trinity; the Christmas blooming thorn bush to represent the Nativity; and various plants and flowers to represent other Christian concepts. A serpent coiled around a globe indicates the universality of the fall of man, and the pomegranate represents the unity of the Church.

* * *

A COPTIC ARCHAEOLOGIST claims to have discovered seven letters in Egypt which were written more than twenty-four hundred years ago. They were found in a tall stone jar. The text of the letters are said to confirm Jeremiah's remonstrance against the custom of the wives of Jews in Egypt who offered incense to pagan gods. To the prophet's protest, the Jews of Upper Egypt made reply that the offering of incense and libations to the "Queen of the Sky" was according to their wish. Sami Gabra, the archaeologist, is a professor at Faud El Awal University.

MOBILE COUNTY, ALABAMA, is reported to have a divorce record for the first seven months of this year that is amazing. **The Pentecostal Evangel** says that the Chancery Court records for that county show that from January 1 to July 25 of this year a total of fourteen hundred and sixty-two divorce petitions were filed as against thirteen hundred and nine marriage licenses issued. Aside from the indicated breakdown of the home life of that area, these figures indicate that the whole marriage institution is tending toward chaos.

* * *

THE POTTERIES OF STAFFORDSHIRE in England did much to establish the fame and to exhibit the sordidness of the English of that day. There have been changes in the equipment of the potters since the eighteenth century, but the clay whirling on the wheel must still be shaped by the bare hand and the deft touch of the potter. In that respect, he is the descendant of the potters of China, Babylon, Egypt, and Greece; and he will doubtless be the predecessor in technique of many generations of potters to come.

* * *

DR. ISAAC WATTS, the famous hymn writer, is said to have been of such diminutive stature that the mention of it made him sensitive. Dr. F. W. Boreham says that the consciousness of his physical insignificance is reflected in what is his greatest hymn, "When I Survey the Wondrous Cross". Dr. Watts is an example of the fact that greatness is not in any sense dependent upon physical stature, but the soul, the mind, is the "standard of the man". Physical impressiveness has often proved deceptive.

* * *

THE UNSPEAKABLE TURK was a popular phrase a generation ago. The Turk was provincial and reputedly cruel. Today, however, Turkish social progress has removed the ground for much of such derogatory reference. In the city of Instanbul Poor Houses, founded by Grand Vizar Halif Rifat Pasha have a capacity of eight hundred inmates, and in them the aged and infirm are well cared for, and children, many of them foundlings, are being trained as carpenters, blacksmiths, shoemakers, and in other trades by which they are made productive and self-supporting.

* * *

THE GOSPEL OF THE CROSS was a phrase which St. Paul used to express both the predominant note and the very substance of his message. The word "**proegraphe**", used in his letter to the Galatians, was used of posted proclamations, either as warnings or matters of public interest. Paul used the word to show the Galatian deserters that he had posted the fact of the cross in his message, and it had been the foundation of all that he had taught them. He had literally posted the cross in all that he had said, done, and suffered.

* * *

"OLD MOORE'S ALMANACK", a British publication with a circulation of three million annually, has as one of its features the predictions of the astrologers. In the 1946 issue is the amusing prediction that a heavy [illegible] of Japan would occur in July, and that Tokyo would receive crippling air blows in August. These predictions, appearing several months after the end of the [illegible] predicted for a still later time, sound rather [illegible] the dumbness is really on the part of the [illegible] who pay for such rubbish.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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BALLARD PRESS, Printer

PERSONALS

The Baptist Standard, Dallas, Texas, comes to our desk this week a blaze of color, a bright pink. This is one of many evidences of the paper famine.

Bro. Claude H. Mayo, who bears a name widely honored in Louisiana, renews his subscription to the Adocate and says that he desires credit for the renewal of his paper and for reading the Advocate.

Rev. J. B. Grambling says that he had a very efficient Advocate representative at Jonesboro, La., in the person of Mrs. J. A. Gaar. We appreciate the interest and loyalty of both Mrs. Gaar and Bro. Grambling.

Rev. J. J. Davis, pastor at Merryville, sends a list of twenty-three subscriptions and that brings the number for his charge to twenty-four. Thank you and may the Advocate prove a blessing to every subscriber.

Rev. T. D. Lipscomb reports that Mrs. Lipscomb continues to improve and that he is closing out a good year at Kinder, La. All financial obligations will be met in full. This is his fourth year on the charge.

Mrs. L. F. Shoemaker, of Plaquemine, La., adds a refreshing message to a business communication. We are unable to acknowledge all these friendly messages but they are all appreciated treasures in our chest of happy editorial memories.

A friend in North Louisiana sends a list of subscriptions and with it a personal message to the Advocate which, while we may not mention the name, we sincerely appreciate. It is the loyalty and interest of such friends which keep us going in these difficult days.

The Million for the Master Campaign in Mississippi got off to a good start and has already written up sixty per cent of the total amount of the goal set. The Mississippi Conference has reported seventy-one per cent and the North Mississippi Conference forty-one per cent.

Mrs. W. B. Loudon says that the Advocate has been coming to the Loudon home for longer than she can remember. Her father-in-law was a subscriber until his death, then her husband continued it until his going away last October, and now she takes over and continues the succession.

Our own Dr. Franklin N. Parker will be the special preacher at the Thirty-Fourth Anniversary and Home Coming of the W. G. Potts Bible Class, Newman, Ga., on October 13. That class has had for their anniversary celebration many of the ablest and best beloved ministers and laymen of the Methodist Church. The list includes eight Bishops; the late Judge Warner Hill, of the Georgia Supreme Court; the late Dr. Harvey Cox, president of Emory University; and many others.

BUSINESS PICKS UP IN PICKENS

Dear Dr. Duren:

Since others are "bragging" let me have a word. James Noel, Jr., came to live with us September 24. He weighted eight pounds, nine and a quarter ounces. His three sisters think it is fine to have a brother—and their dad thinks it is fine for them to have a brother.

Mother and baby are in the Greenwood Leflore Hospital at Greenwood and are doing fine. The father is recuperating.

Sincerely,
J. NOEL HINSON, SR.

NOTICES:
MISSISSIPPI CONFERENCE

The Mississippi Conference Commission on World Service and Finance will meet in the First Methodist Church of Gulfport, in the room designated, on Wednesday, October 16, at 4:30 p. m.

C. C. CLARK, Chairman

I am calling a meeting of the Mississippi Conference Board of Education at First Methodist Church, Gulfport, on Wednesday, October 16, at 2 p. m.

M. L. SMITH, Chairman.

The Board of Ministerial Qualifications and Conference Relations will meet at 2 p .m. October 16 in the First Methodist Church, Gulfport, Miss. All persons applying for admission on trial or full connection into the Mississippi Annual Conference will please be present at this meeting.

R. M. MATHENY, Secretary,
Board of Ministerial Qualifications and Conference Relations,
Mississippi Conference.

THE SOUTH CENTRAL JURISDICTION

Paul D. Womeldorf
Executive Secretary.

There will be a meeting of the South Central Jurisdictional Council Executive Committee, the Jurisdictional Board chairmen, and other special representatives in Oklahoma City, Okla., on October 3. The morning session will be given to perfecting the program for the Jurisdictional Convocation and to working out the details for the radio program. In the afternoon plans will be made for promoting a Jurisdiction-wide emphasis on the recruiting and the training of youth for full-time Christian service. Twenty leaders in the Jurisdiction will particpate in this meeting.

The Convocation of the Jurisdictional Board and of the Woman's Society of Christian Service annual meeting will be held in Wichita, Kans., March 4 to 7, 1947. This will be held in Wichita, Kans., March 4 to 7, 1947. This will be the first Convocation for the Quadrenium in this Jurisdiction.

The radio program is sponsored jointly with the Southeastern Jurisdiction in cooperation with other denominations in the South. "The Methodist Hour," a program covering thirteen weeks starting the first of January, 1947, is carried over thirty-eight radio stations throughout the South and Southwest.

NOTE OF THANKS

We, the immediate family of the late W. H. Bradley do most sincerely wish to thank. Rev. Geo. P. McKeown a much beloved former pastor for his heart treasured tribute to our beloved husband and father.

MRS. ANNIE LEE BRADLEY, Wife
KENNETH BRADLEY, Son
NORMAN BRADLEY, Son

NEW CHURCH ORGANIZED

The East Columbia Methodist church in Marion County, Mississippi, two miles east of Columbia, was reorganized on Thursday night, September 18, by Rev. J. L. Neill, District Superintendent, with nineteen charter members. The original East Columbia church was organized in 1903 duing the pastorate of Rev. J. E. J. Ferguson but after the accidental burning of the building the church was dissolved in 1940. During the week of September 15-20, 1946, Revs. J. L. Neill of Gulfport, E. W. Scott of Biloxi, H. B. Oliver, who has just returned from Drew University, W. C. Rice of Hub, and J. B. Cain of Columbia, did house to house visitation in the community and Rev. E. W. Scott preached every night, following which the church was reorganized. Services are now being held in the East Columbia Baptist church until the new organization can erect its own building.

LIFELONG W. C. T. U. MEMBERS

September 16, 1890, in Denver, Colo., Dr. O. E. Kriege was married to Miss Emma Frick.

September 14, 1946, Dr. Kriege united in marriage their granddaughter, Miss Marjorie Hemke or Troy, N. Y., and Mr. Leonard Tate of Perry, Okla.

The ceremony was performed in the beautiful old plantation home, where Dr. and Mrs. Kriege live and was followed by breakfast served on the veranda.

Dr. Kriege signed the W. C. T. U. pledge when he was eight years old; Mrs. Kriege when she was ten years.

On September 17 some W. C. T. U. friends presented them with a bread basket filled with home-made pralines and covered with a red and white checked napkin tucked in to look like a miniature basket of clothes. A white ribbon bow pin was pinned to the card which read: z z z z z z

Your "wash," though small, is a little late
Not quite in time to celebrate
The big event, for which 'twas done,
With water—love—and bluing—true.
(Blended together for just you two.)
The starch is Friendship in God's Sun.
The soap and bleach which makes it right.
Is used by all the Ribboners White!
So, Mrs. Kriege, wear this pin.
It must be heard above the din.
'Twill count for more above your heart,
Than on anyone of lesser part!
P. S.—Dr. Kriege with bisquits no words
seems to rhyme.
May we fill it with them some other
time?

A. V. F.

"MILLION FOR THE MASTER" AND MILLSAPS COLLEGE

Millsaps College has the largest share in the Million For The Master, in fact nearly two-fifths of the whole. We could well use the whole million and still be far below its endownment needs and other needs in times such as these we live in.

The present enrollment is almost 800 and several hundred have been turned away at that. We hear on every hand, "Well, this inflated situation in the college is abnormal and will soon settle down to a prewar basis."

But I remember that after World War I our college enrollments were doubled and everybody thought as they do now. But those enrollments never went down again as we prophesied.

Therefore, we must provide for the future. It is no longer the question as to whether the small liberal arts church college is destined to survive or not, as we so often heard it discussed before the war. There is going to be increasing demand for all kinds of education, including Christion education as given in colleges like Millsaps.

There simply are not enough colleges as it is, and those we have are not equipped with the necessary facilities for the demands being made by enlarging and ever-enlarging student-bodies to come.

This campaign in Mississippi truly came in the fulness of time. It could not have come at a more appropriate time than this, not only from the standpoint of need, but equally from the stand-point of ability to give. There never was a time when the banks of Mississippi were as full of money as today.

The campaign seems so far to have met with a glad and eager response on every hand. Over one-third of the total million has been paid in and pledged, in a little over two weeks.

The fact that there are five great interests of the church sharing in the enterprise makes a highly concentrated appeal that cannot be avoided or evaded by any loyal Methodist, who is interested in his Church and its institutions.

Millsaps College not only needs additional dormitory space, more class-room space, a building for fine arts and all that sort of thing but she needs more than anything else an adequate endowment to undergird and underwrite her future.

We are not living in the good old days of six, seven or eight per cent returns on investments.

To be relatively in the same financial condition as in 1916, when Major Millsaps died, the college endowment today would have to be at least two million dollars, or more than double what it was at that time.

Thus it is true that we stand at the crossroads today in Mississippi Methodism and the question is shall we move forward on all lines with a united front?

We have made a good beginning, let us follow thriugh—APH.

MILLIONS FOR THE MASTER

CONFERENCE AND DISTRICT RESULTS AS OF OCTOBER 3, 1946

Mississippi Conference
Reverend J. W. Leggett, Director - $520,000

District	Quota	Tot. Csh & Plg.	%
(1) Jackson	$ 150,000	$146,363.09	98
(2) Hattiesburg	80,860	65,930.95	82
(3) Meridian	80,510	52,237.10	65
(4) Brookhaven	79,666	45,304.00	57
(5) Seashore	87,045	32,349.20	37
(6) Vicksburg	72,070	26,809.50	37

North Mississippi Conference
Rev. W. L. Robinson, Director - $480,000

District	Quota	Tot. Csh & Plg.	%
(1) Corinth	65,500	46,613.97	71
(2) Greenwood	83,100	58,544.44	70
(3) Greenville	96,500	44,320.75	47
(4) Columbus	85,010	36,303.45	42
(5) Aberdeen	81,000	27,637.50	34
(6) Sardis	69,160	22,604.10	33
Grand Total U.V.W. Darlington	$1,000,000	$605,018.05	60.5

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N. MISSISSIPPI W. S. C. S.

Durant, Miss.

Dear Spiritual Life Secretaries,—

There was never such a need for Prayer and we are urging you again to observe Week of Prayer, we hope you are spending a part of each day in prayer, study and preparation for it now. Plan at least one service of Prayer before the Week of Prayer for our world leaders. If your society can't do anything else, they can have a special prayer at their next meeting and request your pastor to lead a special prayer in the church service for our government, he will appreciate knowing that we are that concerned.

Dr. Frank Laubach was sent to Paris by the Laymen's Movement in New York to form a Prayer Group in the Luxembourg Palace to pray for the delegates of the Peace conference while they are in session, Dr. Laubach and a few others from several countries have sat in the gallery with no intention of entering poltics nor to take sides but to pray that the spirit of God may pervade the parley and that His will may be done. The idea originated with the constantly repeated statements on the radio and in the press that only God can save us now. The Laymen's Movement felt that a few men must be on the scene at Paris praying for the delegates and do all we could with prayer to channel the Will of God in their decisions and to pray hard especially at the crucial moments where serious difference of opinion arise which might have dangerous international consequences. The people in America are just as important as the men on the spot. Everybody is important now. Every fervent prayer of a righteous man will help decide the fate of our age.

An appeal is being sent to all churches asking them to form prayer groups, write to "The Laymen's Movement 347 Madison Ave, New York, N. Y.

You can secure full information and the daily letters that Dr. Laubach has written back, they will stir your very soul. America had an army of ten million men in World War II, we need an army of ten million praying people in the fight to win the peace. Our President and Secretary Byrnes are pleading for prayer. Several times President Truman has pleaded with Protestants, Jews and Catholics to go out and start a revival of true religion. Such a revival must start with a mighty turning to prayer. Ten million Christians who are Christian in deed and in prayer will lift the world to safety. One of the first things Dr. Laubach did when he reached Paris was to secure the names of all the delegates and where they were from, write them down and pray for each one many times a day. May we pray earnestly for a clearer vision of God's perfect plan of peace that the nations of the world may be united in a firmer fellowship and the Kingdom of Heaven brought to a nearer realization.

Our year of Evangelism has come to a close, but through this experience may we be good stewards and continue the Visitation Evangelism Crusade as we enter the year of Stewardship. Methodists opened their purse strings to the financial need, may we loosen our heart strings and dedicate our talents and time as well as our money, all of life to spiritual needs. The roots must be long and deep and we must establish a permanent ongoing program of Stewardship in every local church.

Start your Stewardship reading table now; Place on it;

The Crusade for Christ Manual, Discipline, September issue of the Methodist Woman, Text for W.S.C.S. study for first quarter; Christian Motive and Methods of Stewardship by Dr. Trimble, text for spring study with the pastor The Fine Art of Using by Dr. Sockman, Write to Board of Lay Activities 740 Rush St. Chicago, Ill., for a supply of all free pamphlets and materials on Stewardship. Save the splendid Stewardship material in all our church periodicals and place on your reading table.

Christian Stewardship holds the power to break the chains of selfishness and indifference that bind the hands of the church.

MRS. W. P. BAILEY,
Sec. of Spiritual Life

LOUISIANA W.S.C.S.

Summer Conference for Children's Workers

The summer conference for children's workers at Camp Brewer on August 20, 21 and 22, was most successful in quality. The superintendents and teachers received new inspiration toward directing and leading our children into Christian ways of behavior. The theme—"Come and Learn—Go and Teach"—was most appropriate.

Under the leadership of Mrs. Roy Scales, Director of Children's Work in Louisina, Mrs. E. C. Chinn, Director of Children's Work in the Texas Conference, Miss Emma Burris, rural deaconess in Louisiana, Mrs. W. A. Barnwell, Secretary of Children's work for the W. S. C. S., Mrs. E. L. McKay, Baton Rouge, District Director of Children's Work, Mrs. O. C. Stapleton, Lake Charles, District Director of Children's Work and Mrs. S. E. Richardson, Alexandria, District Director Children's Work, there seemed to be a renewed strength and ability to go forward in the Master's work.

After the very informal introductions at the first meeting, Mrs. Chinn spoke on Evangelism Continues in The Children's Division and Mrs. Barnwell spoke on Stewardship—The Next Emphasis in the Crusade for Christ. Both were wonderful.

Then we divided into groups, and I should like to summarize briefly some of the work carried out by each group.

The important features of the Nursery class program, such as, the religious interpretation of the child's own life, his security at Church, his first adjustments to other children were discussed. It was found that these features are developed through song, story, and activities centered around the child and his environment. The little child learns by doing.

It was wonderful to exchange ideas of hand work, dramatizations, and songs.

The First Year Primary Class leaders under the direction of Mrs. E. R. Hang studied the points of interest in the coming units of work. They planned and made some very interesting and helpful handwork to be used as teaching [illegible] to make the Church School more attractive.

The Second Year, Third Year Group Graded Primary teachers, Superintendents of Children's Division and Department Superintendents met under the capable and inspired leadership of Mrs. E. C. Chinn. This group agreed that a unit of work was most usable and beneficial from every standpoint. Acting upon this agreement they formed a workshop and gathered materials, made plans and demonstrated how they might be used for the units to be studied in September, showing that a unit of work has interest, purpose, unity, and activity.

The Junior Group Graded studied together "This is My Father's World". It was a time of sharing experiences and learning new ones. Fingerpainting, spatter printing, blue printing, and other activities were successfully carried out.

Here are just a few more high lights of the conference. The skit "Fellowship of Study" presented by a group and directed by Mrs. Chinn proved very enlightening as well as entertaining.

Mrs. Barnwell's forecast, Missionary Material, and the discussion that followed was most enjoyed.

The beautiful Vesper services led by Mrs. Chinn and Mrs. Scales were very inspiring.

Miss Emma Burris guided us in a study of stars each night which was most interesting. The Nature hikes under her leadership were enjoyed very much.

Our last meeting together was a time of sharing. At the close of this period, Mrs. Barnwell led the dedication service, using the theme "Consider the Children Everywhere". It was most inspiring.

The beautiful manner in which our leader, Mrs. Roy Scales, led us to think in a deeper and more spiritual appreciation of God's lovely world will remain forever a part of each one there.

We earnestly feel that we are better prepared to send a little child on his way with a better understanding of God and his wonderful world about him.

MRS. R. L. TERRY
DeRidder, La.

VACATION CHURCH SCHOOLS

Worthwhile things do not just happen. An increase of forty-two Vacation Church Schools this year over last is the result of genuine effort put forth by many people. One hundred fifty-five schools have been reported. If yuor school is not mentioned in this list, please send in the report immediatoly so that it may be counted in the final check-up.

In Alexandria District, Mrs. S. E. Richardson, director of children's work, expected twenty-one schools because material was

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bought in Vacation Cchurch School Institutes by twenty-one churches. Only fifteen have reported. The |list follows—Alexandria: First Church and Trinity Church; Bunkie; Colfax, Elizabeth, Evergreen, Glenmora; Jonesville; Melville; Oakdale; Palmetto; Pineville; Pollock; Rochelle charge: Tullos; Winnfield. It is significant that in three of these churches no school was held last year; also that in the fifteen schools, forty children attended who were not in any Church School. It would be interesting to know if the forty are now regular members of the Church School.

There are thirty charges and stations in Alexandria District with seventy churches.

In Baton Rouge district, the director of children's work, Mrs. E. L. McKay, spent a month doing extension work in places where schools had not been held. Her work showed excellent results. Of the thirty-eight schools reporting, twenty-two were not held last year. The list follows — Angie charge: Angie and Varnado; Talisheek; Amite; Baker; Baton Rouge: First Church, Istrouma, North Baton Rouge, University; Bluff Creek charge: Pipkin's Chapel; Bogalusa: Elizabeth Sullivan; Clinton; Covington; Denham Springs; Fisher charge: Fisher; Tangipahoa; Franglinton charge: Franklinton, Sunny Hill; Gonzales charge: Carpenter's C|hapel; Greensburg charge: Greensburg, Center, Day's Wesley Chapel; Kentwood; Live Oak charge: Live Oak; Alford's Chapel; Pontchatoula charge: Pontchatoula, James Chapel; St. Francisville charge: New Hope, St. Francisville, Tunica; Slaughter; Tickfaw charge: Tickfaw, Loranger; |Walker charge: Mangum's Chapel; Zachary; Magnolia, Springfield; Wesley chapel and Lee's Landing. Seventy-one children attended who were not in church schools. This district has eighty churches in its thirty-two charges and stations.

On account of high water last spring Mrs. O. C. Stapleton, director of children's work in the Lake Charles district was able to attend only one Vacation Church School Institute. At that gathering in New Iberia she made it very clear that Vacation Church Schools offer a wonderful opportunity for using the best methods known for teaching churches. Twenty-one Vacation Church Sschools have been reported. Sixty-seven children attending were in no Church School. The list follows—Abbeville; Crowley; DeQuincey; DeRidder; Ebeneezer; Eunice; Gueydan; Iowa; Indian Bayou charge: Indian Bayou, Hebron; Kinder charge: Hopewell; Lake Arthur; Lake Charles: First Church, Simpson; Lafayette: Davidson Memorial; Leesville; Merryville; New Iberia; Raymond-Elton; Sulphur: Henning Memorial.

In the Monroe District, Mrs. S. A. Seegars, the director of children's work, planned a delicious luncheon for the workers preceding the discussion of Vacation Church School material. This district has twenty-seven charges and stations with sixty-three churches. The twelve following schools have been reported: Bastrop; Delhi, Grayson, Lake Providence, Monroe: First Methodist, Gordon Ave., Stone Ave.; Oak Ridge; Rayville; Sterlington; Winnsboro. Twenty-nine children enrolled who were not attending any church school.

Under the leadership of Mrs. H. P. Wall, in the city churches of New Orleans and with Mrs. D. B. Boddie as director of Children's work for churches outside the city, the New Orleans district reports sixteen schools with seven not in any church school. There are only twenty-six charges and stations in this district with forty-three churches. The list follows—Algiers; Berwick; Carrollton; Donaldsonville; Dulac Indian Mission; Eighth Street; Franklin; Gentilly; Gretna; Houma Heights; Morgan City charge: Morgan City, The Bayous Mission; Rayne Memorial; Second Church and Aldersgate; St. Marks.

In Ruston District, Mrs. Otis Welch, became director of children's work a few months ago. This district has only twenty-eight charges but eighty-seven churches. The following seventeen schools have been reported to the conference office—Arcadia; Athens charge: Athens, Crossroads; Bethel; Bernice, Summerfield; Heflin-Brushwood charge: Heflin, Brushwood; Hodge; Homer; Jonesboro; Lisbon charge: Lisbon, Arizona; Minden; Ringgold; Ruston: Trinity; Wesley Chapel. Seven children were not in any church school.

Shreveport has been without a district director since Mrs. L. A. Carrington joined her husband in South America. This district has thirty charges and stations with fifty-nine churches. Thirty-six schools reporting were — Bossier City; Coushatta; Grand Cane charge: Gilliam, Grand Cane, Keithville, Shiloh; Greenwood charge: Bethany, Greenwood; Hall Summit charge: Carroll Creek, Holley Springs; Haughton; Ida-Hosston charge: Ida, Munnerlyn Chapel; Logasnport charge: Bethel, Logansport; Mansfield; Mooringsport; Pelican charge: Mitchell, Pelican; Plain Dealing charge: Benton, Plain Dealing, Walker's Chapel; Pleasant Hill charge: Beulah, Martinville, Pleasant Hill; Rodessa; Shreveport: Caddo Heights, Cedar Grove, First Church, Mangum, Noel, Park Ave., Wynn Memorial; Vivian, Zwolle charge: Noble, Zwolle. There were sixty children not enrolled in any Church School.

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MISSISSIPPI W. S. C. S.

My dear Guilders:

The time for my departure from the states to Argentina is drawing near rapidly. I leave the East on October 14th, then after some stopovers at Cleveland and Chicago, a week in Texas, a few days in Arizona and back to El Paso for a week-end, I cross the border. Then I shall have about seven weeks for visiting youth groups, W. S. C. S., and Sunday Schools in Mexico, Costa Rica, Columbia, Peru and Boliva, arriving in Buenos Aires for the Annual Woman's meeting and Annual Conference in Argentina in January. It has been a busy furlough, and I'm sorry I've not been able to come to know more of your groups. I'll try to do better in 1951.

At the moment our fund for finishing and furnishing the third story at the Faculated Evangelica de Theologia is at $644. Since the original letter did not reach you until mid-May and the summer was really upon us, I think this is a good start. I suspect, however, that many responses are being held for September and October.

Gifts sent after October 13th should be addressed as now, to "97 Railroad Avenue, Greenwich, Conn." in care of Mrs. Fran[illegible] Renton. Checks and money orders should be made payable to her. The Board Treasurer has approved this arrangement, and Mrs. Renton will forward to the Treasurer the larger, assembled funds. Mrs. Renton is my sister and has worked closely with me on this project from the beginning.

It may interest you to know that the money so far received has come from 22 states: Colorado, Connecticut, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Massachusetts, Michigan, Mississippi, New Jersey, New York, Nebraska, New Mexico, Ohio, Rhode Island, Texas, Tennessee, Washington, Wisconsin.

Thank you for your continued interest in our work "beneath the Southern Cross", and assuring you I shall be happy at any time to receive special inquiries of any kind, I am

Yours in Christian Fellowship,
LENA KNAPP.

(See page 63 of Guild Handbook for 1946.)

ANNUAL CONFERENCE NOVEMBER 13 - 17, 1946

TENTATIVE PROGRAM OF ANNUAL CONFERENCE

Wednesday, November 13, 1946

10:00 a. m—
Conference Opens
10:00—12:30 p. m.—
Business closing with the Sacrament of the Lord's Supper
2:00-5:00 p. m.—
Committee Meetings
7:00 p. m.—
Memorial Service

Thursday, November 14, 1946

3:30-12:30 p. m.—
Conference Session
2:00-4:00 p. m.—
Committee Meetings
4:00 p. m.—
Address by Dr. Dana Dawson, Pastor First Methodist Church, Shreveport, La.
7:00 p. m.—
Address by Dr. A. Stanley Trickett Board of Missions and Church Extension

Friday, November 15, 1946

8:30-12:30 p. m.—
Conference Session
2:00-4:00 p. m.—
Committee Meetings
4:00—
Address by Rev. John J. Rasmussen, Pastor, Trinity Methodist Church, Ruston, La.
7:00—
ORDINATION SERVICE
Sermon, Dr. Roy L. Smith

Saturday, November 16, 1946

8:30-12:30 p. m.—
Conference Session
4:00 p. m.—
Sermon, Dr. Roy L. Smith
7:00 p. m.—
Sermon, Dr. Roy L. Smith

Sunday, November 17, 1946

11:00 a. m.—
Sermon, Bishop Paul E. Martin
2:00 p. m.—
Conference Session and Read
pointments

WILLIAM MONROE SULLIVAN
1861 - 1946

By
J. L. NEILL

William Monroe Sullivan was the son of Andrew Jackson Sullivan and Lydia Catherine McKnight. He was born near Union Church in Jefferson County, Mississippi, May 3rd, 1861. He grew to young manhood near the line between Jefferson and Franklin counties in what was then known as the Cool Springs Methodist Church Community.

The Times and the section where young Sullivan grew to Manhoods estate gave to him practically no educational advantage so far as formal schooling was concerned. His entire work in the public schools could not have been more than what we now regard as fifth or sixth grade work. But no one ever heard him bemoan the fact of his limited educational advantages. Every one who came in contact with him felt that they were in the presence of a cultured, christian gentleman—and they were. His culture had been acquired the hard way. God endowed him with a keen mind. He was by nature inquisitive. His ability to retain and assimilate what he learned was marvelous. He learned through observation, through conversation, through listening to the speeches of great and good men, and through the reading of the Bible and other good literature. Every experience of life became a source for knowledge to him. He was without any kind of doubt the best listener this writer ever knew. Just one glance by any speaker at the earnest, eager face of Monore Sullivan brought new inspiration. His presence and his attentiveness made it much easier for any preacher to deliver a better message.

Churches were far apart, Sunday Schools were few, and it was quite often a long time between the visits of the minister to the community where young Sullivan lived. We have not been able to find much about his early religious experiences. From the family Bible we learn that he joined the Church at ten years of age, was converted at seventeen, licensed to exhort at twenty-two, and licensed to preach at twenty-four. It seems clearly evident that his home, though an humble one, was a godly one in every sense of the word. It was a place where the fundamental moral and spiritual facts of life were lived and taught. All these inflences found rich soil in the life of Monroe Sullivan and throughout the years their memory was something very sweet to him.

We know very little of the circumstances connected with his call to preach and whether or not his answer was delayed. The records show that he was licensed to preach by the Meadville Quarterly Conference at Providence Church, May 16, 1885. He was at the time twenty-four years old and had been married nearly five years. The records further show that in the fall of 1888, more than three years later, he was admitted on trial into the membership of the Mississippi Annual Conference in session in Vicksburg, Mississippi. At that time he had been married eight years, had two small children, and faced other serious obstacles. But God had called and he had answered, with faith, "Here am I, send me!"

On December 13th, 1891, Bro. Sullivan was ordained to the office of a Local Deacon, by Bishop Hendrix at the session of the Annual Conference in Brookhaven. He was not admitted into full connection until during the session of the Annual Conference held in Hazelhurst in the late fall of 1893. Three years later he was ordained an Elder in the Church by Bishop Hendrix during the session of the Annual Conference held in Port Gibson in 1896.

His appointments were as follows: North Wilkinson 1889-1891; Franklinton, La. (Then a part of the Mississippi Annual Conference) 1892-1894; Carthage 1895-1896; Forest 1897-1903; Meridian District 1904-1907; McComb, Centenary 1908-1911; Moss Point 1912-1913; Shubuta 1914; Yazoo City 1915-1916; Columbia 1917-1919; Seashore District 1920-1923; Canton 1924-1926; Biloxi: Main St., 1927-1928; Financial Agent for Methodist Orphanage at Jackson 1929-1931; a second time to Columbia during the later part of 1931; Newton District for 1932 and until May 1933; Natchez Jefferson Street from May 1933 through 1936; back to Forest just forty years after a previous appointment there for 1937-1938; and to Benton for his last pastoral charge for 1939-1940. During the session of the Annual Conference held in Meridian in November, 1940, Bro. Sullivan was granted at his own request, the retired relation. For exactly fifty-two years he had served his Church enthusiastically and faithfully. Three of these years he was Agent for the orphanage, ten of them on districts, and thirty-nine a successful and dearly loved pastor in practically every type of work from a small circuit to large city churches. Few men in the entire history of our conference have served such varied appointments through so long a period of time.

October 6th, 1880, at Union Church in Jefferson County, Bro. Sullivan was married to Miss Milissa Griffing. Two children were born of this union. They were Norman and Ora Mae. Norman died in Meridian while Bro. Sullivan was on the district and Miss Ora Mae is now Mrs. J. W. Stewart who lives with her husband in Handsboro. January 15th,, 1890, some months after the death of his first wife, Bro. Sullivan was married to Miss Alice Tillery at Gloster. Eight children were born of this union, one a twin, died in infancy. Another, Wesley Babington, passed away at his home in Newton some two years ago. The other six are still living and are as follows: Miss Zanita who spent many years teaching in the city schools of the state and gave up her work to live with her Father during the declining years of his life. She along with her step-mother continue to live in the beautiful home provided for them by Bro. Sullivan soon after he retired to Magnolia. Miss Blanche who is Mrs. Horace Overstreet and lives with her husband in Moss Point. William Simmons, a son, has for many years made his home with his family in Sacramento, Calif. Miss Velma is Mrs. A. A. Washington and lives with her husband in Gulfport. Cary Mellen, another son, lives with his family in stockton, California. Houston Tillery, one of the twins, lives in Moss Point.

Bro. Sullivan's second wife passed away soon after the birth of the twin boys and on April 30th., 1907 he was married to Miss Alma Overstreet in DeKalb. One child, Catherine(, was born to this union. She is now Mrs. J. W. Bealle and lives with her husband and family in Johnson City, Tenn. This mother died during the fall of 1910 at McComb and on February 27th., 1912 Bro. Sullivan was married to Miss Julia Elizabeth Felder and for the past thirty-four years she shared with Bro. Sullivan the joys of the parsonage homes in which they lived. She is dearly loved by each one of her step children, the grand children and the great grand children. Mrs. Sullivan, with Miss Zanita, continue to live in their home at Magnolia.

Bro. Sullivan was throughout his entire life a man of marvelous physical strength and vitality. Even after passing his eightieth birthday, his step was quick, his eye clear, and his mind was keen, inquisitive and rententive. He was in constant demand to preach for his brethren throughout the five years of his retirement. He taught the Bible class, visited those who were sick, those in sorrow, led prayer meetings and continued to work for his Lord almost right up to the end. Age and its natural infirmities overtook him. All that medical science, good care, ministrations of good neighbors, and the loving attention of his wife and children could do were done for him. Every one knew he was ready to go and early on the morning of January 18th., 1946 his spirit left the body which had housed it for nearly eighty-five years.

On Saturday afternoon January 19th, services were held in the Magnolia Methodist Church led by his district Sup't., Rev. Van R. Landrum. Bro. Landrum was assisted by the pastor of the church, Rev. E. A. Kelly, who paid a beautiful tribute to the life and character of Bro. Sullivan, by J. S. Noblin, pastor at Moss Point, and by the Rev. J. L. Neill, Sup't. of the Seashore district. From the church the body was carried to the Felder cemetery where it was laid away under a mass of beautiful flowers just before the sun went down.

In the above we have enumerated only bare facts. When Rev. S. F. Harkey, our conference secretary, answered our request for data concerning the life of Bro. Sullivan he wrote: "it is impossible to put W. M. Sullivan down in a record." Bro. Harkey is correct.

Bro. Sullivan loved people because he loved God. His greatest joy was in seeing some one come to God. He was one of the best pastor-evangelist this conference ever had in it. He was in constant demand to hold revivals for his brethren. He liked to preach on the great themes of salvation and Christian growth. He was never known to discuss any trivial subject in the pulpit. Hundreds testify to the fact that they found forgiveness for sins, a glorious salvaion, and spiritual guidance under his ministry. Thousands were blessed through his preaching, his prayers, and his personal ministrations in their times of need. A great host who had gone on before him were waiting for him on the other side. There was joy in heaven when he crossed over. Many others left behind know where to find him and expect some day to meet him on the other shore.

Bro. Sullivan loved his home and his family dearly. He tried to give to his children the educational advantages he never had. All of them had some college training and two of them hold degrees from standard colleges. All of them have established Christian homes. It was a great joy to him when they came to see him, or when he could visit in their homes. He was certainly a model husband and father. The wife, three sons, five daughters, six grand children, and two great-grand children are left behind. Through the years they will through their lives pay tribute to the husband and father who has gone on before them. Each one of them expects to meet him when the time comes for them to cross over.

Bro. Sullivan was requested to preach a special sermon on the fiftieth anniversary of his active ministry during the session of the annual Conference held in Natchez in the fall of 1938 and we know of no better words with which to close this sketch of his life than the text which he chose for the basis of his message for that sermon. They were taken from Acts 20:24-27 and the words are as follows: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the Blood of all men. For I have not shunned to declare unto you all the council of God."

EXTRACTS FROM BISHOP PAUL B. KERN'S ADDRESS AT THE DISTRICT SUPERINTENDENT'S MEETING, GRAND RAPIDS, MICHIGAN, SEPTEMBER 10, 1946.

A five-fold task—"a task not merely of making converts, but of making people Christian and building up in them the mind that was in Christ"—faces the Methodist Church as it enters the Year of Stewardship in the Crusade for Christ.

This was one of the salient points made by Bishop Paul B. Kern in an address to the delegates present at the September 10 session of the three-day District Superintendents' meeting, held September 9 to 11 in the Civic Auditorium of Grand Rapids, Michigan.

"This is not an insurmountable task," Bishop Kern said. "The people themselves are convinced that they need the thing the Church offers."

The task facing the Church as it enters the Year of Stewardship is five-fold, he told the delegates. First, he said, we must stem the tide of secularism.

"We have passed through a period of the war," he explained, when it has been our joy — to exalt our nation in its terrific fight against the forces of evil . . . . Now we are beginning to realize that something has happened as it always happens to a nation that has gone through an experience of this kind . . . The world is now in the midst of a moral slump . . . We do not like to think that with all our boasted culture we have not yet learned to control ourselves."

Bishop Kern said America is in a moral dilemma as a result of increasing secularism.

"We are witnessing a rebirth of all kinds of strange and weird social attitudes," he continued, "We are losing ground in our struggle for better racial and social understanding in this country. But men around the world are looking to America to be led out of moral confusion. Thus we are caught in a moral dilemma."

The second thing that becomes obvious as we face our stewardship task, the bishop said, is the fact that our local churches are set down in a multitude of people who need our services today and who are accessible.

"There are great chances for the Church among migratory populations, among returning soldiers, in housing projects," he pointed out. "The people are literally on our doorsteps. There are suburban communities where there is no church whatever. We must go out like missionaries into the midst of these. There are communities where 75 per cent of the boys and girls were not in any Sunday School on Sunday morning."

Thirdly, Bishop Kern said, these people can be won for Christ "if we try hard enough".

"It's merely a matter of trying hard," he added, "because something has happened to us and we have become concerned about this matter. The spirit is willing; it merely needs strength."

Fourthly, we can win them for Christ only if we want them badly enough, he said.

"We now realize the urgency of this satisfactory task to our world," he said. It is all tied in with this movement of Evangelism. It is not merely the task of making converts, but of making people Christian and building up in them the mind that was in Christ."

Finally, he concluded, we must find a new approach to this whole question. The old, uneducational, pious, slipshod methods will not get this thing done, he added.

"We must greatly increase the number of our trained teachers. Half an hour's instruction, once a week, is not enough to do this job. The Catholics know it is not enough. They have organized an entirely new setup in order to be able to impart day after day their own peculiar interpretation. We have got to break the old mould of thinking. Go out at vacation time when girls and boys are free and capture them for religious programs. Go beyond that, into public schools of this country. We have implied in the separation of State and Church that there is a fundamental separation between the State and Religion, but there is not! We have to stem the tide of secularism that is rising in this country."

ON A WIDE CIRCUIT

by W. W. Reid

MISSIONARY HYMNS

We are in agreement with the Hymn Society of America that one of the fields in which new hymns are sorely needed is that of Christian missions—especially in touching upon the newer approach of the Christian to the non-Christian. Recent "standard" hymnals (and there have been some excellent ones) offer little new to congregation or choir. They have been better in their omission of poor poetry and worse attitudes than in additional missionary hymns.

The century-old "Hymns for Sunday Schools"—mentioned in this column some weeks ago—contained twenty-eight hymns labelled "Missions," most of which are now unknown. The "lost hymns" in this group show how our mission thinking has improved through the years.

If Bishop Heber offended all Asia with his line "And only man is vile," what about Mrs. Brown's picture of "The Heathen Mother":

"See that heathen mother stand
Where the sacred currents flow—
With her own maternal hand
'Mid the waves her infant throw.

"Hark! I hear the piteous scream!
Frightful monsters seize their prey
But the mother's heart is steel—
She, unmoved that cry can hear!"

And if Shakespeare has done grave and lasting injustice to the Jew by his portrayal of miserable Shylock, what attitudes must have been developed in children's minds by these lines:

"Far, far from Zion, far from God,
And suff'ring still the chast'ning rod,
Hopeless and homeless meets your view
The little, weary, wand'ring Jew!

"He mourns his city's broken walls,
Yet on no strong Deliv'rer calls;
For ah! the curse doth yet pursue
The little, weary, wand'ring Jew! . .

"O Christian child, and canst thou hear
That gospel to thy soul so dear,
And yet no sympathy from you
Awaits the little wand'ring Jew?"

Even Palestine, that is no longer the Jew's but the place of his longing, is pretty dismal:

"Night wraps the land where Jesus spoke,
No guiding star the wise men see;
And heavy is oppressions yoke,
Where first the gospel said 'Be free!' "

There are many variations of "Hear the mission pennies dropping." There's more poetry than usual in that idea from "Hymns for Sunday Schools":

"Little raindrops feed the rill;
Rills to meet the brooklet glide . . .

"So the dew-drops gather'd here,
Mites from willing childhood's hand,
Shall these streams of bounty cheer
That with greenness clothe the land."

EYE COMFORT
The cleansing and soothing
JOHN R. DICKEY'S
OLD RELIABLE EYE
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THE LIVING CHURCH

I believe this is a time of hope—hope because man has realized that he has reached the end of his tether; hope because we have reached a stage in civilization when the only way of conserving the spiritual heritage which man's quenchless faith has so far sustained lies in the need to believe, indeed the necessity of Christ, being realized anew.—J. G. McKenzie

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THE PRAYER-ROOM TODAY

"GIVE me the enlarged desire.
And open, Lord my soul,
Thy own fulness to require,
And comprehend the whole:
Stretch my faith's capacity
Wider, and yet wider still;
Then, with all that is in Thee,
My soul for ever fill!"
Amen.
Charles Wesley

[illegible] No. 40

NEW ORLEANS 12, LA.
[illegible], OCT. 17, 1946

EDITORIAL

"SPECIAL APPOINTMENTS"

Sometime ago we indicated our disapproval of the course of Bishop Oxnam in making appointments under the "special appointment" provisions in the Discipline, but we did not give the reasons for our opposition because the matter was to be submitted to the Council of Bishops at their meeting in September. At that time a committee was appointed "to study" the question. In what we say now, we desire two things to be clearly understood. First is that we do not attribute evil intention to any bishop. Second, we do not accept the idea of the inerrancy of any bishop. The question is that of legal interpretation and is in no sense personal.

We oppose taking liberties with the specific terms of the Discipline, for we feel that every limitation from the "Restrictive Rules" onward is substantially a recognition of the temptations inherent in the Methodist system of government. In our opinion, therefore, every "special appointment" should be in strict conformity to the Disciplinary terms. In no other way can the church be safeguarded against abuse of the appointive power.

It is our opinion that the enlargement of privilege by interpretation of law is a vicious practice in civil administration, and it is even more unwholesome when questons of expediency may be reinforced by appeals to divine sanction. We believe that this matter may even threaten the peace and harmony of Methodist Union. The very incident which brings this question forward is proof of the peril involved in such a course. We believe that every restraining statute of Methodism should be interpreted literally and that no ministerial rank is ever released from the admonition, "Do not mend our rules but keep them." Finally, to use the words of Sergeant S. Prentiss: "Accursed, then, be the hand put forth to loosen the golden cords of Union: thrice accursed the traitorous lips, whether of Northern fanatic of Southern demagogue, which shall propose (provoke) its severence." A bishop who takes liberties with statutes which impose limitations is on dangerous ground both for himself and his Church.

CHURCH ARCHITECTURE

No form of architecture has been more abused in modern times than that of the Christian church, especially among the Protestant denominations.

Our fathers had better taste on the whole than we have shown in latter years. The form in the main has been accepted as good taste for many centuries. But during the latter part of the nineteenth century and the first years of the twentieh all sorts of monstrosities were erected throughout the United States in the name of worship and religion. Impossible combinations of Byzantine, Rococo, Romanesque and Gathic were foisted off on the public.

In the first place a church building should invite to worship by its very exterior. It need not be ornate to do so. It can have the simplest lines and form and still be an inspiration to all who pass by.

One of the most beautiful examples of Gothic type is the chapel and tower of Scarritt College in Nashville. The story is told there of a colored woman who was noticed passing by the tower every day at a certain hour. She would gaze long at the tower. On being asked about it, she said that every day she passed that way going home from work and went several blocks out of her way just to look at that tower and chapel.

And so it is that by its very lines and contous a church building can be made to tell the story of Him in whose name it is raised and dedicated. It can inspire, awe and reverence.

There is a beautiful little chapel on the old estate of Annandale near Madison, Miss., built of brick made by slave labor. Every year hundreds of sightseers make pilgrimages to this little chapel just to gaze upon its beauty.

One of the finest old churches in Mississippi is the Methodist Church at Columbus. Also the Methodist Church at Port Gibson is a beautiful example of antebellum architecture.

And, of course, Rayne Memorial in New Orleans is an outstanding example among our Southern churches.

New England is the home of beautiful churches and many of them of the utmost simplicity.

Fortunately now our Methodist church maintains a board of consulting architectural experts, among its general board staffs. Expert advice can be obtained from this source by any local church that applies.

There should be no excuse in the future for such ugly, uninspiring edifices as some of those we have now. A. P. H.

NURSERY REPORT, EAST END, MERIDIAN

The Nursery Department of East End Church, Meridian, has for its superintendent, Mrs. C. M. Martin. Mrs. Martin is one of the most faithful women and tireless workers to be found anywhere. The department was asked to contribute $20 to the Million for the Master fund and, true to form, their offering was $72, with more to be added at an early date. Mrs. Martin extends thanks to the mothers and friends for making this splendid response possible.

PERSONALS

By the death of Rev. Walter M. Campbell of the North Mississippi Conference a few days ago, the Church in that part of Mississippi loses one of its truest men and one of its most wholesome spirits.

Rev. W. F. Ragsdale, pastor at Angie, La., wishes a correction in the personal of last week which reported that Angie wns asking for a full-time pastor. It is Varnado church, not Angie, which is asking for full time.'

The Citywide Training School at Rayne Memorial Church held the center of the stage in New Orleans Methodism last week. We did not attend, but we learn that it was well-attended and there was much nthusiasm manifseted.

Mrs. J. W. Chisholm, whose late husband once served in our territory, is moving to 2728 Homan avenue, Waco, Tex., where she will make her home with her daughter. Bro. Chisholm, who had retired from the active ministry, died some time ago.

Rev. B. P. Jaco, veteran of the North Mississippi Conference, writes that he and Mrs. Jaco are very happy in their new home at Winona, Miss. Recently they received a "pounding" which was truly heartwarming both for its variety and its lavish abundance.

The editor wishes to acknowledge the receipt of a number of papers adopted by various churches expressing appreciation of the pastors. Among them are resolutions regarding the services of Rev. Frank E. Dement and Rev. W. C. McClelland. Under ordinary circumstances we would publish them, but on account of our drastic paper limitations we are unable to do so, and this is our explanation to our friends.

DEATH CLAIMS WALTER M. CAMPBELL

Rev. Walter M. Campbell, retired member of the North Mississippi Conference, died at the Flowers Hospital, West Point, Miss., on Saturday afternoon, September 28, following a long period of declining health. He retired at the last session of the North Mississippi Conference after forty-seven years of active service in the itinerant ministry.

In his going, the North Mississippi Conference lost a great soul as was attested by the fact that people came from half a score of places to pay silent tribute at the flower-laden bier of a trusted and beloved friend. Bro. Campbell was an express messenger before he entered the ministry. He had a limited education as measured by academic standards, but he had an inexhaustible store of good sense, and a soul to match that endowment. It is likely that he, more than any other minister of the Conference, could claim every other man of the Conference as a personal and a devoted friend.

He was a native of Tennessee, the grandson of a Methodist preacher, but a man who held his friends in his own right. His last sermon, preached shortly before his death, was in the West Point Christian church—the very same building in which he had preached his first sermon nearly half a century before. He is survived by his wife, the former Miss Roberta Scott Foster, a brother, Ed. Campbell; two sons; and one grandson. Funeral services were held from the Methodist church in West Point on Sunday afternoon and his tired body was laid to rest in the beautiful cemetery of the city which was his home.

MRS. E. B. STRIBLING RESOLUTIONS OF RESPECT

Resolved—That in the death of Mrs. E. B. Stribling, our Woman's Society of Christian Service in Rolling Fork, has sustained a great loss. She was an untiring and efficient worker, and no task was too hard or too tedious for her willing heart and ready hands.

Resolved—That in losing this sweet and beloved lady, we each feel a personal grief, and realize that we have given up a dear friend. But our loss is Heaven's gain.

Resolved—That a copy of these resolutions be given to her family, a copy sent to the New Orlean's Christian Advocate, one to the Deer Creek Pilot, and a copy be spread upon the minutes of the Woman's Society of Christian Service.

MRS. M. J. FEW
MRS. M. K. MILLER
MRS. L. . ELLIOTT
Committee

JUDGE HORACE H. WHITE GOES TO HIS HEAVENLY HOME

The death of Judge H. H. White on last Sunday afternoon came as a shock to many people throughout the state of Louisiana. He was 82 years old and had been in declining health for some months, but his legion of friends refused to think of his going from them. He was a product of a Methodist parsonage, having been the son of the late Rev. B. F. White of the Louisiana Conference, and he was born in Opelousas, a name associated with Louisiana Methodism from the beginning and the place where the Louisiana Conference was organized. The state had no more worthy and constructive citizen, nor the Methodist Church a nobler Christian soldier than was Judge White. His name has been associated with every great movement of the Church for the past fifty years, and he was in a peculiar sense the educational mentor of the state.

He is survived by his wife and eight of his nine children, besides a number of grandchildren and great-grandchildren. Funeral services were held from the Methodist Church in Alexandria, where he had been the teacher of a Bible class for more than fifty years, with his pastor, Dr. Guy H. Hicks in charge, and interment was in Greenwood Memorial Park, Pineville.

We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked.—Dr. Paul Calvin Payne.

"With regard to beer, European bre[illegible]eries are continuing their production to the point where they are able to ship [illegible] shiploads to the United States for [illegible] at prices, in some instances, exc[illegible] cost of the domestic product by [illegible] 100%."—Philadelphia Daily Ne[illegible]

New Orleans
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SCHOOL NAMED AFTER FORMER RESIDENT HERE

DAUGHTER OF REV. AND MRS. JACO HIGHLY HONORED

RAYMONDVILLE, Texas — Adeline Pittman was the name chosen for the new Raymondville elementary school building at the PTA open house Tuesday night (Sept. 17).

Though several other names were suggested, Mrs. Pittman's received a majority

Editor's Note: Mrs. Adeline Jaco Pittman is the daughter of Rev. and Mrs. Ben Jaco, and sister of Charles M. Jaco of Winona. She taught in Winona prior to going to Texas.

and will become the official name of the building, subject to the approval of the school board.

Mrs. Pittman, who died May 3, 1945, taught in the Raymondville schools for 20 years, coming here in 1926 and teaching continuously until ill health forced her to resign two months before her death. For 19 years she was principal of the Robt. E. Lee, transferring to the junior high school in her 20th year of teaching when her strength began to fail.

Adeline Pittman, wife of W. V. Pittman of Raymondville, was born near Senatobia, Miss., in 1887 and was a bachelor of arts graduate from Grenada College of Mississippi. A past worthy matron of the Order of Eastern Star, an active member of the Methodist Church and interested in civic and social work, she devoted most of her life to the study of child education.

—THE WINONA (MISS.) TIMES.

SERVICE OF COMMEMORATION, LOUISIANA CONFERENCE

Bishop Paul E. Martin requests that special emphasis be given to the Service of Commemoration to be held on Wednesday morning, November 13, at Alexandria. The program, which we published last week, gave the hour as 7 o'clock p. m. We do not know whether the Bishop is in error as to the hour, or whether our copy is in error. At any rate it will be on Wednesday and Dr. F. M. Freeman of Noel Memorial Church, Shreveport, will be the preacher for the occasion. Bishop Martin wishes this hour to be made one of the truly impressive hours of the Conference. The editor of The Advocate joins with the Bishop in [illegible] that every member of the Conference [illegible] forward to sharing in this session of the Conference in commemoration [illegible] of those who [illegible]

AN INTERESTING INCIDENT

At the close of an exceedingly profitable and pleasant "Preachers' Meeting" at Tupelo October 8th, after reviewing the highlights of the year by each minister of the Aberdeen District, one of the young ministers asked the privilege of the floor. His words were something like this: "I have had a good year, Mr. Chairman, and a very pleasant one. I do not know, of course, where Conference will send me next year, and while I have an opportunity I would like to give voice to the feeling of gratitude in my heart for the kind parental care which has been shown me by our good District Superintendent and his wife, Rev. and Mrs. W. B. Baker. I could not have expected better from my own parents.

This testimony brought expression from many others in the same strain. Someone suggested, "That is the way we all feel about it." A motion was made and seconded and unanimously and enuthsiastically passed to ask Bishop Darlington to return Rev. and Mrs. Baker to the Aberdeen District for another year. They have not only been efficient but with that efficiency they have been exceedingly kind and generous.

R. T HOLLINGSWORTH,
Secretary, Aberdeen District
Ministers' Association.

TWO BISHOPS HONORED

Dear Dr. Duren:

I believed you and the readers of your admirable paper will be interested in knowing something of a little ceremony in connection with the dedication occasion of Boston Avenue Methodist Church.

The evening service last Sunday night was in honor of Bishops W. Angie Smith and Paul E. Martin. You will recall that both of them were elected in the session of the Jurisdictional Conference held in Boston Avenue Church. In recognition of that significant event, we have placed bronze markers on the chairs occupied by them at the time of their election. This marker reads, for Bishop Martin as follows:

This Chair Occupied By
PAUL E. MARTIN
When elected a Bishop of the
Methodist Church
by the
South Central Jurisdictional Conference
June 14, 1944

and for Bishop Smith:

This Chair Occupied by
W. ANGIE SMITH
When elected a Bishop of the
Methodist Church
by the
South Central Jurisdictional Conference
June 15, 1944

The ceremony in recognition of the placing of the plates was held on Sunday evening following a very excellent sermon by Bishop Martin. Bishop Smith preached and dedicated our debt-free structure at the Sunday morning service.

Sincerely yours,
H. BASCOM WATTS, Pastor.

REV. B. H. WILLIAMS PASSES

Rev. Bertram H. Williams died October 11, 1946, at his home here in Hattiesburg. His appointment this year was at Anguilla, Miss. He served a few months when his health failed.

Funeral services were conducted at Broad Street Methodist Church, Hattiesburg, at 10 a. m. October 12th. Rev. O. S. Lewis officiated, assisted by B. L. Sutherland, B. M. Hunt, A. F. Gallman, W. E. Stewart, a Baptist minister friend, and L. D. Haughton. Active pallbearers were I. H. Sells, T. M. Ainsworth, Roy Lane, Marshal Lane, E. A. King and B. M. Lawrence. Honorary pallbearers were all other preachers present, among them were J. T. Leggett, Don Lewis, O. H. Brantley, Aubrey Walley, Hollis Landrum, M. K. Miller, W. L. Meador and W. J. Stokes.

L. D. HAUGHTON,
District Reporter.

REPORT OF REV. A. C. WALLEY, ASSOCIATE DIRECTOR OF EVANGELISM, MISSISSIPPI CONFERENCE

Rev. A. C. Wally started work with the Board of Evangelism of the Mississippi Conference on May 12, 1946. The following is a summary of his work:

Three weeks in survey work at Biloxi, survey work at Glendale just north of Hattiesburg which resulted in the organization of a Methodist Church. Assisted Rev. Charles Bugg in survey work around Edwards street in Hattiesburg; this resulted in the organization of a church; help to make complete survey of half of Hattiesburg. Worked in Kemper county on Cleveland charge, found 109 prospects for membership in Linville area. Held meeting at Big Oak on Cleveland charge. Did survey work in Meridian that resulted in organization of Methodist Church around Highland school.

Held a revival meeting, and visitation evangelism on Heidelburg charge that resulted in 41 people joining church on profession of faith.

Worked two weeks in Vicksburg District. Found are north of Vicksburg for [illegible] miles where there was no [illegible] [illegible] church, I new church was organized with 24 members. Visited prospects in the Redbone Church area and secured 26 commitments for the new church that had been organized. Made survey on Edwards Charge where many prospects for a new church were found. Survey made at Sunflower Chapel on Anguilla Charge and found prospects for a new church. Worked on the the Adams Charge surveying area for reorganization of church. Spent week at Fifth Street, Meridian, in Visitation Evangelism.

Hundreds of people have been brought into the church through Bro. Walley's work and several churches have been and will be organized as a result of his splendid work.

There were so many demands for Bro. Walley's assistance that it was impossible for him to meet all the requests. He has been accurate, enthusiastic and spiritual. Plans are under way for him to continue this fine work another year.

THOMAS A. CARRUTH,
Secretary, Evangelism.

ARMY CALLS FOR ADDITIONAL CHAPLAINS FOR IMMEDIATE SERVICE

The Methodist Commission on Chaplains has just received word from the Chief of Chaplains of the United States Army to the effect that there exists 200 vacancies for chaplains of all denominations and that through the anticipated discharge of chaplains who desire to return immediately to inactive status there will exist in the near fuure a number of additional vacancies. These are not Regular Army appointments but are for service until such time as the required number of army chaplains has been secured or present conditions changed.

The Chief of Chaplains states as follows:

"At the present time there are vacancies for 200 chaplains of all denominations. Through the discharge of chaplains who desire to return to an inactive status and will have completed their two years of service by June, 1947, 400 additional vacancies will exist.

"So far as is possible only those of company grade and under 45 years of age should be urged to apply to the Adjutant General, War Department, Washington, D. C., for recall. They should apply for either indefinite service, 18, or 24 month of duty. Only those who hold Reserve or National Guard Commissions are eligible to apply."

Those who apply for recall should communicate with the Methodist Commission on Chaplains to secure the required renewal of ecclesiastical endorsement.

REV. E. W. ULMER, CONFERENCE DIRECTOR OF ENVANGELISM FOR MISS. CONFERENCE REPORTS ON YEAR'S WORK

Bishop J. L. Decell appointed Rev. E. W. Ulmer, Conference Director of Evangelism, at the closing session of our Annual Conference last year. Bro. Ulmer came to his new work with a splendid record in Evangelism at First Church, Pascagoula. He has traveled over 50,000 miles this year and has led the Conference to the greatest victory of evangelism in many years—perhaps in the history of the Conference.

The detailed report of Bro. Ulmer's work includes: 37 schools of evangelism, 14 revivals and preaching missions, 12 surveys, 11,597 prospects visited or contacted, 4,212 made commitments to Christ and the church, 4,017 transfers were secured; a total for both of 8,229.

This record with all its significance to the Methodist Church, fully justifies the selection by Bishop Decell of Rev. E. W. Ulmer as a full-time director of evangelism.

Plans are under way to continue Bro. Ulmer in this work for another year. The Board of Evangelism is looking forward to the new year on "Stewardship" as being a year of great evangelistic opportunity.

THOMAS A. CARRUTH,
Conference Secretary Evangelism,
Mississippi Conference.

SHREVEPORT DISTRICT SEMINAR

At the Shreveport District Educational Seminar, which was held at the First Methodist Church in Shreveport and represented by more societies than at any previous Seminar, Miss Lydia Christensen, missionary to India at home on furlough, was the principal guest speaker.

The opportunity of the church in India was emphasized by Miss Christensen, who has served as a missionsary in that country for many years. Many of the people in India are eager to receive the Gospel but in order to reach them adequately there must be more missionaries in that field,

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she stated. Although gratifying progress has been realized, she said, there is a field for service that is almost unlimited.

Miss Christensen prefaced her address with a display of articles made by women in India, and used these articles to point out how little the workers of that country receive for their labor. She presented her display of Indian-made products in stressing the economic problem.

Miss Christensen was introduced by Mrs. E. E. Stewart, president of the Woman's Society of the First Methodist Church, who explained how the approved study of India should be presented to the various societies. She mentioned the approved literature recommended for this particular study.

Mrs. Glenn Laskey of Ruston, Conference president of the Woman's Society of Christian Service, addressed the gathering on the subject of "The Christian and Beverage Alcohol," one of the approved studies for the year. She pointed out how subtle the liquor interests are in their methods of advertising, and suggested that this be combatted by the church women through vigorous efforts to expose the fallacy of the arguments and claims of the liquor industry. She urged the church women to be alert and active and to make use of educational programs in serving the cause of temperance.

Following the announcements and courtesies to visitors, with Mrs. Lee Tidwell, the district president, presiding, luncheon was enjoyed in the dining room of the First Methodist Church.

Mrs. R. H. Nelson, district secretary of Christian Social Relation, opened the afternoon session with prayer.

Mrs. G. W. Pomeroy, Conference secretary of Christian Social Relations, presented the subject, "The Christian and Races," the third approved study receiving attention on the day's program. She spoke with enthusiasm and offered inspiring suggestions for study of this subject.

"The Stewardship of Life," another approved study on the program, was the subject of interesting and informative remarks by Mrs. C. H. Shaffer, conference secretary of Spiritual Life.

Mrs. W. C. McDonald, district secretary of Missionary Education and Service, whose inspiring words opened the day's program, was commended, along with her committee, for the success of the seminar, and especially for the unusually large attendance at the meeting, at which devotional was conducted by Mrs. J. R. Ingram, district secretary of Spiritual Life, and the closing worship and consecration service was conducted by Mrs. Shaffer, assisted by Miss Grace Gatewood, deaconess of the First Methodist church. The consecration service, very impressive and beautiful, was held in Sexton Memorial chapel.

The entire seminar program was based on the general theme of "The Day of Dawning Brotherhood Breaks on Our Eager Eyes."

MRS. W. R. SIMMONS,
District Recording Secretary.

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N. MISSISSIPPI W. S. C. S.

Urgent Telegram

The telegram below was sent to all Conference presidents in the jurisdiction. We print it for the information that it may receive wide publicity among our women.

"Imperative relay following through District Secretaries to local presidents immediately: 'Contact local pastor, offering assistance in giving publicity, collecting and packing clothing for suffering Methodist ministers and lay workers in Central Europe. Christmas delivery requires immediate action."

MRS. W. H. RATLIIFF.

Children's Work

Dear Secretaries of Children's Work:

Nearly all of you remembered to send me your reports for the second quarter's work, and now I'm beginning to get your rpeorts for the third quarter. Please write into your reports the number of children in your regular Church School classes, in addition to any missionary activities you may be carrying on in other sessions. Remember that any day of the week is all right for these additional meetings.

You will find a list of four places where we suggest the children send their gifts this year on page 65 of the W. S. C. S. Report of 1946. Be sure to mention these gifts on your report as Supplies. If the gift is money, list it as Cash Supplies. The W. S. C. S. Secretary of Supplies will gladly help you secure the proper way of mailing any supply material. Send all cash to Mrs. D. H. Hall, New Albany, but be sure you mark it "Children's Work". We are not working for credit, of course, but our reports would show lots more money sent by the children if it were marked "Children's Work".

Dear Co-Workers:

In looking over our Conference Journal I am appalled at the number of unorganized churches and charges. This is a fertile field for new societies. We hope for at least ten new societies before March. Let's make it many more.

New Members—This group is made up of uninterested, uninformed, indifferent women in our churches. Your challenge to them in an appealing way will change their status and yours. They may be just what your society needs.

Goals—Begin NOW to check this column that we may have a perfect report the fourth quarter.

Week of Prayer and Self Denial—Has the Week of Prayer ever been a period of self-denial for us? The Spiritual Life Secretary is responsible for this—especially the Quiet Day. Urge every woman in your church to have the joy of attending these meetings.

Crusade for Christ—We enter the Stewardship phase of this great Crusade on World Communion Sunday, Ocotber 6th.

Per Capita Giving—Study the per capita giving of your society and your conference. Have you increased your finances this year?

Recently when the Finance and Estimates Committee of the Woman's Division was in session, they considered our appropriations for 1947-1948. The needs were so great at home and abroad. In facing these unmet needs, one member said: "Think what it would mean if each of our members could see her way to give just ONE CENT more per day." Well, what would it mean? An adequate responding to the great challenge of these post-war days!

The harvest is white, but we cannot reap on our prewar budget. Check your giving, and increase it if you can.

Yours loyally,
MRS. N. N. MAXEY.

In the World Friendship Bulletin I am enclosing I want you to notice especially page 2, column 2, for specific ways in which you children may share in the work of the church at home and abroad. Also, you will find an introduction to the current missionary emphasis for children, "India" and "Negro-White Relationships", and other important information written especially for children's workers. Read "Looking Ahead in Missionary Education of Children, 1946-47", by E. Mar Young. This will be found in the September issue of **Child Guidance in Christian Living.**

To all of you who have finished your study of Africa there is an especially friendly way for you to dispose of all the good materials you used. The president of the W. S. C. S. of Cuba has asked us to send her anything about Africa, such as books, posters, maps, and pictures. Send them to Mrs. Luisa Garcia de Gonzales, 13 No. 33 La Sierra Marianao, Havana, Cuba.

Your friend
OUIDA JUMPER (MRS. Z. A.)

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 - 15th Street
Meridian, Mississippi

Sympathy to Mrs. Fore

Members of the Mississippi Conference Woman's Society of Christian Service deply sympathize with our Vice-President, Mrs. T. H. Fore, because of the death of her father, on September 26th.

Executive Meeting

With the President, Mrs. E. V. Perry, presiding the fall meeting of the Executive Committee of the Mississippi Conference W. S. C. S. was held in Main Street Church, Hattiesburg, on September 27th. Matters of business, rather than reports, were discussed and decided.

An excellent report was made by the committee appointed to investigate the possibility of the Woman's Division accepting Piney Woods School, and a resolution has been forwarded to the proper authorities asking that the school become the property of Methodist Women.

The dates for the annual meeting of the Mississippi Conference Society were set for March 24-26, 1947, with Guild week-end March 22-23. Biloxi, Main Street, will be hostess.

At the request of the Jurisdiction Secre-

USED EQUIPMENT FOR SALE

The Methodist church at Leesville, Louisiana, has the following used equipment for sale:

2 wood or coal heaters; 1 buffet; 1 dining table and 1 two-manual Estey reed organ with motor.

Anyone interested may contact Rev. B. D. Raulins, pastor at Leesville, Louisiana.

tary of Children's Work, Mrs. Herman Shields will attend an institute for conference secretaries to be held early in 1947. Place to be announced.

Mrs. J. W. Clark presented the matter of one-day work shops on alcohol education to be held in each district in June 1947 and plans were endorsed for representatives to attend a similar work shop to be held in Atlanta in October. Mrs. Perry appointed as a committee to assist Mrs. Clark: Mrs. C. C. Clark, Mrs. W. A. Welch, Mrs. Stanley Wilson.

Permission was granted Mrs. C. C. Clark to promote the Student Fund plan through the churches with the assistance of the local secretaries of Student Work.

Mrs. John Cirlot presented the district organization for discussion and after careful consideration, it was voted to authorize this set-up beginning in January 1947. Nominating committees will be named in each district elections will take place at the January Education Conferences.

The Conference Study and Action Committee, Mrs. E. E. Deen, Chairman, announced as the tentative dates for the January Educational Conferences the weeks of January 22 and 29. The addition of Mrs. Jesse H. Graham, Secretary of Wesleyan Service Guilds, to this committee was affirmed. Mrs. Deen stated that no special project is being recommended to follow the study of INDIA, but an effort is being made to increase the offering for the Week of Prayer and Self Denial, a part of which goes to work in India.

Mrs. Paul Arrington who recently returned from the Board meeting in New York, told of the heart-breaking hours spent by the committees trying to stretch the money in hand to cover the needs of the work on the Woman's Division. After the most careful planning, more than a million dollars was still needed. The Executive Committee instructed the Treasurer, Mrs. C. E. Mullins, to forward with the 3rd Quarter's remittance, a gift of $3,000 to be applied on this deficit.

Miss Agnes Winstead, of Carson, was presented as an applicant for a Scarritt Scholarship to complete her training for a full time worker in the Home Department.

The great need for cars for our Rural Worker, Miss Mary Cameron, and our worker at Bethlehem Center, Miss Lena Mae Rust, was discussed and tentative plans made to secure the cars.

The importance of interpreting many of our finances was stressed by Mrs. J. C. Porter, Chairman of Financial Interpretation, especially that we all have the same interpretation. This committee has planned a constructive and progressive presentation, beginning with the Thank Offering.

Miss Ina Thompson urged the continuance of Special Memberships and a resolution was directed to the proper authorities to make Memorial Memberships $25 instead of $50.

Mrs. C. E. Mullins reported that receipts at this time are far in advance of those at this time last year. The Methodist Youth Fund has doubled.

Reporting for the Committee on the Status of Women, Mrs. W. F. Mahaffey presented plans for the 4th Quarter.

Mrs. R. E. Rollings urged the sending of supplies to our institutions in this and other countries. Supplies may now be sent to Korea. Societies wishing the name and address of missionaries to whom supplies may be sent are to write to Mrs. Rollings. Cash money for overseas relief is to be sent to the conference treasurer, Mrs. C. E. Mullins, Brookhaven, and reported to Mrs. Rollings.

The unified plan for Youth Work has made great advances this year and Mrs. E. W. Ulmer outlined progressive plans.

Mrs. Herman Shields stated that although many report blanks came to her, many of them were marked "No report", so her goal is to have more active secretaries in the local societies.

The district secretaries of organization and promotion reported splendid progress in their individual districts.

Wesleyan Service Guild Corner

The Guilds in Pike County are enjoying the fellowship of joint meetings. Immediately following the week-end in Biloxi in June a joint meeting was held so the members who attended could share their experience with those who did not go. At a recent meeting all of the Guilds were represented and Miss Sarah Bennett was the guest speaker. She told interestingly of her work at Instituto Methodisto, in Ribeirao Preto, Brazil.

The Guild of Main Street, Biloxi, reports the organization of a Church Federation of Business Women, which includes the business organizations of several denominations. This organization was perfected following a Fellowship Meeting sponsored by the Guild. Plans for increasing the membership during October are being carried forward.

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LARGEST FRESHMAN CLASS IN A CENTURY

Largest Freshman class in the more than hundred years existence of Centenary College, Shreveport, had reached a total enrollment of six hundred eight this morning, bringing total enrollment of the entire student body to one thousand seven hundred eighteen, President Joe J. Mickle announced. To accomodate this record student
Advocate Gal. 3
body without crowding, novel means have been used. Temporary housing for veterans has been secured from the government, concrete houses for faculty members are being finished and light wooden structures, donated to the college, have been converted to offices. Every available space in the permanent buildings is being used for classrooms. A large basement was excavated under the Physical Education building. With new furniture and air conditioning it is serving as a dormitory until more government-donated wooden dormitories can be completed.

Afternoons which were formerly reserved for laboratory instruction are now used also for class periods. Many more classes are offered in most fields with a greatly enlarged faculty. An evening school with a wide choice of subjects supplements the day classes. Degrees are offered now in three new departments: Geology, Physical Education and Dramatics.

GOODLOE R. STUCK
Director of Publicity

CONFERENCE AND DISTRICT RESULTS AS OF OCT. 11, 1946

Mississippi Conference—Rev. J. W. Leggett, Director—$520,000

District	Quota	Total cash and Pledges	%
Jackson	$150,000	$153,460.58	102
Hattiesburg	80,860	75,568.03	94
Brookhaven	79,666	57,610.35	72
Meridian	80,510	54,459.20	67
Vicksburg	72,070	34,574.50	48
Seashore	87,045	36,366.70	42
		$412,036.39	79

North Mississippi Conference
Rev. W. L. Robinson, Director—$480,000

District	Quota	Total cash and Pledges	%
Greenwood	$83,100	$ 64,725.14	78
Greenwood	$83,100	$ 64,725.14	78
Corinth	65,500	49,327.81	75
Columbus	85,010	55,252.45	65
Greenville	96,500	59,642.25	62
Aberdeen	81,000	37,737.26	47
Sardis	69,160	25,932.12	36
		$292,617.03	61

Grand total U. V. W. Darlington $1,000,000
$704,656.39 70%

LOUISIANA CONFERENCE ENTERTAINMENT

Dear Brother:

I am writing this letter to urge you and your lay delegates to make reservations at one of the three hotels unless you are to stay with some family in Alexandria during the Conference. The hotels that are co-operating wtih us at this annual conference are as follows: Bentley, Evangeline and Rapides. We are enclosing rates and it is most urgent that you get your reservation at once and let us have your address as soon as possible.

Most sincerely,
GUY M. HICKS.

P. S.—Please print this letter in The Advocate, and note that the Conference OPENS WEDNESDAY at 10 O'CLOCK INSTEAD of opening at night.

Bentley Hotel

Single, with bath, $2.50 and up; double, with bath, $3.50 and up; twin with bath, $5 and up; twin beds with air-conditioning, $6.50 and $7.50..

Evangeline Hotel

Single, without bath, $1.75; double, without bath, $2.50; single with connecting bath, $2; double with connecting bath, $4.50; single with private bath, $2.50; double with private bath $6.

Rapides Hotel

Single with private bath $2; double with private bath $2.75; single without bath [illegible] double without bath $2.25; single with connecting bath $1.75; double with connecting bath $2.50. Single room, private [illegible] double beds, $4 for two, $5 for [illegible]

Make reservations at once [illegible] these hotels.

WALTER (LOLLIE) CAMPBELL

Last week we were called again to consider the uncertainty of life, the immutable certainty of death. We were again brought face to face with the universal riddle of the ages. What is life? What is death? We look out of our window in the springtime and see a beautiful, verdant nature, a world clothed in robes of living green. In a few brief months all will be gone. The grass will wither, the leaves will fall, the flowers will fade, and we say they are dead. What is life? What is death? We see a baby born into the world. He lives and grows into happy, buoyant boyhood, into splendid stalwart manhood, into beautiful old age, and then—the hand becomes pulseless and cold, the eye becomes misty—how pale, how silent the body, and we say he is dead, and there's the end.

But, just as we know in the springtime, the tiny blades of grass will again spring from mother earth, flowers will bloom again just a little sweeter, nature will clothe herself in a living verdure grander than before, so it is with our loved one who we say is dead. In the morning of the resurrection, he, too, will arise with a new, more wonderful, a more glorious, an eternal life.

It was a sacred privilege to have known "Lollie" Campbell. He was my pastor in the early years of my professional life. I knew him in the home, in the church, in community activities. His utiring interest and true devotion brought about a friendship that I shall carry with me as one of life's greatest treasures. I went to his study time and again for counsel and advice. He was never too busy to give me a hearing. He was not a highly educated man, but he knew human nature and he loved people, and I knew his counsel was wise because his heart was pure.

Walter Campbell took sunshine with him wherever he went. He had a keen sense of humor. It was spontaneous — never studied. His was the kind of humor that never gave offense. It not only amused and exhilarated but produced profitable reflection and elevated sound common sense. This is a rare gift but he possessed it in full measure.

He loved his family. He had the intenest ambition for his boys. They loved and admired their father. They are both fine, Christian young men, imbued with the same spirit of self-sacrifice and unselfish service that characterized him who has gone before. His devoted wife was ever a source of joy and comfort to him and he to her. She is comforted today in the knowledge that there is One who can turn night's sorrow into day, who sympathizes now and who in the end will wipe all tears away. Just as the Savior was Lollie's guide and counsellor through the years, He will pilot her into quiet waters and to the haven of eternal peace. Theirs will be a happy reunion.

He was not afraid to die. Death had no terrors for him. He met it as one who draws the drapery of his couch about him and lies down to peaceful dreams. He was not an old man. But he had worked hard and he was tired. So he just closed his tired eyelids over tired eyes and folded tired hands over a tired breast and lay down for a long rest.

"Life, we've been long together,
Through pleasant and cloudy weather;
[illegible] part, when friends are dear
[illegible] 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not, 'Good night,' but in some
brighter clime
Bid me, 'Good morning.'."

B. P. BROOKS

October 10, 1946.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1946

Objectives

That we may seek and find a deeper consciousness of the presence of God.

That we may know the needs of the world and share our prayers and means to meet these needs in certain areas of our mission work.

That we may rededicate ourselves to truly give of our prayers, our service, our gifts and ourselves.

Recipients of Our Offerings

Home Department — Frances De Pauw School, Los Angeles, Cal., and Vashti School, Thomasville, Ga.

Foreign Department — India: Improvements and additions to some sixteen schools, hostels, teacher-training institutes, etc., in some of our principal centers of Methodist work in India.

Program Materials

Leaders' Handbook.

A Worship Service for the Program Meeting of the Week of Prayer and Self-Denial.

A Service of Worship for a Quiet Day.

An Order of Worship for a Quiet Day.

Prayer Card.

Gift envelopes.

Poster.

Methodist Women and India. (Order if additional information about India is desired.)

Order from Literature Headquarters, 420 Plum street, Cincinnati 2, Ohio.

One free packet of Week of Prayer material was mailed to the presidents of the Woman's Society of Christian Service and the Wesleyan Service Guild on September 1st by your Conference Secretary of Literature and Publications. Additional copies must be ordered from Literature Headquarters.

LETTER TO PASTORS OF MISSISSIPPI AND LOUISIANA

Dear Sir:

Please read this, as a personal letter.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, of our Carrollton Avenue Methodist Church, New Orleans, has begun her career, as a Concert Soprano.

You can help her get started, if you will. She is a Methodist preacher's daughter, and she has a lovely voice. I am sure you don't need any sales talk from me. You say, "How can I help?"

You can help her, in two ways. You could schedule her for a Sacred Concert, in your Church on a Sunday night, or a week night. She gave a Sacred program in our Church in Bogalusa, on a Sunday night, and the folks are still talking about it. It was inspiring.

I asked five people to sponsor the Concert. In turn, they got four others to give a dollar each, and the expense was cared for. As she lives close by, and we furnished the accompanist, she could give us a Sunday night program for $25. Money was not mentioned at the Concert.

The other way in which you could help, is to arrange a secular Concert, on a week night. As an outcome of her sacred program here, a music club has invited her to return for a secular program. Your organization could sell tickets at, say $1 each, and make money, on a 50-50 split, with a minimum guarantee.

No doubt, in your church or city, some organization would be happy to do this. It would bring a musical treat to your city, and help the organization, too.

She is teaching voice in New Orleans, but she could come by car or plane, to your community, if you made it worth her while.

A college or lyceum organization in your city, constantly book attractions. You could suggest her name to them.

The Concert field is perhaps the hardest in which to make a name. Nellie Mae has the voice, and will make the grade. All she needs is the opportunity. You can help provide that.

I am interested, simply as a friend of the family. She has a beautiful voice. She is pleasant to work with, and her future is certain. You would always be glad if you had a share in building that future.

I suggest that you write direct to Miss Nellie Mae Gunn, 1125 Fern Street, New Orleans, La. for dates and information. If I can assist, let me know.

Sincerely,

REV. HENRY A. RICKEY

WHY A CHESTNUT?

Only recently have I discovered why an oft-told tale is called a chestnut.

Far back in the 19th century an American dramatist, William Dillon, wrote a play, long forgotten, which was called "The Broken Sword." One of the characters was a Captain Xavier, a sort of Munchausen; while the comedy of the play came from his foil, who bore the name of Pablo.

In one of his narrations of the untrue, the Captain begins: "I entered the woods of Galloway, when suddenly, from the thick bough of a cork tree—" to be immediately interrupted by Pablo with the words: "A chestnut, Captain, a chestnut." "Bah!" replied the Captain. "Booby, I say a cork-tree." "A chestnut," replies Pablo. "I should know as well as you, having heard you tell the tale these twenty-seven times."

William Warren often took the part of Pablo, and once at a dinner he heard one of the speakers tell a story of great age and doubtful truth, and at once murmured his old lines: "A chestnut. I have heard you tell the tale these twenty-seven times." The apt application of the familiar words pleased the rest of the company, and after the party broke up each helped to spread the story and Mr. Warren's little commentary, and so "chestnut" got a new meaning.

—Selected.

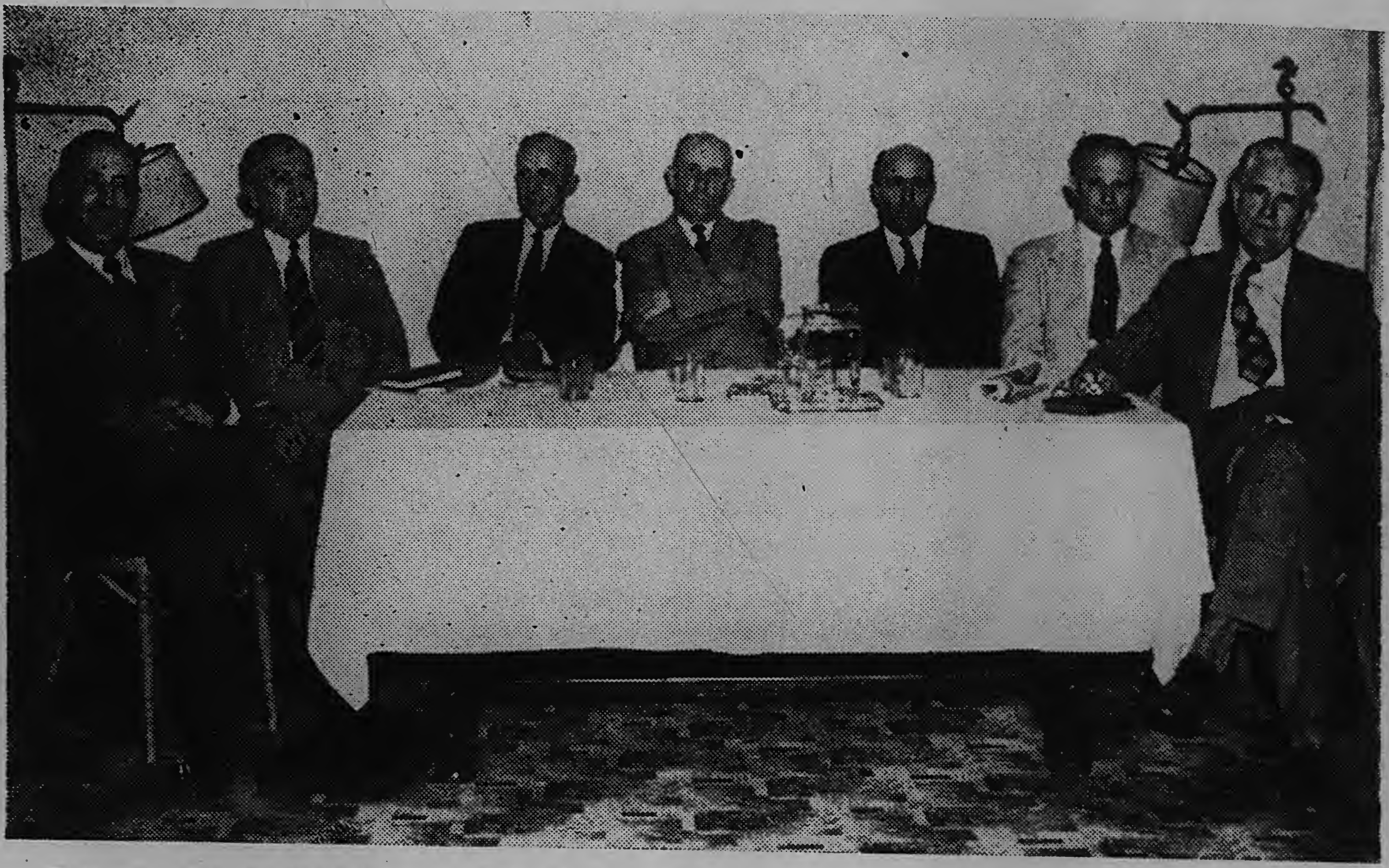
EYE COMFORT

BURNING, SMARTING, OVER-WORKED EYES, are quickly soothed, cleansed and refreshed by

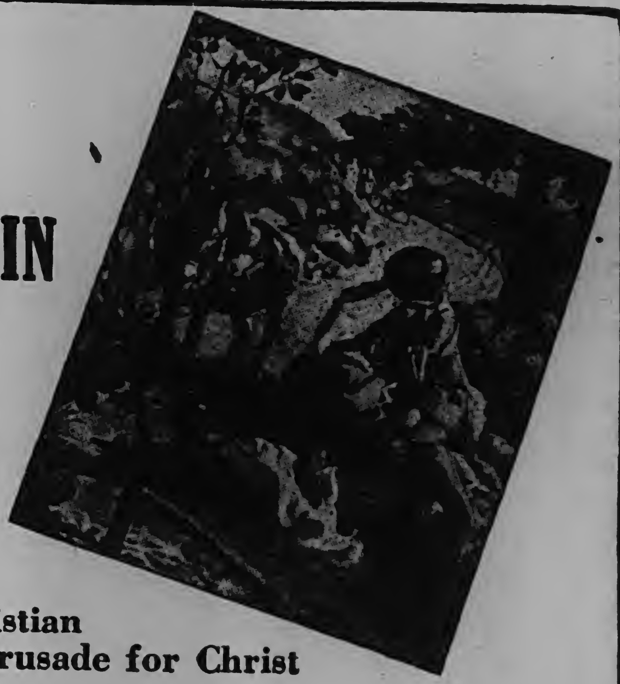
JOHN R. DICKEY'S OLD RELIABLE EYE WASH

It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton. DICKEY DRUG COMPANY, BRISTOL, VA.

BISHOP DARLINGTON AND THE MISSISSIPPI CONFERENCE CABINET



Left to right: B. I. Sutherland, Otto Porter, Osmond Lewis, Bishop U. V. W. Darlington, C. H. Gunn, Van R. Landrum, and J. L. Neill.



Ready Now

THE OFFICIAL STEWARDSHIP BULLETIN

Beautifully illustrated with four-color reproductions of dramatic scenes from Scriptural stories interpreted in oils and water color by Walter Oschman, famous Chicago artist. On the other side of each bulletin is a brief, inspiring message interpreting the story which the picture illustrates. Each story teaches a lesson in Christian Stewardship.

Special Stewardship Bulletins Prepared by the Board of Lay Activities

JANUARY, 1947
5— 1X: Man Worker with God
12— 2X: Giving His Life for His People
19— 3X: Every Man's Work a Calling from God
26— 4X: Stewardship of The Good News

FEBRUARY
2— 5X: Total Stewardship
9— 6X: Being a Neighbor
16— 7X: Stewardship of the Soul
23— 8X: Stewardship of Possessions

MARCH
2— 9X: The Tragedy of Willful Blindness
9—10X: The Giving That Costs
16—11X: A Master Steward
23—12X: The Perfect Steward

The 12 Official 2-page Worship Bulletins for the Christian Stewardship Emphasis in the Crusade for Christ

- The Church Bulletin Service announces that the bulletins are now available to any church at the rate of 75c a hundred. *Your church may order its supply of bulletins now through the Methodist Publishing House, 740 Rush St., Chicago 11, Illinois, or through its nearest Branch House.*

- The General Board of Lay Activities, which was responsible for producing the bulletins, announces that the bulletins should be used weekly, one bulletin per Sunday, for the first 12 weeks of 1947 beginning January 5—the period set apart for the most intensive promotion of Christian Stewardship in the local church. Churches which publish their own bulletins may use the 12 bulletins as inserts or "slip-ins." The unit of 12 weekly bulletins cannot be broken. For instance, if a church orders 100 two-page bulletins for 12 weeks, it will mean 1,200 bulletins will be sent, at 75c a hundred, or a total of $9.00.

GENERAL BOARD OF LAY ACTIVITIES
740 RUSH STREET • CHICAGO 11, ILLINOIS

New Orleans
CHRISTIAN
ADVOCATE

FOUNDED 1851

Methodist
Crusade
for
Christ

THE LIVING CHURCH

me a token for good.
—Psalm lxxxvi. 17.

HE vision comes so quietly and that immediately joy, gladnd courage arise in the soul. s taken away, and in place of es joy unspeakable, cheer-, renewed strength, calmof thought."
—Saint Anthony.

E PRAYER-ROOM TODAY

RGIVE me if too close I lean man heart on Thee." Too I cannot lean, or too hard. can be too dependent on the of Thy nearness, the comfort y touch. I thank Thee for of difficulty when Thou hast rfully helped me, and for rare and beautiful moments Thou hast made my heart to in Thy presence. Yet teach rest in Thy love when the t of that love seems forgone, and to trust myself to idance and protection when ot feel Thy hand upon my er nor see Thee at my side.
—Amen.

No. 41

EW ORLEANS 12, LA.
URSDAY, OCT. 24, 1946

A PARENT OF UNITARIANISM

One need not be a theologian nor a philosopher to understand that the world is suffering from an exaggeration of the importance of human values, but what is not so readily understood is that the over-valuation of the human leads to a practical repudiation of the divine factor in the shaping of human destiny. Christianity has always suffered when temporal human interests have dominated the thinking of men. At such times Unitarianism flourishes and the great doctrines of Christianity are rationalized to the extent that the divine and the miraculous are conceived as of auto-genetic, psychic illusions of a mind off balance. At the present moment there are those who deny that Paul and the disciples really saw the risen Lord, but, instead, they thought upon a purely psychic apparition, proclaimed it to be a personal experience, and the idea hardened into doctrinal reality.

In our opinion half of the ranting about the brotherhood of man is the rattle of an empty theological wagon, and much of the remainder is demagoguery and refined selfishness. One who has only a dinner-pail, or a social leveling concept of Christianity, has a too limited view of Christian values to be a trustworthy interpreter of either Scripture or social relations. He becomes rationalistic and Unitarian and lacks the edifying impact of a sound religious experience which might enable him to become a wholesome example to those whom he would lead in righteous relations. To say that Methodist Unitarianism is the product of our schools of religion, is to admit that such teachers and preachers lack, according to Methodist standards, the personal experience which makes Christian leadership possible. Without experience men lack the first qualification for interpreting the mind of God, or the sacrifice of Jesus Christ. We had a thousand times rather trust the divine impartation than any brand of speculative rationalism of which we have any knowledge. Paul was saved by the experience on the Damascus road, not by the argument on Mars Hill. Humanism is the horizon beyond which rationalism cannot see.

PERSONALS

Rev. A. R. Hoffpauir reports that he is closing out well at Gilbert, La. His financial obligations have been fully met and he is ready for Conference.

Rev. J. L. Cady, a retired member of the Louisiana Conference and whose illness was reported in these columns recently, died in Beaumont, Texas, on Tuesday of last week and was buried there on Thursday, the 17 of October.

Dr. B. M. Hunt, Main Street Church, Hattiesburg, has remitted $11,157.33 in cash on a Million for the Master quota of $9,660.00. That shows both the loyalty of the congregation and the fine quality of leadership which they have had in the effort.

Friends of Rev. Fleet J. Jones, of the Mississippi Conference, will regret to learn of his sorrow in the loss of his mother who died at Prentiss, Miss., a few days ago. Her passing came almost at the very time of his own retirement from the ministry.

George Mann Roper III, born in Blyreith, Germany, is the first baby born of an American among the occupation forces. He is the son of George Mann Roper, Jr., and Shirley Melbert Roper. Rev. and Mrs. N. H. Melbert are the proud and doting grandparents.

Rev. and Mrs. D. L. Dykes, assistant pastor at First Church, Shreveport, lost an infant son on September 30, following a two-day sojourn which filled the hearts of the sorrowing parents with hopes now turned to ashes. Mrs. Dykes is a daughter of Rev. and Mrs. Robert M. Brown of New Orleans.

Bishop Darlington who is now in charge of the two Mississippi conferences, had easy going in the presidency of the Mississippi Conference at Gulfport last week. The Conference was well-cared for and there seems to have been an enthusiastic response to the leadership of the Bishop.

Mr. L. P. Brown, who went to his heavenly reward a few days ago, was the oldest Methodist in the Mississippi Conference in his official associations. He was a native of Jackson, but spent the greater part of his long life in Meridian. He had been very feeble of health for many months.

Judge Jeff Truly, who died at his home in Fayette, Miss., a few days ago was an able lawyer and one of the most brilliant minds of his generation in Mississippi. He was a Presbyterian, was for a time an Associate Justice of the Supreme Court of Mississippi, and was once an unsuccessful candidate for the office of Governor of Mississippi.

Rev. Fleet Jones, who has been at Satartia, Miss., for the past twelve years, asked for and was granted a sabbatical year for rest and recuperation. He has been in poor health for some months past. The Mississippi Conference has no purer or more faithful man than is Fleet Jones. We understand that he will make his home at Baton Rouge, La. We should say also that the churches of the Satartia charge gave him a purse which is the equivalent of a whole years salary of the Satartia charge.

EVANGELISM IN LOUISIANA

My Dear Doctor Duren:

I thought you would be interested in seeing the report of the Louisiana Conference on the evangelistic goal of the Crusade. As has been true of the Louisiana Conference, the Area has raised its quota both on confession of faith and transfers. This is something for which we should be humbly grateful.

District	Confession of Faith		Transfers	
	Goal	Rec.	Goal	Rec.
Alexandria	710	753	1363	1184
Baton Rouge....	1045	1181	1259	1562
Lake Charles	902	1154	1360	1298
Monroe	821	850	1264	943
New Orleans....	883	979	1484	1396
Ruston	965	827	916	1159
Shreveport	1226	1031	1145	1425
Con. Total....	6552	6775	8791	8967

The total goal for the Area on confession of faith was 18494; the number received is 19187. The Area goal for transfer was 18157; the number received is 19624.

Sincerely yours,
PAUL E. MARTIN

NOTICES — NORTH MISSISSIPPI CONFERENCES

BOARD OF EVANGELISM

The North Mississippi Conference Board of Evangelism will meet at Amory, Miss., November 6th, at 2:00 P. M. The meeting will be held in the First Methodist Church, in the room assigned. All members of the Board are urged to be in the meeting room promptly at 2:00 o'clock, for a full agenda awaits us.

MATHIS E. ARMSTRONG
Pres. Board of Evangelism.

BOARD OF MISSIONS

"The North Mississippi Conference Board of Missions and Church Extension will have it's first meeting at Amory, Mississippi, Wednesday afternoon at 2:00 o'clock, November 6, in the room assigned at the Church.

W. R. Lott, Chairman
T. H. Ferrell, Secretary.

BOARD OF CONFERENCE RELATIONS

The Board of Conference Relations and Ministerial Qualifications will meet at Amory Methodist Church, Wednesday at 2 P. M., November 6th.

We hope that every member of the Bo
will be present. You will find your nam
on page 6 of 1945 Minutes and will yo
please read paragraph 641 of the 1944 Di
ciple?

All persons applying for admission
full connection into the annual conferen
will please be present at this meeting, a
will you please read carefully paragra
322-27 of the 1944 Discipline.

R. T. HOLLINGSWORTH, Chm.

CONFERENCE AND DISTRICT RESULTS AS OF OCTOBER 17, 1946

Mississippi Conf.—Rev. J. W. Legett, Di
—$520,000

Jackson	$ 150,000	$156,574.58
Hattiesburg	80,860	81,119.53
Brookhaven	79,666	72,497.85
Meridian	80,510	61,530.70
Vicksburg	78,075	59,349.76
Seashore	87,045	43,612.88
Total........	520,000	454,685.30

North Miss. Conf.—Rev. W. L. Robins
Director—$480,000

Greenville	$ 96,500	$ 76,596.25
Greenwood	83,100	66,139.64
Corinth	65,500	51,810.03
Columbus	85,010	58,646.46
Aberdeen	81,000	40,445.96
Sadis	69,160	29,483.12
Total	480,000	325,121.45
Grand Total U. V. W. Darlington	$1,000,000	$779,806.76

LOUISIANA CONFERENCE REPORT

Please fill in line (72) seventy-two
your Pastor's Report to The Louisiana A
nual Conference with the amount here
adding any additional funds that yo
charge will send to The Louisiana Mor
and Civic Foundation between now and A
nual Conference.

There is yet time to send a much need
offering to us for this great work. Do n
let a zero record in the Annual of the Lou
iana Conference be the concern y
Church has shown this year in the gr
pressing cause of Temperance.

Report Number One of the Annual C
ference Board of Temperance and So
Service, recorded on page sixty-nine of
1945 Annual of the Louisiana Meth
Conference, was unanimously adopted
the last Session of the Annual Confer
Supporting the Louisiana Moral and C
Foundation is a very important part of
Louisiana Methodist Church Program.

Thanking you and your Church for y
help and cooperation, and hoping to see y
at Annual Conference, I remain

Sincerely yours,
REV. A. C. LAWTON

New Orleans
CHRISTIAN ADVOCATE

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L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

MISSISSIPPI CONFERENCE APPOINTMENTS

The Mississippi Methodist Church closed 134th annual convention with the an- ncement by Bishop U. V. W. Darling- of appointment of pastors.

Business sessions were concluded Satur- y night and Bishop Darlington spoke nday at Morning Services.

BROOKHAVEN DISTRICT

District Superintendent, Van R. Landrum; DAMS, J. N. Ulmer; Barlow, S. P. Eman- l; Bassfield, T. M. Dye, Jr.; Bogue Chit- D. E. Vickers; Brookhaven, J. D. Slay; ystal Springs, H. B. Hilbun; Foxworth, O. Lewis; Gallman, T. B. Winstead; orgetown, W. E. Ainsworth (AC. S.); rrisville, J. B. Nicholson (AC. S.); alehurst, J. M. Jones; Magnolia, E. A. lly; McComb; Centenary, J. A. Smith; Branch Street, R. I. Moore; Pearl River enue, D. M. Ulmer; Meadville-Bude, C. Schultz; Monticello, J. H. Gameron; bo, W. R. Hedgepeth (AC. S.); Osyka, R. Felder; Prentiss, G. E. Jones; Sartin- e, J. D. Compton (AC. S.); Scotland, S. Westbrook.... Silver Creek, J. C. Jack- ; Summit, T. E. Nicholson; Tylertown, H. Scott; Utica, M. K. Miller; Wesson, C. Clark; Wesson Circuit, R. H. Conerly C. S.); Chief of Chaplains U. S. Navy, N. Thomas; Deaconess, Mary Cameron; dent Emory University, Bassfield Q. C., A. Dickson; Student Union Theological inary, Centenary Q. C., R. S. Smith; trict Missionary Secretary, J. M. Jones; trict Secretary Evangelism, O. H. Scott.

HATTIESBURG DISTRICT :

District Superintendent, B. L. Sutherland; y Springs, P. O. Nix; Bonhomie, C. V. gg (AC.S.); Bucatunna, W. M. Beadle; ra, J. M. Bennett; Collins, A. W. Wilson; s Roads, D. R. Deen (AC. S.); Ellis- , F. M. Casey; Hattiesburg; Broad et, A. F. Gallman; Court Street, J. L. ter; Main Street, B. M. Hunt; Glen- and Irene Chapel, J. W. Roberts; Hat- rg Circuit, to be supplied; Heidelberg, . Weems; Laurel; Antioch and Justice ghts, J. R. Cameron; First Church, R. Kleiser; Kingston, L. M. Sharp; West el, E. E. McKeithen; Magee, M. F. le; Montrose, L. L. Mathey; Moselle, C. Moody; Mount Olive G. H. McBride; Augusta, W. C. M. Baggett; Ovett, W. Ulmer; Petal, A. D. Lewis; Richton, R. M. Matheny; Sanitorium, H. E. Raley; Sumrall, H. T. Landrum (AC.S.) Taylorsville, J. C. Lentz (AC. S.); Waynesboro, B. B. Rogers; Waynesboro Circuit, J. W. Walley (AC. S.); Williamsburg, E. E. Price; Conference director Evangelism, E. W. Ulmer; Survey secretary board of evangelism, A. C. Walley; Chaplain U. S. Army, D. H. McKeithen; student S. M. U., Broad Street Q. C., W. R. Irving Jr.; student Emory University, Court street Q. C., Bernard Walton; District Missionary Secretary, A. W. Wilson; District Secretary Evangelism, R. M. Matheny.

JACKSON DISTRICT:

District Superintendent, Otto Porter; Benton, W. E. Williamson; Bolton and Raymond, J. A. Bridwell; Brandon, E. C. Presley; Camden, J. W. Jones (AC. S.); Canton; First Church, J. B. Cain; Northside, James Willoughby (AC. S.); Carthage Station, C. D. Duke; Carthage Circuit, to be supplied; Clinton, J. W. Holston; D'Lo and Braxton, W. R. Dement (AC. S.); Fannin, D. S. Youngblood (AC. S.); Flora and Bentonia, A. M .Ellison; Associate Pastor, C. E. Downer; Florence, E. H. Blumer; Forest, A. B. Smith; Harperville, E. D. Simpson; Homewood, J. H. Hetrick; Jackson: Bessie Shands, W. F. Whaley (AC. S.); Capitol Street, J. W. Leggett, Jr., Galloway Memorial, W. B. Selah; Glendale, J. A. Wells; Grace, R. L. Lane; Leavell Woods, J. S. Conner; Millsaps Memorial, S. W. Granberry; Van Winkle, M. E. Burnett; West Park, W. S. Cameron; Lake, O. C. Hull (AC. S.); Lena, T. A. King; Madison and Pocahontas, J. A. Lindsey, Jr.; Mendenhall, L. P. Anders; Morton, A. S. Oliver; Pearl Chapel, V. S. Coleman; Pelahatchie-Shiloh, J. O. Ware; Raleigh, P. M. Brantley; Ridgeland, H. A. Gatlin (R. S.); Sharon, M. E. Sharp; Terry, J. H. Cook; Vaughan, A. M. Broadfoot (R. S.); Walnut Grove, S. B. Watkins; Editor Church School Publications, C. A. Bowen; President of Millsaps College, M. L. Smith; executive Secretary conference board education, D. T. Ridgeway; superintendent Methodist Orphanage, J. H. Morrow; extension secretary Southeastern Jurisdictional Conference, J. W. Sells; Professor Princeton University, R. P. Ramsey; Professor Millsaps College, J. D. Wroten, Jr.; Home Missionary, Charles Assaf; Chaplains U. S. Army, Roger Jolly; Chaplain U. S. Navy, A. M. Oliver; Chaplain Foster General Hospital, H. W. F. Vaughan; Deaconess, Lena May Rust; Student Emory University, Forest Q. C., A. M. Schultz; Student SMU University, Terry Q. C., G. L. Oliver; District Missionary Secretary, J. W. Leggett, Jr.; District Secretary Evangelism, S. W. Granberry.

MERIDIAN DISTRICT

District Superintendent, C. H. Gunn; Andrew Chapel, R. E. Wesson (AC. S); Chunky, E. D. Gemeny (AC. S.); Cleveland, J. N. Lambert; Collinsville, C. Y. Higginbotham; Decatur, J. R. Grisham; DeKalb, F. W. Thompson; DeSoso, George Harkins; Enterprise, G. L. Sigrest; Hope L. S. Gaddy; Lauderdale, W. H. McRaney; Matherville, to be supplied; Meridian: Central, W. A. Tyson; East End, M. H. Wells; Fifth Street, A. L. Meadows, Hawkins Memorial, W. L. Hamrick, Highland, R. L. Langford, Poplar Springs, J. P. Payne, Wesley, W. C. McLelland; Newton, J. B. Holyfield; Pachuta, L. T. Nelson; Philadelphia, H. C. Castle; Philadelphia Circuit, J. H. Moore; Porterville, D. P. Yeager (R. S.); Quitman, V. G. Clifford; Rose Hill, W. R. Murray; Scooba, H. B. Oliver; Shubuta, C. F. Haigh; Union, A. M. O'Neil; Vimville, T. J. O'Neil; Editor Board of Evangelism, G. H. Jones; Student S. M. U., Scooba Q. C., J. B. Shearer; student Vanderbilt University, Porterville Q. C., Philip Burton; Student University North Carolina, Cleveland Q. C., W. H. Clay; Professor Scooba Junior College, J. E. Dean; Conference Evangelist, J. M. Smith; Deaconess, Iva Connor; on Sabbatical leave, Quitman Q. C., R. H. Clegg; District Missionary Secretary, H. C. Castle; District Secretary Evangelism, G. L. Sigrest.

SEASHORE DISTRICT:

District Superintendent, J. L. Neill; Americus, James Heflin (AC. S); Bay St. Louis, P. E. Pierce; Biloxi; Epworth and North Biloxi, G. E. Allan, Main Street and East End, T. A. Carruth, Associate Pastor, T. L. McCurley, Jr.; Brooklyn, G. A. Broadus; Carriere, E. M. Lane; Clermont Harbor-Lakeshore, T. R. Heath (R. S.); Coalville, T. R. Holt; Columbia, L. D. Haughton; Escatawpa, James Williamson, Gulfport; First Church, H. M. Bullock, St. Marks Chapel, W. F. Baggett (R. S.); Handsboro, Murray Cox; Hickory Grove-Hub, W. C. Rice (AC. S); Hurley, J. W. Courtney; Kreole, E. W. Scott; Leakesville, B. M. Lawrence; Logtown, W. B. Jones (R. S.); Long Beach, W. T. Mangrum; Lucedale, F. E. Dement, Jr.; Lumberton,

E. A. King; Mentorum, E. B. Flurry (AC. S.); Moss Point, N. U. Boone; Ocean Springs, W. L. Elkin, Jr.; Pascagoula; Eastlawn, J. H. Dillard, First Church, J. F. Campbell; Picayune, I. H. Sells; Poplarville, R. L. Walton; Purvis, F. L. Applewhite; Saucier, W. N. Purvis; Vancleave, W. J. Walters; Wiggins, W. C. Fulgham; Missionary to Africa, Q. C. Roberts, Jr.; Missionary to Brazil, E. E. O'Neal, Jr.; Deaconess, Sallie Ellis; Deaconess, Sophie Kuntz; Chaplain U. S. Army, J. P. Nix; Student Emory University, Handsboro Q. C., D. A. Reily; Conference Secretary Evangelism, T. A. Carruth; District Missionary Secretary, I. H. Sells; District Secretary Evangelism, F. E. Dement, Jr.; Secretary of Rural Evangelism, Roy Wolfe.

VICKSBURG DISTRICT

District Superintendent, O. S. Lewis; Anguilla, J. S. Noblin; Centerville, W. B. Alsworth; Coles Circuit, J. E. Gray (R. S.); Eden, L. J. Snelgrove; Edwards, J. E. J. Ferguson; Fayette, E. E. Samples; Gloster and Crosby, J. B. Vardman; Hermanville, T. E. Hightower; Liberty, W. C. Ranager (AC. S.); Lorman, to be supplied; Louise and Holly Bluff, R. A. Allums; Mayersville, R. L. Peyton; Natchez, C. C. Clark; Natchez; Maple Street, J. S. Holliday (AC. S.); Oak Ridge, L. P. Brantley (AC. S.); Port Gibson, J. H. Jolly; Rolling Fork and Cary, A. J. Boyles; Roxie, R. E. Alsworth; Satartia, T. M. Ainsworth; Silver City, L. E. Alford (R. S.); Vicksburg; Crawford Street, T. O. Prewitt, Associate Pastor, to be supplied, Gibson Memorial, H. L. Daniels; Washington, R. E. Case; Woodville, S. F. Harkey; Yazoo City, M. L. McCormick; on Sabbatical leave, Satartia Q. C., F. J. Jones; Chaplain U. S. Army, Centerville Q. C., W. Bayliss Alsworth; Chaplain U. S. Army, Hermanville Q. C., J. A. McCraney; Student Emory University, Eden Q. C., Lael S. Jones District Missionary Secretary, H. L. Daniels; District Secretary Evangelism, A. J. Boyles; Conference Missionary Secretary, T. O. Prewitt.

VICKSBURG DISTRICT PLANS FOR THE COMING YEAR

The pastors of the Vicksburg District met at Crawford St. Methodist Church, October 8, for a "check-up' 'and to determine policies and emphases for the coming year.

The group was higly in favor of the District Lay Leader, J. P. Stafford, working out a schedule by which he would visit every church in the district or secur speaker on the stewardship program whi is to be emphasized in the Crusade f Christ during the coming year.

The group was in favor of continui the evangelistic work which has been e thusiastically and efficiently carried over the entire district during the p sent year. We believe that evangeli should not wait on a special year of eva gelism, but that it is the heart of Christian message and needs to be carri on twelve months during the year.

The pastors and laymen of the distri went on record as favoring a minimum s alry in the district and conference $1.800 a year for married ministers a $1,500 for single ministers. We belie that under present economic conditions t is a necessary amount to abolish the f of want.

REPORTER.

SECOND CHURCH NEW ORLEA

Second Church, New Orleans, " friendly historic church of downtown N Orleans' Methodism" has just celebra in victorious forward-looking spirit 106th Birthday. Thursday night, Septem 26 the "Methodist Men" of Second Chu

DOLLARS COME EASY

WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH
FAVORITE CHARITY TURN COUPONS INTO DOLLARS

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Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey City, N
FOR SPECIAL CHURCH PLAN

put on as an exclusive men's project a church-wide supper, serving some 190 people. Everyone agreed it was the best church supper they could remember. The week of September 30 to October 4 special nightly services were held, a former Pastor doing the preaching, including Brothers Rickey, Alford, Harper, Townsend, and Trice. Attendances were: 45-70-80-80-110 on successive nights. Sunday morning, October 6 we had a near capacity congregation of 125 to take part in "world-wide Communion," and at night we had the cutting of the Church birthday cake, 125 being present with informal talk by "old-timers", and a fine festal spirit.

The very next day we commenced the long-anticipated renovation of the sanctuary, and in a few weeks will have a splendid, modernized, worshipful place of worship. Services are for the present held at St. Mark's.

Everyone is "talking" the joyful hope of our new sanctuary, and we are confident that a new and grander day is about to dawn. And this is the church they were talking about closing down 10 years ago! "Can these bones live?" We're not asking, we're telling you!

REPORTER.

LOUISIANA CONFERENCE WSCS

Secretaries of Student Work in the Woman's Society throughout the country this year have the strongest challenge ever presented to them. With the great influx of veterans into colleges and universities has come a wider field of service for the thousands of local Student Secretaries.

The Secretaries of Student Work near campuses have perhaps the most direct contact, and, therefore, a greater responsibility to their respective student bodies. The ways in which they may be of service to the students are as numerous as the varied needs which must be met.

While there is a Student Director and an organied program on every college and university campus in Louisiana, nevertheless, there are many jobs which will go undone, unless YOU, A CAMPUS SECRETARY OF STUDENT WORK, do them:

1. The Woman's Society has an unlimited amount of literature, which, if made available to the Student Director, could furnish foundation for once-a-moth programs on missions.

2. The Student Secretary can be instrumental in opening the homes of W. S. C. S. members to Methodist students. One secretary near a college has helped sponsor a plan whereby the members of the church have each adopted students for the [illegible] year, and thereby they have provided [illegible] students with a bit of home life.

3. Many times meals or snacks [illegible] served at the campus student centers, but most Student Directors are usually desperate for someone to provide these meals. YOU, AS STUDENT SECRETARY, can contact the right people to give this help.

4. From time to time the work of the W. S. C. S. should be presented in such a fashion that the students will feel the thrill and challenge of its program. There may be a prospective Christian Life Service person in your audience, and it can be your privilege to issue the call to them.

5. You, as a Student Secretary, can cooperate with the Student Director in bringing to the campus speakers with a special missionary message.

The above are only a few means whereby you may be of service to YOUR STUDENTS.

ALL LOCAL SECRETARIES, however, have much to do. In many societies, where the membership is not large, it is suggested that this office be combined with that of Secretary of Youth Work. In that event the secretary will then be interested in all phases of the local youth program, as well as wanting to keep in touch with all who are away at school. There are some specific things all local secretaries find helpful in doing:

1. To keep alive the tie between the local church and the young person away from home in school or in service camp is a real responsibility. It means time spent in writing letters, cards, and the sending of various literature that will prove of interest to young people. Before a young person reaches college in the fall or spring to send the Student Director of that school a Student Introduction Card is a real service, both to the Director and to the student.

2. The local secretary can be of help in inspiring local high school graduates to secure a higher or more specialized type of training. There are often among these young people those who are interested in full-time Christian service. Yours is an opportunity to acquaint them with the qualifications which they must have and to encourage them in fulfilling them.

3. There may often be local secretaries who find that there are no young people from their communities away from home, but they still may be of service to others who are.

NO DISTRICT IN LOUISIANA IS WITHOUT AN INSTITUTION OF HIGHER LEARNING. This means that YOU, as LOCAL SECRETARY may establish a contact with the Student Director of the campus nearest you, and find some need which your Society can fill. [illegible]

[illegible]

in school. This $5.00, sent to the Student Directors of the schools in which you have young people, will enable a larger program for the year to be planned.

ALL SECRETARIES OF STUDENT WORK are urged to work with the youth department in their respective churches and with the Student Directors of the campuses nearest them in order that a large delegation of Methodist young people can attend the METHODIST YOUTH CONFERENCE, December 30-January 2, Cleveland, Ohio.

Between 12,000 and 15,000 youth are expected, and there should be a representative from every local church in the Louisiana Conference.

"The Harvest is truly plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

NORTH MISS. CONFERENCE W. S. C. S.

Dear Members of the Woman's Society,

The busy season is here, and we have much to accomplish before the year ends. At the close of the year I do hope that evdry society will have made a record achievement. Then we shall have, in some small measure become "Instruments of Peace."

In my local society we feel most fortunate in having our study of India directed by Mrs. Z. A. Jumper, who had the course under Miss Katherine Beiri at Lake Junaluska. We had our first lesson on September 18.

The district meeting at Sardis on October 1 was most helpful. The literature for the Week of Prayer program is unusually good this year. I hope that every society in this district will observe the service and where possible also observe the Quiet Day.

I trust that you are keeping before you the goal chart of 1946. Some of the societies have already reached many of these goals, many of the societies have reached some of them.

ROY S. BARBER (Mrs. J. F.)
District Secretary.

Dear Friends,

The W. S. C. S. of the First Methodist Church of Water Valley, Mississippi has an enrollment of about seventy ladies. It is divided into three groups.

We started our society off the first of the year helping rebuild our pastor's home. Taking one bedroom for our project, we financed the redecorating of the room and bought shades and curtains. We also helped with other parts of the house including kitchen and bath.

We have had our study courses in our group meetings, which have been successful with good attendance. We have our monthly program each third Monday, letting each circle sponsor a program in turn.

To carry out the social life and give a friendly get-to-gether, we planned socials

FOR SALE

A small Pipe Organ Blower [illegible]
For information write, [illegible]
DARDEN FORD, [illegible]
pany, Telephone [illegible]

for each fifth Monday to collect our birthday fund, taking our birthday offering from the honoree in each quarter. Our first party was a seated tea with a planned program; the second, a formal tea; the third, on the fifth Monday in July, an outdoor water melon cutting; the fourth will be a Christmas party in December.

Sincerely,
MRS. HERBERT WOODS, Pres.

Dear Mrs. Barber:

The fall study of India occupies most of my thoughts these days, so I will tell you something of our plans, though I am new at this game. Following the outline as given by Mrs. Odom, we have six sessions with the titles she suggests, which certainly simplifies matters for me. However I expect considerable variations of the programs, judging from the spark in a certain lady's eye when I told her to put on her act any way she pleased.

We have already had our preliminary meeting. Mrs. W. L. Kennon made an informal talk enhanced by a display of curios from India she borrowed from her son, Sykes, who saw service there. He is a talented artist, and we greatly enjoyed his water colors of Indian life that were also shown.

We are looking forward to Session One, October 14th, when Mrs. Gill Johnson will show 12,000 feet of film taken in India by her nephew during his three years of service.

Meanwhile, I am tracking down some appropriate music to create atmosphere. Does anyone know if recorded music is available?

I noticed India's number 1 movie actress, Jayashree, and her husband, V. Shantaram, appear in a new film titled "Song of Buddha." Wouldn't it be lucky if our local theatres showed it during our study?

There should be many people in our vicinity returned from India, and we expect to draw on both the town and the University of Mississippi here at our doorstep for the "live" touch at our meetings.

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We are using every means at our disposal to get a feeling for India, to love our neighbor as ourselves, to hasten the coming of God's kingdom.

Yours sincerely,
ALICE K. TINSLEY, (Mrs. R. W.)
Corresponding Sec., Oxford, Miss.

MISSISSIPPI CONFERENCE

WEEK OF PRAYER AND SELF DENIAL

Tomorrow, October 25th, we begin the observance of the Week of Prayer and Self Denial. Pages 16 and 17 of the October issue of **The Methodist Woman** give in detail the projects in the home and foreign fields to which our offering will be given.

All of the part to be allocated to work in the foreign field, goes to institutions in India for which Methodist women are entirely responsible.

Some societies in the Mississippi Conference are completing their study of **INDIA**, others are beginning the study. All have caught a vision of the great needs of these 400,000,000 people for the blessings of Christianity. Following our studies it is the custom to give a love offering to some project about which we have studied, but this time our Conference Committee on Study and Action is asking that we add to what we would give to the Week of Prayer and Self Denial offering and make this year's gift the largest in the history of our Conference.

In our text we read "There are about 700,000 villages in India, and it is reckoned that if our Lord had begun to visit one every day when He was here in the flesh, he would hardly have made the rounds yet". This statement is so startling, we figured for ourselves—from the time that Christ began His ministry—and find that He still would have to visit for about two more years. One visit from Christ in each 1950 years ! ! ! When we remember that since He went back to Father it is our responsibility to see that His message reaches every one of these 700,000 villages we must make a real sacrificial gift to this offering.

WORLD COMMUNION DAY

A special worship service, "We the People", has been prepared by Mrs. Bruce H. McDonald, president of the Baltimore Council of Church Women, for World Community Day which is to be observed November 1st.

World Community Day is observed by church women of all denominations. It is hoped that the church women in every community in the Mississippi Conference will arrange to have a meeting, either to use the official program or at least the same topic for discussion. We have had reports of meetings being planned by the Councils of Church Woman in Laurel and in Meridian.

ALASKA

Watch for the November issue of **The Methodist Woman** which will carry a report from Miss Bettie Brittingham telling of her recent visit to Alaska — this country which may soon be our 49th state. Methodist women already have a large "stake" there.

WESLEYAN SERVICE GUILD CORNER

Mrs. Graham' Letter.

Mrs. Jesse H. H. Graham, Conference Secretary of Guilds, has recently written to the local units urging that a special effort be made to add new members and new local units during Guild Month. She asked that every unit observe the Week of Prayer and Self Denial, either with the Woman's Society or with a service of its own. Plans are being made for a Guild week-end conference on March 22-23, 1947 in Biloxi, immediately preceeding the annual meeting of the Woman's Society of Christian Service.

RESOLUTIONS

WHEREAS, the membership of the Methodist Church of Mississippi is composed of White people (largely democratic Anglo-Saxon stock), who believe in constitutional government, and in the constitution of the United States of America as it was interpreted by its writers; and believe in states rights, and property rights, and that the Church was founded for the purpose of worshiping God and to promate a better way of life as exemplified by the life of CHRIST, and that the Church should be run in a democratic manner rather than through dictation from higher officials of the Church;

WHEREAS, at the present time, the membership of the various Churches have very little to say as to the various "isms" being taught in the literature of the Church (Sunday School, Womans society, and from some of the pulpits), and

WHEREAS, the said literature has been accused repeatedly of being a tool of the Communist party of America, and political observers see the present Church as the greatest ally of Communism in America to-day, (attention is called to an article in a recent issue of the Chicago Christian Advocate, in which the writer pictured Christ as a politician of his day), and

WHEREAS, the members of the Church in Mississippi believe that they can worship GOD and live a Christian life without

Don't Neglect Slipping
FALSE TEETH
Do false teeth drop, slip or wabble when talk, eat, laugh, or sneeze? Don't be and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on plates, keeps false teeth more firmly set. confident feeling of security and added No gummy, gooey, pasty taste or feeling. FASTEETH today at any drug store.

blending of the races and without European ideologies, and

WHEREAS, some members of the Church object to their families being exposed to some of the literature now used, and

WHEREAS, the individual Church was built and is being maintained and operated by its members:

THEREFORE BE IT RESOLVED by the Board of Stewards of the first Methodist Church of Yazoo City, Mississippi at its regular meeting October 7th, 1946, that the Mississippi Annual Conference and all high officials of the Church, be and are hereby memorialized and urgently petitioned to immediately take action to eradicate all "isms" and ideologies from the literature and doctrine of the Church except Christianity.

THAT copies hereof be forwarded to all officials of the Mississippi Methodist Conference, to the New Orleans Christian Advocate, to the Chicago Christian Advocate and to the press.

Above resolutions unanimously adopted at regular meeting of Board of Stewards, M. E. Church, held Monday night, October 7, 1946.

S. H. COKER, President
N. F. CRAIG, Secretary

SPECIAL COMMITTEE REPORT ON FUTURE CONSTRUCTION POLICY

TO THE TRUSTEES OF SEASHORE METHODIST ASSEMBLY:

We, your committee, appointed at the last regular meeting of the Board of Trustees to study the situation and make recommendation as to long range construction policy on the grounds, beg leave to submit the following report:

LAND

The area of land which comprises the Assembly Grounds is 1395 feet frontage on the Mississippi Sound of Gulf of Mexico, by approximately 1500 feet deep, being bounded on the North by the Louisville and Nashville Railroad. A national highway, U. S. 90, runs across the South edge of the property, bordering the gulf. This is a double driveway, permanently constructed, and protected by a Seawall. The property lies wholly within the City Limits of Biloxi. Dead End Streets of the city abut the property on either side. The city area on either side is well developed, very desirable, residential property, rather thickly settled. Heavy power lines and telephone cables extend across the property on a right of way previously granted, about half way between the Beach and Railroad. The South one-third of the property is cleared and buildings are situated thereon. The North two-thirds of the property is heavily wooded with beautiful live oaks and other [illegible] wood, and covered with a dense [illegible] growth twelve to fifteen feet high. [illegible] generally is well drained, though [illegible] a few low places near the [illegible] current market today the [illegible] conservatively 200 to 300 thousand dollars.

BUILDINGS

The buildings owned by the Assembly, located on the grounds are as follows:

Tabernacle
School Bldg.
Keller Lodge
Dining Hall.
Five Cottages

All of the other buildings on the grounds are privately owned, and consist of approximately 50 cottages, or dwelling houses of heterogenious size, color, design, and type of construction, and located in a most crowded and unsightly way on the grounds. All except two were built twenty-five to fifty or more years ago, and many are in a very poor state of repair. They represent the remains of the hey day of the Camp Meeting era, and hence were constructed as cheap, temporary quarters originally, and with the increasing growth of the city and demand for quarters these bulidings were patched up and occupied, many of them the year round by permanent residents. The owners pay a small annual ground rental to the Assembly, and are tenants at suffrance, by the year, with the right to remove their buildings.

We submit herewith, as exhibit A to this report, a map of the ground and buildings situated thereon, as of June 1946.

Development

Our conception of the place that these grounds should have in the future general program of the Church is that of an attractive assembly or meeting place for all boards, groups, conferences, schools of instruction, camps, etc. To make it more useful for such purpose we recommend the inauguration of the following development program:

I. KELLAR LODGE.

Repair necessary woodwork on Keller Lodge. Put an extra bath room on both floors of east end of the building, and place fire escape or extra stairs at East end, and paint the building inside and outside.

Build now a wing on West side of Keller Lodge, two stories running north and south and extending out to the south. This wing to be of permanent construction, with modern facilities, having a hall in center and rooms on either side.

Eventually build a like wing on East Side of the building, and then finally rebuild, or greatly remodel the present structure, thus giving a permanent U-shaped building suitable for occupancy by those attending schools or conferences on the grounds. It is our view that the interior finish should not be elaborate or any attempt to compete with first class hotels, but should be clean and modern as to conveniences.

II. SCHOOL BUILDING.

[illegible] present school building; cover [illegible] with asbestos siding; modernize [illegible] and heating appliances. [illegible] of this building ground [illegible] for enlargement of this [illegible] or the building of a perma[illegible] building in the future.

III. DINING HALL.

Demolish the present dining hall as unsanitary, and of such construction that it cannot be remodeled to make it so. Build a modern dining hall with concrete floor and concrete block and cement walls, with plenty of light and ventilation, one story, with large, well-equipped kitchen, with facilities for feeding about 400 or 500 people at one time if necessary. Preferably to have two sections of the dining hall, both accessable to the kitchen; one to be used regularly as a cafe and the other opened and used cafeteria style when large groups are on the ground. This building to be placed near the center of the grounds so as to be accessible to any future building or project that might be brought to the Assembly.

IV. COTTAGES.

Open up a section of the grounds in the area north of Kellar Lodge, for rental of lots to Methodist people who desire to erect cottages, but adopt a building code that will give uniformity and attractive appearance, and adequate room between the buildings. This will necessitate building a small section of gravel or shell road.

Permit no further cottage construction on the grounds except in the newly opened area. With aid of health department, condemn any and all unsanitary houses, and cancel their leases, and offer to lease to the owners an optional location in the newly opened area, with building regulations. in this manner, thin out and clean up the present residential area.

V. YOUTH CAMP.

Build a Youth Camp on the North Central ortion of the grounds, accessible to the Mess Hall, and of a type of construction similar to the concrete 50 by 16 feet double cabins used at the North Mississippi Conference Camp.

VI. STREET DEVELOPMENT.

Negotiate with the City of Biloxi, with the idea of having any future street development of the city go along the north side of the grounds adjoining the railroad, rather than through the middle of the grounds.

Respectfully Submitted,
L. C. CORBAN
R. M. STEVENS
W. L. DUREN

During the time when the very existence of Great Britain was at stake, that is, from [illegible] to [illegible], her liquor expenditures totaled [illegible] pounds, or $[illegible].

Certainly America can not point the finger of reproach at Great Britain; our record is no better.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMENS CHRISTIAN UNION HOLDS INSTITUTE IN BATON ROUGE

The interest manifested in the institute held Wednesday at the Baton Rouge Christian church shows plainly that America is fast going dry again "Liquor is decidedly on the way out", with your permission we would like to answer a question that is in many minds. Why do we want prohibition to come back? Because, Liquor, next thing to war is the great curse the world has ever known. Crime, poverty, prostitution and other evils can almost be directly traced to alcohol, we have more gangsters bootleggers, black marketers today than ever before.

Our splendid programs from time to time bring forth the truths, we are not trying to hide anything.

The morning devotional was led by Mr. James Alley, visiting evangelist from San Antonio. He says Temperance and Evangelism go hand in hand, Frances Willard and Dwight L. Moody merely were contemporaries at the time the 18th amendment to the consitution was passed. Billy Sunday was preaching Temperance all over the United States at the time the W. C. T. U. was the strongest it will take an awakening oft he churches before we rid our nation of the great evil. A round table discussion was held on "What it takes to make a successful Union followed by a talk on department work by state Institute director Mrs. W. S. Riddle.

Mrs. W. I. Thompson who had just returned with our state president, Mrs. J. W. Worthington from National convention spoke on, "What the National Convention meant to me."

Mrs. James Ally an artist of rare ability played on the swiss bells.

Rev. Charles Heinie of Southside Baptist church spoke from Eph. 5:14: "Wherefore, He saith Awake, thou that sleepest" He said with the forces of evil at work today we have a big job, but a positive note is an absolute **must.**

Mrs. J. W. Worthington gave "hi-lites" of National program she being a delegate to convention at Minneapolis as well as Member of the official and executive board. She stated that the program for the coming year was far reaching in scope and will stress a renaissance in family life embracing law enforcement, school improvement, church attendance, recreation abolition of the liquor traffic. This involves a strong effort to enroll entire families in the W. C. T. U.

Mrs. Flora Beals Craton of Jennings explained the legislative program of W.C.T.U. She spoke on electing and appointing members to the state legislature from congressional and judicial districts exp the importance of Christian citiz ing that those elected are Christians. Burl Chandler of Christian church re 10th Psalm and led the prayer.

Mrs. Clarence Jones and Mrs. Sal served a buffet luncheon at noon.

MRS. TEXYE M. RIDDL
3520 Hollywood
Baton Rouge

A LESSON TO BE LEARNE

Every night on my way home from station I pass a house in the front dow of which sits a very old lady. I ways see her before she sees me, and in repose she has a sad and bewildered look. But when anybody passes whom she knows by sight, she becomes "alive" and waves and nods, and all her cares seem to slip from her. She has come to know me now, and I receive a happy greeting each night, which I gladly return. Now, this, you may think, doesn't sound very important. And that is exactly what I thought until I realized that this old lady finds her daily happiness in the smile and nod of a passing stranger, while we, who can seek happiness in a dozen ways a day, often fail to find it, and complain as the day ends that we are "fed up" or bored with the "same old round."—Christian World.

90% OF ALL OUR CHURCHES HAVE PAID THEIR CRUSADE SUBSCRIPTIONS IN FULL

- Only 4,082 out of our 41,000 Methodist Churches have not as yet sent in the full amount of their subscriptions to the Crusade for Christ. To date, the amount raised is $26,741,320.45 Many churches have achieved victory through a special collection or other means.
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THE LIVING CHURCH

AS I see it, something that is of
is sacrificed when courtesy
d dignity are abandoned. Let
minister be encouraged to up-
ld his position. An aura of re-
ect is an asset in these icono-
stic days. The man of God
ould not be "Hail fellow well
et" to everybody, or Tom, Dick
Harry to his cheekiest junior
ember. — DEMOS.

THE PRAYER-ROOM TODAY

MY FATHER, help me to live in
ithful, loving obedience. If in
y mercy Thou dost give me
oments of vision, help me to keep
e vision in my heart, and walk
the memory of it when its light
faded. Help me to believe that
e things I see and feel in those
gh moments are always true,
en when I have no clear knowl-
ge of them. Yet would I not
ve for more vision than Thou
st good for me; I only ask for
deeper love, a simpler trust, a
re perfect obedience, in the
rit and by the help of Thy be-
ed Son, my Saviour. — Amen.

l. 93 No. 42

NEW ORLEANS 12, LA.
THURSDAY, OCT. 31, 1946

THE SEED CORN OF CIVILIZATION

The chaos which today threatens the very structure of civilization is causing political leaders to gaze wistfully toward the neglected lodge of the prophets and the unhonored altars of the Church. "Pray", says one, and another says if only two per cent of church people were absolutely dedicated, things would change immediately. The idea is not new, for it was incorporated in the songs of Israel nearly three thousand years ago: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." A godless leadership with its assurance, self-sufficiency, its ambitions, its liquor, and its political maneuvering is rudely awakened to the fact that the vanished "handful of corn" was the stabilizing fact of political achievement. Is this offered as an alibi, or is it a belated wooing of the throne of divine grace?

It is likely that the Church is not without a measure of blame. We have worshiped big things, millions in members and in offerings, and we think in terms of World Councils and international strategy. It sometimes seems that we measure progress in terms of dollars rather than people, and of church rolls rather than redeemed souls, and our spiritual dynamic has been lost. An ecclesiastical Gideon stands helpless in the face of an implacable foe, for the "handful of corn" is not in evidence. Not without show of reason, therefore, the politician says to the Church, "It was you who failed."

During recent months we have made great effort for "commitments" and "reenlistments", but what have we done toward securing a "two per cent of absolutely dedicated souls? We have heard much talk recently of moral delinquency in our ranks, but we have seen little interest manifested for the development of dedicated souls, the "handful of corn." As for the politicians, Wallace said what he thought and Rogge told what he knew, and both were dismissed. A sixty per cent increase in the allotment of grain for the manufacture of liquor has been granted; the sugar ration of our country has been placed in the control-pool of the United Nations; and forty-nine per cent of the funds for the maintenance of that international monopoly is being asked of us. We are for the "handful of corn", for we know that the situation which we face can not be brought under control by a coalition of drinking, grasping diplomats and sentimental mollycoddles. As for ourselves, we are cold as a wedge toward Communistic schemes for either peace or Redemption.

GOD'S ARITHMETIC

In a recent issue of the Jackson (Miss.) Daily News, appeared this editorial under the title **God's Arithmetic:**

"The author of the Old Testament book of Deuteronomy tells about one man chasing a thousand and two putting ten thousand to flight. This is not magic. It is God's arithmetic.

Prof. Einstein says that if two per cent of the world's population were set upon peace, the atmosphere of the world would be so changed with that determination that war would be impossible.

There's something to ponder. Two per cent of the world's population is, roughly, about 40,000,000 souls. That two per cent thinking peace, planning peace, sacrificing for peace, would surely do something to the thinking of the 98 per cent in behalf of peace.

In a city of 100,000, two per cent—that is 2,000—thinking high thoughts for human welfare and translating the thoughts into deeds, can transform the populace. One man, Savanarola, saved the city of Florence in the mad days of the Medicis.

In a family of five two per cent would mean just one person. Given that one of superior graces, integrity, and however low the general level of that home the two per cent can lift that level and transform it. It can be done. It has been done. It is being done.

Jesus seems not to have cared much for numbers. He had 500 followers, according to the record, before He left the earth. He chose 12 men, which is about two per cent of his followers, and through them turned the world upside down. Verily it is true that "one should chase a thousand, and two put ten thousand to flight." One and God make—well nobody can compute the answer save in divine arithmetic.

Watts and Fulton made an engine equal to the power of a thousand horses, and Edison made a single lamp equal to a thousand candles. These gentlemen showed the way by linking their ingenuity with the mighty forces of steam and electricity. And it has been said: "In this atomic age one man becomes a million by joining his ingenuity to the cosmic forces of the universe." Yes, and for good or evil!

What happens when a man arises who is eager to borrow God's omnipotence? Ask St. Francis of Assisi, John Wesley, or Gen. William Booth! Interrogate Saul of Tarsus become Paul the Apostle." (End of editorial).

When one knows he has God on his side, though he walk through the Valley of the Shadow of Death, he need fear no evil. Any group with God on its side constitutes a majority.

B. P. B.

PRAYER POSTURES

There was a time when we always knelt to pray in the Methodist church. It was the uniform custom, but today there is no uniformity. We stand more than we kneel and have thereby lost in reverential attitude. It is not comfortable to kneel and comfort above all things has become a necessity; bodily comfort.

It may seem a trivial thing to many even to discuss such a subject. But as a sign of the times, change in attitude toward important things, it seems worth considering.

What does it mean after all? Is it important how we worship?

My point is that the very fact that we think it uncomfortable to kneel and troublesome for our precious bodies, is an indication that religion has assumed a less important place in our modern life.

The cult of comfort, of ease, of coddling ourselves and our children is bearing fruit all along the line of our daily lives. If we are deprived of any of the conveniences that minister to our softness and ease, a howl goes up.

This same attitude is reflected in the restlessness of the average modern congregation if the worship goes beyond the stroke of twelve.

Who is this man in the pulpit that he dares take up our precious time beyond the deadline of noon? We get tired of listening so long, we get tired of sitting at least twenty-five minutes and concentrating on time and eternity and our immortal souls, without being able to reach over and turn on the radio.

We can't be bothered, in other words. It has been said we are "movie-minded."

After all standing to pray has come to be more tiresome and uncomfortable than the old time-honored kneeling attitude. For once the congregation gets up on its feet, it stands through the prayer, through the baptizing of babies, the creed, the pastoral prayer and the **Gloria Patri.**

It all sums up to this, that not only do we need a change of physical attitudes in our worship, perhaps but we need a change of inward attitude.

PERSONALS

Mrs. A. J. Henry, whose late husband was long a minister in the North Mississippi Conference, notifies us that she has moved from Sardis to Senatobia whe her address will be P. O. Box 153.

Reports carried herein show that the Mil- lion for the Master campaign in Mississippi is moving forward to a successful conclusion, two of the districts havng already passed the goals apportoned to them.

Next week, as the notices appearing in this issue indicate, the North Mississippi Conference will be in session at Amory, Miss., with Bishop Darlington presiding. We expect to be present for a day, but will not be able to stay for the entire session.

Rev. Wyatt D. Boddie writes that he and his people of the Lisbon charge are coming to the climax of a fine year in the Master's service. A good report is always a rewarding experience for a man who has toiled long and faithfully at his task.

We acknowledge with sincere appreciation an invitation to be present for the inauguration ceremonies for the new Chancellor of the University of Mississippi John Lewis Williams. The ceremonies took place on Friday of last week at the Uni- versity, Oxford, Miss.

Friends of Mrs. S. M. Munholland New Orleans and for a number of years itinerating with her late husband in the Louisiana Conference, will regret to learn that she had the misfortune to break h arm in a fall recently. She is quite advanced in years and such an injury is not so sim- ple a matter as it might once have been.

CHURCH EXTENSION

The Section of Church Extension of t Board of Missions and Church Extensio North Mississippi Annual Conference, w meet in the room assigned in the Amory church, November 6, 1946, 4:00 p. m. A church expecting help from the boa please have the application in order a before us at this meeting.

J. O. DOWDLE, Chrm.
E. L. JERNIGAN, Sec.

BOARD OF MINISTERIAL TRAINING

The Board of Ministerial Training of t North Mississippi Conference is called meet at 1:30 o'clock, November 6 in Methodist Church at Amory, Missis Let those who must come before the B come in the following order:

Admission on Trial........................1:
Class of the First Year.....................2:
Class of the Second Year.................2:
Class of the Third Year...................3:
Class of the Fourth Year..................3:
Others to come before Board..........4:

N. J. GOLDING,
Chairman,
Board of Ministerial T

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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. L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

SIXTIETH WEDDING ANNIVERSARY

Rev. and Mrs. J. L. Sells, of Long Beach, Miss., will observe their sixtieth wedding anniversary on Saturday, November 9. The celebration will be at their home since Bro. Sells is able to be out of the house only occasionally. It had been hoped that they might be able to go to the church for a service, but it now seems that such a tax of his strength would be unwise. Rev. J. L. Neill, district superintendent, wishes the many friends of this noble soldier and his wife to know of the celebration and that cards and other tokens from their friends will be sincerely appreciated, especially from the charges which ythey serve.

THE BOARD OF ACCEPTED SUPPLIES

The Board of Accepted Supplies will meet at Amory Methodist Church, Wednesday at 1:30 P. M. November 6th.

All persons applying for Accepted Supplies please be present at this meeting, unless you have sent in your Report. If you have mailed me your Annual Report of Accepted Supplies, IT WILL NOT BE NECESSARY for you to come before the Committee.

W. C. McCAY, President
J. M. Guin, Secretary

LOUISIANA CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

The committee on Conference Relations and Ministerial Qualifications will meet Wednesday, November 13, at First Methodist Church, Alexandria, at 2 P. M. All candidates for admission on trial, admission into full connection, deacons or elders elders are urged to meet with the committee without fail. The minute questions will be called Thursday morning and each candidate must appear before the committee before he can be voted on.

JIMMIE HARRIS.

Religion converts despair, which destroys, into resignation, which submits.—Selected.

DUKE CONFERENCE BANQUET

The second annual banquet for the alumni of the Divinity School of Duke University will be held during the coming session of the Louisiana Conference in Alexandria. It will be at the Trinity Methodist Church on Saturday, November 16 at 1:00 p. m. The speaker for the occasion will be Dr. Dana Dawson, minister of The First Methodist Church in Shreveport. Other invited guests are Mrs. Dawson and Bishop and Mrs. Martin.

The banquet is for the Duke alumni and former students and their wives. Our host for the occasion is the Reverend George W. Harbuck, an alumnus, and pastor of Trinity Church. The ladies of the church will serve the banquet.

WYATT D. BODDIE

REVISED PROGRAM LA. ANNUAL CONFERENCE

(Note changes, especially of the Memorial Service)

(Wednesday, November 13, 1946)

10:00 a. m.—
Conference Opens
10:00 - 12:30 p. m.—
Business closing with the Memorial Service
Sacrament of the Lord's Supper
2:00 - 5:00 p. m.—
Committee Meetings
7:00 p. m.—
Mr. Ray H. Nichols

Thursday, November 14, 1946

8:30 - 12:30 p. m.—
Conference Session
2:00-4:00 p. m.—
Committee Meetings
4:00 p. m.—
Address by Dr. Dana Dawson, Pastor
First Methodist Church, Shreveport, La.
7:00 p. m.—
Address by Dr. A. Stanley Trickett
Board of Missions and Church Extension

Friday, November 15, 1946

8:30-12:30 p. m.—
Conference Session
2:00-3:30 p. m.—
Committee Meetings
3:30-4:00 p. m.—
Centenary Choir
4:00 p. m.—
Address by Rev. John J. Rasmussen, Pastor
Trinity Methodist Church, Ruston, La.
7:00 p. m.—
ORDINATION SERVICE
Sermon, Dr. Paul C. Stephenson

Saturday, November 16, 1946

8:30-12:30 p. m.—
Conference Session
4:00 p. m.—
Sermon, Dr. Roy L. Smith
7:00 p. m.—
Sermon, Dr. Roy L. Smith

Sunday, November 17, 1946

11:00 a. m.—
Sermon, Bishop Paul E. Martin
2:00 p. m.—
Conference Session and Reading of Appointments.

MILLION FOR THE MASTER

CONFERENCE AND DISTRICT RESULTS AS OF OCTOBER 25, 1946

Mississippi Conference—Rev. J. W. Leggett, Director—$520,000

District	Quota	Tot. Csh. & Pldgs.	%
Jackson	$ 150,000	$157,700.83	105
Hattiesburg	80,860	83,212.53	103
Brookhaven	79,666	76,174.55	96
Meridian	80,510	62,111.70	77
Seashore	87,045	59,371.97	70
Vicksburg	72,070	43,687.50	61
TOTAL	$520,000	$482,259.08	92.7

North Mississippi Conference—Rev. W. L. Robinson, Director—$480,000

District	Quota	Tot. Csh. & Pldgs.	%
Greenville	$ 96,500	$ 86,546.23	90
Greenwood	83,100	71,024.89	85
Corinth	65,500	54,634.13	83
Columbus	85,010	64,651.45	76
Aberdeen	81,000	44,396.96	55
Sardis	69,160	32,986.87	48
TOTAL	$ 480,000	$354,240.55	74
Grand Total U. V. W. Darlington	$1,000,000	$836,499.63	83

THE EDITOR HAS A BIRTHDAY

Last Sunday morning we began the day to the strains of that familiar reminder of what come to be events of a rather grim reality, "Happy birthday." We went to church and there events took a turn which caused us to surmise that something was in the offing. At the close of the service, Mrs. Duren and I were summoned to the chancel for an undisclosed purpose. At the end of a brief address which sounded better than the record could possibly justify, we were presented a generous expense check, by Dr. Taylor pastor, from Rayne Memorial Church and with instructions to take Mrs. Duren to Conference. After receiving the felicitations of friends endeared to us by many years of gracious fellowship in the Master's service, we came home to find a box of gorgeous gladioli, and later, to have a telephone conversation with our daughter, Mary, in San Francisco. Later still a supper visit from one of our best friends brought to a close a perfect day—a truly "Happy brithday." In a few days we expect to be off for Conference—honeymooning.

MRS. J. M. TALLY

Whereas, our Heavenly Father has called from our midst, our beloved friend and co-worker, Mrs. J. M. Talley, who was one of the most active and efficient members of the Woman's Society of Christian Service, filling faithfully the responsible position of Spiritual Leader for the past four years, we, as members of the Verona Woman's Society of Christian Service adopt the following resolutions:

1. That we each feel keenly the loss of her interest in all things pertaining to the up-building of the community, that the memory of her life will linger through the ensuing years.
2. That we bow humbly to the will of our Heavenly Father, "Who doeth all things well," and that we assure the family and friends of our sympathy and prayers for them in their sorrow.
3. That we honor her memory and pledge ourselves to work with more zeal to promote the work she loved so well and pray that her loyalty may be an inspiration to us.

Resolved that a copy of these resolutions be sent to the family, one to the New Orleans Christian Advocate, and a copy be written into the minutes of the Verona W. S. C. S.

MRS. F. E. SHUMPERT
MRS. RICHARD COGGIN
MRS. IRL GARMON
Committee

BROOKHAVEN DISTRICT

McComb, LaBranch St., Nov. 17th, 7 p. m. Conference December 4th 7 p. m.
Hazlehurst, Nov. 20th, 7 p. m.
Gallman at Bethesda, Nov. 24th, 11 a. m. - 1:30 p. m.
Crystal Springs, Nov. 24th, 7 p. m.
Georgetown at Providence, Dec. 1st, 11:00 a. m. - 1:30 p. m.
Harrisville at Harrisville, Dec. 1st, 7 p. m.
Adams at Adams, Dec. 8th, 11:00 a. m. - 1:30 p. m.
Wesson Station, Dec. 8th, 7 p. m
Tylertown, Dec 11th, 7 p. m.
Scotland at Bethesda, Dec. 15th, 11 a. m. - 1:30 p. m.
Summit at Felders, Dec. 15th, 7 p. m.
Brookhaven, Dec. 18th, 7 p. m.
Bassfield at Carson, Dec. 22nd, 11:00 a. m. - 2:00 p. m.
Prentiss, Dec. 22nd, 7 p. m.
Nebo at Cool Springs, Dec. 29th, 11:00 a. m. - 1:30 p. m.
Meadville at Meadville, Dec. 29th, 7 p. m.
Barlow at Brandywine, Jan. 5th, 11:00 a. m. - 1:30 p. m.
Silver Creek at Silver Creek, Jan. 5th, 7 p. m.
McComb, Centenary, Jan. 8th, 7 p. m.
Bogue Chitto at Hawkins Chapel, Jan. 12th, 11:00 a. m. - 1:00 p. m.
Utica at Utica, Jan. 12th, 7 p. m.
Foxworth at Kokomo, Jan. 19th, 11:00 a. m. - 1:30 p. m.
Osyka at Muddy Springs, Jan. 19th, 7 p. m.

DOLLARS COME EASY
WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH OR FAVORITE CHARITY TURN COUPONS INTO DOLLARS

LUZIANNE
COFFEE
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LUZIANNE TEA

Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey City, N. J.
FOR SPECIAL CHURCH PLAN

son Circuit at Beauregard, Jan. 22nd, 7 p. m.
rtinville at Sartinville, Jan. 26th, 11 a. m. - 1:30 p. m.
ticello at Monticello, Jan. 26th, 7 p. m.
gnolia Jan. 29, 7 p. m.

The Misionary-Education Institute will be held in the Brookhaven Church January 17 beginning at 10 a. m.

Let each pastor and each Board of Stewards work out the budgets for each church on the charge so that the necessary questions may be fully answered at the first quarterly conference.

VAN R. LANDRUM, D. S.

LA. CONFERENCE W. S. C. S.

CONFERENCE MISSIONARY PERSONNEL

This is a comparatively new branch of service and new appointive office in each local unit of the Woman's Society — the **Conference Officer having been elected at** our W. S. C. S. Conference meeting last March. This service with its offices and personnel was brought forth to meet a longstanding need. The Mission fields are calling, the funds are available, but the laborers are so few. Therefore, the main purpose of the work of Missionary Personnel is to contact fine, capable young people, and encourage them to give themselves in full-time Christian Service. This may be done in several ways, but the most important thing to be done right now is to appoint a Chairman of Missionary Personnel in each local Society. This is to be done by each local Society President. Last quarter 247 letters were mailed to local Society Presidents asking that these be appointed and their names forwarded immediately. To-date the Conference Officer has the names of only 80. It is necessary that the local Chairman of Missionary Personnel be appointed and the name be sent to the corresponding Conference Officer in order that plans for working with those young people shall be put in the hands of the right person. This is an S. O. S. to local residents who have not sent the name of the one in your Society who is to serve as Chairman of Misionary Personnel. Please return the card mailed to you; or, if lost, send another post card with the information.

The following materials are available and may be ordered as indicated below:

1. **Christian Careers Calling Youth**
2. **Careers that Count**
   (Order from Personnel Office, 150 Fifth Ave., New York 11, N. Y.)

FOR SALE

A small Pipe Organ Blower to be supplied. For information write, see or call MR. DARDEN FORD, HOMES LUMBER COMPANY, Telephone 278, Homer, La.

2. CONFERENCES ..MISSIONARY ..PERSONEL
3. **Help Wanted**
4. **Wouldn't You Like To Go**
5. **Invitation to Decision**
   (Order from Publication Dept., 420 Plum St., Cincinnati 2, Ohio).
6. **Methodism in Mexico**
7. **Methodism Among American Negroes**
8. **Methodism in Town and Country**
   (Order from Editorial Dept., 150 Fifth Ave., New York 11, N. Y.)

The following is an **incomplete** list of our splendid young people who have volunteered for full-time Christian Service, not only for various mission services in foreign fields but in homelands as well. Some of these young people are now in College. Some are yet in High School. When we receive the lists of Volunteers from our Summer Camps and Congregations, the list can be completed.

Lucille Hurley—Minden
Lola Mae Burford—Hodge
Annie Lee Bates—Ringgold
Tommie Broomfield—Springhill
Carolyn Griffith—Garnd Cane
Mary Elizabeth Coker—New Orleans
Sarah Jane McCrary—Ruston
Virginia Dare Reese—Ruston
Shirley McKnight—New Orleans
Mirian Boyd—Bogalusa
Audrey Blackwell—New Orleans
Melissa Kneece—New Orleans
Mary Snelling—New Orleans

3. CONFERENCE MISSIONARY PERSONNEL

Angle Allison—New Orleans
Audrey Knight—New Orleans
Fay Vinson—New Orleans
Lena Peterson—New Orleans
Marjorie Smith—Shreveport
Betty Rae Fox—Shreveport
Dannie Duerson—Shreveport
Mary Ann Maxfield—Lake Charles
Frances McMahon—Lake Charles
Edward Camp—Haynesville
Ralph Riddle, Jr.,—Cotton Valley

Since the meeting of the Jurisdiction Secretaries in Kansas City recently, we should soon have available a handbook on Missionary Personnel, a packet of materials, and a system of reporting.

In the meantime let us be interested and concerned in our local young people who have volunteered for challenging full-time Christian Service, and let us hold before our Youth coming on the great need for the giving of their best through the Church as a sacred means for the fuller realization of the coming of the Kingdom of God on earth as it is in Heaven.

MRS. DAVID TARVER,
Conf. Sec'y. Missionary Personnel, Box 1127
Cotton Valley, La.

How do you know that your child will not be the next one killed by a drunken driver who bought his liquor in a place of licensed sale?

NORTH MISSISSIPPI W. S. C. S.

MRS. DAN G. COMFORT
412 Castalian Boulevard, Durant, Miss.

THE SEVEN AGES OF WOMEN IN INDIA

1. Infant—(a) Life expectancy, 27 years, food and drink. Midwifery charms, sanitation, no connection between dirt and disease; chances are that she will suffer malnutrition, be blind (1½ million in India), have T. B., leprosy, malaria, or cholera. She might be cast in the river if weak or deformed.
2. School Girl—Largely result of Christian Teaching change—(1) old proverb "to teach a woman to read, is like putting a knife in the hands of a monkey." True ability no blot on character. (2) Not respectable to be able to write, but reading no blot on character. (3) An educated woman makes a literate family—Girls in high school in '42, forty-two thousand.
3. Lover—(b) Early marriage, arranged, little romance. "Purdah" common—enter picture shows and results — Indian visitor saw "King of Kings", wished to imitate to teach Hinduism. Made many good pictures—actors often Christian.
4. Soldier Aids—Anti-Aircraft aids, Navy Girls, Red Cross, Y. W. C. A., Fraternity Clubs, WACS, and Girl Scouts.
5. Justice—In proportion to number of educated women. Probably more in public life in India than U. S. Leaders at Madras and in world affairs. Women well organized; worked for reform in (1) higher marriage age, (2) abolition of Temple Girls, (3) legal and property rights.
6. Old Age—at 30! Not honored as in China. Burning of widows outlawed, but fate is sometimes worse. Outcasts, often beggars, no glasses, no teeth, no "social" life, no dress sales, no beauty parlors, eternal work—or strvation.
7. Sans Everything—Unless we give them hope, based on knowledge.

"..........As to our women, I hug the hope that someday soon they will be the unquestioned leaders. Child marriage must go; a widow's right to remarry must come. I am convinced that the women of the world, if only they are fired by a love of humanity, can reduce militarism to nothingness." Gandhi-from Pageant.

An Indian girl spoke over a world radio

A DREAM OF HEAVEN
REBECCA SPRINGER'S ACTUAL EXPERIENCE
The most detailed description of Heaven ever attempted! Almost too sacred to reveal Twenty exciting chapters. Reunion of loved ones, our home life in heaven, meeting those whom we may not expect to find, etc. Describes the crystal sea, celestial gardens, wondrous palaces, etc., as the author actually saw them in her vision.
OVER 500,000 COPIES SOLD
Intra Muros is of vital importance to you, if you've lost a loved one. You'll treasure this blessed book! An ideal gift for those who mourn. Share the joy and happiness that came to the author. See why thousands have praised this great book. Illustrated. Postpaid only $1. The edition is limited . . . so order at once.
GOSPEL ART SHOPPE,
Dept. N-10 Rowan, Iowa.

hookup several years ago:

"You stay at home; but is it anywhere
Written or said, "You do not share"?
You stay at home; but right in your home
You reinforce us, though you never
come.
You stay at home; but if you only knew
How we across the sea rely on you!
You do come over, if your hearts are
there;
And thus, more than you know, you
share."

The above was prepared by Mrs. H. C. Braybeal, Radford, Virginia, to be used with the study on India. In the leaflet she asks, "Can you describe all the women in the U. S. in a few minutes? (India is approximately ½ the size of the U. S. with more than three times as many women). You will need to deal in generalities, contrasting the old and the new."

ANNUAL REPORT BLANK FOR SECRETARIES OF STATUS OF WOMEN

In this quarter the secretaries of Status of Women will be sending their annual reports to the conference secretary. The completeness of the conference secretary's report to the jurisdiction will depend upon the information sent her by each society. Below you will find what she would like to know:

1. Does the society have a Status of Women Secretary?
2. Has the society presented Status of Women to the local society?
3. Have the women made a study of women in their local society to discover potential abilities?
4. Number of women on District and Conference boards, also jurisdiction boards, as well as official boards of local churches.
5. Number of women elected to District conference.
6. Number of women elected to annual conference.

If each secretary of Status of Women or president of the society will send this information in, we shall have a splendid report for our conference. Let us make it a point of pride to help make our conference stand high in reporting!

Remember that item 11 on "Instruments of Peace" is Status of Women. It says, "Widen the participation of women in the work of the church by seeking ways to increase the number of women serving in places of leadership in the local church and in the community." It will be impossible to claim reaching the 1946 goals unless this phase of our work is emphasized. Be sure to include a secretary of Status of Women when you elect your officers for 1947.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MISSISSIPPI CONFERENCE W. S. C. S.

THE UNITED NATIONS

The Department of State has designated October 28 - November 30 as United Nations month and this conicides with two important observances of the church.

....**World Community Day**, November 1st, is to be observed in the same manner as the World Day of Prayer. On this date women of all denominations and of all nations will meet to discuss "We the People". If no one in your community has secured the official program, call together all of the women of all of the churches for a prayer service. Remember, we have been asked to pray for the leaders of the nations now meeting in New York as a group and also **individually by name.** "More things are wrought by prayer than this world dreams of, wherefore, let thy voice rise like a fountain, night and day".

World Order Sunday, November 10th. A Handbook to assist in planning the service for this day has been prepared by the Federal Council of Churches, 297 Fourth Avenue, New York, 10, N. Y. (price 15c). Offer to assist your pastor in planning his service. If you do not have a regular service on that date, the Woman's Society of Christian Service can present a program and make it a day of prayer.

We cannot be too much in prayer—in groups and in our private devotions—during this most important month in the world's history.

NOMINATING COMMITTEE

According to "A GUIDE" which is our official rule book, the following requirements should be kept in mind:

"The society may elect . . . from three to seven members who shall serve as a nominating committee to present nominations of all officers and standing committees for the ensuing year.

"Nominations and elections may be by acclamation or by ballot. The consent of nominees shall be secured before presenting names.

"No officer shall hold the same office for more than four consecutive years with the possible exception of the treasurer."
(see page 59)

Since the Mississippi Conference Woman's Society of Christian Service will set up the district organization early in 1947, every effort should be made to elect in the local society every officer, so the incoming district officer will have a complete force.

The Secretary of Literature and Publications should be instructed to order a Handbook and a Guide for each of the newly elected officers and also secure her subscription to **The Methodist Woman** so that each officer will become familiar with her duties before entering her term.

CHRISTIAN SERVICE

Because we have been alarmed by the desperate shortage of workers for the mission fields, we are challenged by the recent call from the Board of Missions and Church Extension of the Methodist Church as told in the October issue of **World Outlook**, page 16.

The request is for hundreds of young men and women volunteers for three years **of Christian service overseas.**

"These three-year appointments offer to Methodist youth opportunity to render worth-while service in the ongoing work of churches, schools, hospitals, and community centers abroad; and to enter into the life of another people through language and cultural studies, and through working with them as Christian colleagues. It is pointed out that this is not "made work"—those accepting this service will share in much-needed services with other missionaries and with Christian nationals."

Look about your community seeking to locate Christian teachers, social workers, construction workers, nurses, public health workers, farmers, etc.

Write to: The Department of Missionary Personnel, Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York, 11, N. Y. for the details so you will know exactly what to tell any young person who may be interested.

MAGAZINES

Has your society qualified for the Honor Roll to be printed in **The Methodist Woman**? It is very simple—just secure 20% more subscriptions to the two magazines, **The Methodist Woman** and the **World Outlook**, than your society had September 1st.

One way to reach this goal is to see that every newly elected officer becomes a subscriber. Some societies make this a requirement, some make it a gift from the society. Every woman who is to serve in any capacity will have to read these magazines to do her work efficiently.

This goal of a twenty-percent increase must be reached by December 31st.

WESLEYAN SERVICE GUILD CORNER

We would like to have news of the special efforts of local Guilds during Guild Month. What your unit did will help another unit, so please send us this information.

Notice the many helpful suggestions on the Guild page in the October isue of **The Methodist Woman.**

HEADQUARTE
for RELIGIOUS SUPPL
CHOIR GOWNS •
PULPIT ROBES •
STOLES • EMBROIDE
CATALOG ON
National
821-23 Arch St., Phila.

RESOLUTION of the BOARD OF STEWARDS and the Quarterly CONFERENCE of the FIRST METHODIST CHURCH OF Alexandria, Louisiana, in Joint Session October 14th, 1946.

Presented to the Congregation of the Church for adoption.

On Sunday, October 13th, 1946, there passed from us to the Great Beyond our friend and brother, Horace H. White. He was a member of this Church for more than sixty years, a member of both of these Boards for sixty years and Chairman of both for more than four decades. He saw our Church grow from a handful on Third Street in the closing years of the last century to its present membership. He was a part of that growth — a part of the woof and warp of the structure. He led the way in building our present house of worship, fathered increases in the salary of the minister and labored for the material and spiritual welfare of a group that would hold high the torch of Christianity in Alexandria.

We do not dwell on his conference-wide and church-wide activities. His place of counsel in the General Conferences and his leadership in the Union of Methodism are firmly established and well known to all.

We think of him today as the wise counsellor, the kindly brother, and the faithful leader in the affairs of these Boards and of this Church. We remember how he loved to sing and have his Bible Class sing the sweet, old songs of Zion—Guide Me O Thou Great Jehovah, The Home Over There, and scores of others. We recall his judicious advice, his scholarly teaching, his presence in the Church, the integrity and four-squareness of his life, and his humble devotion to the Master of all life.

His going leaves a vacant place. We mourn his passing. We extend consolation to his widow and family. We record these feeble words as a tribute of our love and devotion. "Know ye not that there is a prince and a great man fallen this day in Israel?"

BE IT RESOLVED, therefore, that these resolutions be adopted by the rising vote of this congregation, that a copy of same be spread upon the minutes of both Boards, that a copy be delivered to the widow and family and a copy be furnished the press.

Adopted by the congregation Sunday, October 20th, 1946.

W. D. WADLEY, Chairman
W. T. MURRAY
C. G. WILSON,
A. F. LANIER, Committee

o

Resolution of Love and Esteem of Our Leader, Counsellor, Brother, Friend, Mr. James Lionel Hamrick, Sr. By the Board of Stewards of the Poplar Springs Methodist Church

WHEREAS—Under the Providence of Almighty God our Heavenly Father, our beloved Chairman

JAMES LIONEL HAMRICK, SR.

....has been called "out of the earthly light
....unto the heavenly glory," ....

THEREFORE—Be it resolved by the Board of Stewards of the Poplar Springs Methodist Church, Meridian, Mississippi of the Mississippi Conference That in the passing of James Lionel Hamrick, Sr. the Poplar Springs Methodist Church and the Methodist Church at large have lost a great leader, a wise counsellor, a warmhearted friend and beloved brother; and be it

RESOLVED FURTHER, that the Board of Stewards of the Poplar Springs Methodist Church have lost a Chairman of our body whose presence will continue to be sadly missed, yet in a very real spiritual sense will linger with us and inspire us to higher goals in the Kingdom of God; and be it

RESOLVED FURTHER, that the Board of Stewards of the Poplar Springs Methodist Church hereby express their acute sense of loss in the passing of James Lionel Hamrick, Sr., and at the same time their profound gratitude in being graciously allowed to share in his successful leadership as the Chairman of the Board of Stewards for a number of years; and be it

RESOLVED FURTHER, that we express by THESE RESOLUTIONS the deep feeling of personal loss and bereavement which jointly and individually we have sustained; and be it

RESOLVED FINALLY, that a copy of these Resolutions be presented to Mrs. J. L. Hamrick, Sr. one copy sent to the **New Orleans Christian Advocate**, and one copy be retained as a part of the Permanent Minutes of this meeting of October 6, 1946.

NATE S. WILLIAMS, Chrm.
WILLIAM W BOYD, Secretary

o

METHDISM ON THE CAMPUS

And the Last Shall Be First—Maybe

Students who always got the last and worst of everything in the army because their last names were Wilson or Xerxes or Young or Zeek, will fare much better at Evansville College this fall. The registrar there has given each student a number, and when classes are to be chosen, the lucky numbers drawn first from a hat will get first choice at the popular professor and the 10 o'clock class. It took a war to bring the change.

Librarian Training Schools

Ministers' Training Schools arouse more interest in West Africa than they do in the United States, according to a report just received from the Liberia Conference. A correspondent for the Methodist Commission on Ministerial Training wrote last week that more than 2,400 visitors attended the four small schools held up and down

LET YOUR CHURCH
TOWER PLAY A
FULL CHORUS
OF MELODIOUS SONG

—not just a solo part!

Organ, Choir, and Bells
may be combined in all
their beauty with
Schulmerich
CARILLONIC BELLS
AND TOWER MUSIC

From Schulmerich research in electronics has come the modern means to transform your church tower from a silent finger in the sky into a source of full-bodied celestial music. Schulmerich Tower Music brings a new message of joy and hope to each listening heart, stressing with articulate loveliness the spiritual message of your church.

With Schulmerich Tower Music, this audible beauty is not confined to a solo of bells or chimes, but includes the church's full message in song. The stirring harmonies of the choir, the full majesty of the organ and the sweet-throated song of Carillonic Bells may all be blended as you choose.

Only modern electronics can make possible so full and compelling a chorus of sound, and only Schulmerich Carillonic Bells and Tower Music have the exquisite clarity and tonal-beauty worthy of your church program. Their installation is handled simply and expertly, without construction inconvenience. No tower is necessary. No church is too large or too small. Send for our descriptive literature. Address Dept. [illegible]

Schulmerich
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[illegible]
SELLERSVILLE, PA.

the Liberian coast this summer. In contrast, only 71 ministers were able to attend.

Scarritt Student on Upper Room Program

One of the voices to be heard on the transcribed Radio Parish program of the Upper Room is that of a Scarritt College student, Josephine Pratt. The young Tennessee soloist, who is studying for full-time Christian service helps to produce the 15-minute worship programs transcribed at Station WSM in Nashville.

Campus Overflows to Camp Ground, Hotel

Faced, like other Methodist schools, with the problem of an overcrowded campus, Illinois Wesleyan University last week arranged to house faculty members as well as students at nearby East Bay Camp, assembly ground for religious activtities in central Illinois. Some 12 faculty members and 50 student veterans will live at the camp and commute the 13 miles to school.

Part of the Bloomington hotel had already been reserved for the overflow of coeds, with the Illinois Wesleyan dean of women in charge.

New England Courage

Some tall and fancy shivering is in store for 450 Boston University coeds who plan to spend September in the great outdoors of the School of Physical Education's summer camp. Swimming, boating, la crosse and tennis are among activities scheduled for the month-long camp—if the New England weather permits.

THE PREACHER

The preacher has a great time:
If his hair is gray
  he is old;
If he is a young man
  he hasn't any experience;
If he has ten children,
  he has too many;
If he has none
  he isn't setting a good example;
If his wife sings in the choir,
  she is presuming;
If she doesn't she isn't
  interested in her husband's work;
If a preacher reads from notes,
  he is a bore;
If he speaks extemporaneously,
  he isn't deep enough.
If he stays at home in his study,
  he doesn't mix enough with the people;
If he is seen around on the streets,
  he ought to be at home getting a good
    sermon;
If he calls on some poor people,
  he is playing the grandstand;
If he calls at the home of the wealthy,
  he is an aristocrat;
Whatever he does,
  Someone could have told him to do
    better.

—David Gorden's Radio Scrap Book.

A CONVERSATION WITH

By E. M. SHAW, JR.

Truth, kindle thy fire within me;
lips be thy outlet, my soul thy orbit.

Beauty, let thy loveliness flood
roundings; let my life be thy

Dependability, may I be thy
may thy existence be my heritage.

Ambition, seek thy dwelling place
my life; inspire me to greater

Determination, be thou the
the beacon.

Accuracy, spread they branches
pathway; shade me with they

Appreciation, show thyself within
thy fields bear bountifully from
vation.

Cleanliness, let my mind be thy
my thoughts thy image.

Sincerity, make thyself manifest in my words and deeds.

Self, have faith in thy own being; remain aloof and untainted by cynicism, envy and hate.

Love, burn nobly within me; cast not thy
on disrepute.

Character, be thou my companion in time of need and doubt.

Honor, allow me to be they representative; be thou my guiding star.

CRUSADE FOR CHRIST

Bringing the GOOD NEWS

THE Executive Committee of the Crusade for Christ announces the continuance of the observance of the Year of Evangelism through December 31, 1946. This is the time designated by the General Conference.

- The General Board of Lay Activities and the General Board of Evangelism heartily agree on the importance of continuing throughout the year.
- Great evangelistic victories which are being reported in the Church indicate that continuing the evangelistic program will help stimulate and prepare for the Year of Stewardship. All Stewardship plans should be carried forward NOW.

THE CRUSADE FOR CHRIST

New Orleans
CHRISTIAN
ADVOCATE

FOUNDED 1851

Methodist
Crusade
for
Christ

HE LIVING CHURCH

t one approves, another
corns,
l thus his nature each discloses;
find the rosebud full of
thorns,
find the thornbush full of
roses.

—Chapel Chimes.

PRAYER-ROOM TODAY

D, I have tried to make mys unworthy of Thy service, er instrument for Thee to et now Thou dost bid me t to be what best may serve ly purposes. Better is it for be empty, that Thou mayest powerless in myself, that wer may flow through me, h no wisdom of my own, y spirit may direct and e. Take this earthen ves d; it is all Thine own.

No. 43

W ORLEANS 12, LA.
day, November 7, 19

MAKING DEFINITIONS AND METHODS COME ALIVE

Any student of church history and social life knows that the first problem which confronts the Church today, as always, is that of breaking down the personal resistance to the way and will of God. Or to state it in classic phrase, to secure the surrender of the sinner to Christ. It is not so much accurate definitions of principles and processes as it is that of making them so practical and workable as to command the mind and heart of the person approached. Theological and ethical definitions are fairly easy to formulate, but to make them come alive in the character and conduct of men is not so easy.

We believe in the necessity of a basic Christian experience for every man—an experienc grounded in the fundamental truths set forth in the Scriptures. Christ himself made such an experience central in his own ministry. He insisted upon a change as personal and as radical as birth itself. "Ye must be born again." When Nicodemus demurred He said in effect, "You may not be able to understand the process, but you must have the experience. He meant that Christianity has no vital meaning until it becomes the experience of the individual soul. All the difficult evangelistic hurdles are from that point out. From that point on, the evangelist is largely on his own in making his appeal come alive.

Jesus widened his personal message to Nicodemus into an elemental social philosophy: "For God so loved the world that he gave his only begotten Son." To stop with a personal experience is to become hidebound and narrow, just as to see only the material interest of one's own country makes him a selfish nationalist. It is through personal experience that one discovers the foundations of the Church and the true bond of social union, but there again we must come to grips with the near and the remote in making the social implications of Christianity come alive. No evangelistic definition or method can have great value until it is mediated through a genuinely redeemed personality. Only thus can it come alive.

GOVERNOR THOMAS L. BAILEY DIES

A radio news flash Saturday evening carried sorrow to many hearts by the announcement that Governor Thomas L. Bailey of Mississippi had died. His death occurred in Jackson following a battle for life which began even before he had been inducted into the office of Chief Executive of Mississippi. More than once he had spent a time in New Orleans for surgical care, but only to yield the fight to the relentless disease which had preyed upon his strength for so long. Governor Bailey was a Methodist and was long a teacher of a Bible class in Central Church, Meridian. He was a man of high ideals, clean character, and the record of his all too brief tenure will bear out the assertion that he was a worthy Chief Executive. He more than any other governor for a generation was of Mississippi and for Mississippi. He belonged to Mississippi by origin by education and by every instinct of his soul.

On Sunday afternoon his body lay in state in the Capitol at Jackson, and on Monday afternoon it was carried to Meridian for funeral services in Central Methodist Church and for interment in Meridian. We mourn with the people of Mississippi for the untimley going of their trusted leader.

THE MEN'S BIBLE CLASS

Much has been said and written about the Men's Bible Class in the past few years.

It doesn't seem to fit into the total education programme of the church. It is a law unto itself. There is a question as to whether it should be called a class at all. In some places it is a sort of glorified Men's Club with a slight religious coloring or bias. In most instances it doesn't follow class-room procedure. There is no give and take of question and answers. There is no sharpening of the wits except on the part of one man who prepares the lecture. The rank and file are simply spoon fed by the lecturer from Sunday to Sunday with no effort on their part. And worst of all it is said, there is no effort during the week to carry out the precepts presumably learned on Sunday. Those who attend are simply sitters who in various attitudes of interest or indifference get a rather pleasing interpretation of some passage of Scripture by a man usually who has not had much training for the task. Some professional or business man who takes second-hand a hodge podge of interpretations given out by supposed experts in the Biblical field. Often this mass of information is undigested because he has no standard of of judgment. So it often goes over his head as well as over the heads of many of his listeners.

Another criticism often made is that the hour thus spent in sitting and listening without participation to any great extent, and followed immediately at eleven o'clock by practically the same sort of procedure, takes away from the freshness and inspirational quality of both hours. In other words that it hsa a deadening effect upon the spiritual faculties of those who take part.

Some go so far as to say that it is the most reactionary group, theologically speaking in the church and that it is the least socially minded group of the church membership.

Some of these criticisms are rather drastic, and scathing. But much of the same sort of thing could be said of the adult membership as a whole. The average congregation wants to sit back and be at ease in Zion. They will all agree with the minister in what he says but doing what he tells them to do, ah! That is another matter. The hope of the future lies in our young people and young adults. If we can give them the proper, inspired leadership maybe the church can reach some of the goals of the Kingdom we have heard about so long, and done little about.

I am afraid we are going to have to let the middle-aged adults rack along about as they have been doing, learning nothing much that's new jealously guarding the truth "that was once for all delivered to the saints."

A. P. H.

GOV. THOMAS L. BAILEY

PERSONALS

Rev. Andrew J. Boyles is delighted with his new charge—Rolling Fork, Miss., where he and his family have had a great reception and have been made to feel perfectly at home.

Rev. E. L. Jernigan has closed out one of the best years in the history of church at Itta Bena, Miss. He is delighted with his people and prospects are good for the year ahead as the Crusade for Christ tinues.

A card from Miss N .E. Lockett infor us that her mother, Mrs. Elizabeth Locke went to her heavenly home recently. S and her mother lived in Biloxi, Miss., an and the Advocate was a regular visi to them.

Rev. W. D. Wendel, retired member the North Mississippi Conference is New Orleans for an indefinite time account of the illness of Mrs. Wendel and Mrs. Wendel are at the home of th son at 2510 Adams St., New Orleans.

Rev. Carl F. Lueg reports a very hap year at Homer, La., where he has receive one hundred and thirty members into th church during the year of Evangelis Plans have been made for an every Sunda service at Bethlehem church—the rural e tension of the church at Homer.

The many friends of Judge Morgan Ste ens, of Jackson, Miss., will regret to lea of his illness in recent weeks. He had gical care in a Philadelphia hospital, a was sufficiently improved at last accou reaching us to return to his home in Jack son. He was expected to arrive on Octob 31.

The article of Rev. Addison L. Smith Second Church, New Orleans, caused slight reaction of opposition recently, b his purpose was not to say that the chur was ever on the way out so much as it now on the way up. It is certainly a goi concern and Bro. Smith and his people a to be commended for the splendid wor now in progress in that historic center.

STATE CONVENTION W C T U

The State W. C. T. U. Convention bein held in Eunice on 5, 6, 7, of Novembe will be the largest in the state in man years of this organization. Local Unio over the state will have delegates there.

-Mrs. Jessie Worthington, State Presi dent and her executive board have arran ed a spendid program which undoubtedl will awaken a new interest in the Te perance work all over the state.

MRS. W. S. RIDDLE,
Publicity Chairman.

EDUCATION-MISSIONARY INSTITUTE MISSISSIPPI CONFERENCE

District	Place	Date
Seashore—	First Church, Gulfport,	Jan. 10, 10 a
Hattiesburg—	First Church, Laurel,	Jan. 13, 10 a
Meridian—	Central, Meridian,	Jan 14, 10 a.m.
Jackson—	Galloway Mem., Jackson,	Jan. 15, 11 a
Vicksburg—	Port Gibson,	Jan. 16, 10 a.m.
Brookhaven—	Brookhaven,	Jan. 17, 10 a.m.

OTTO PORTER

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

WEST LAUREL WELCOMES NEW PASTOR

Dear Mr. Duren:

On last Wednesday evening approximately one hundred people were present at prayer meeting at West Laurel Methodist Church which was conducted by our charge leader J. R. Hilton. Our new pastor and wife Rev. and Mrs. E. E. McKeithen were introduced to the congregation and after the services everyone went to the dining room where there had been placed a bountiful supply of groceries which were presented to Bro. and Mrs. McKeithen by J. R. Hilton. Mrs. McKeithen responded and thanked each one for the warm welcome accorded them. The ladies of the church served refreshments.

We feel very fortunate in receiving Bro. and Mrs. McKeithen to labor with us this year. Each member has expressed his desire to work and co-operate that we may carry on Our Lord's work, so we just know that we are going to have the greatest year at West Laurel ever in the history of our church.

Sincerely yours,
JACK UPCHURCH, Secretary

SEASHORE CAMPGROUND REPORT

Dear Brother Carruth:

We will conclude the twelfth session of our Camp Group Sunday School next Sunday—average attendance 73.

We have had a splendid summer, lots of cooperation, fine talent, and unusually good offering, without any pressure whatever. There have been teachers for every department. They have volunteered from Campground, Biloxi; New Orleans, Jackson, Centreville, Memphis, Hattiesburg, and Tupelo.

Pianist and song leaders and soloists have been available all summer. Our total offerings amounted to $165.44 and we expended $150.67, leaving a balance of $14,77.

It was our privilege and joy to give as follows:

Bible Coast Conference	$5.00
SS Literature	9.67
Camp Meeting	10.00
Lewis Hospital, Africa	20.00
Moore Community House	30.00
Back Bay Church	5.00
Cuba	5.00
McDowell House, Houma, La.	10.00

In addition, we gave $50 for the Camp-Ground Improvement Fund, with $50 promised next year. The crying need of the Camp Ground is a Recreation Center and Playground for the teen agers. Also a new wharf.

We appreciate the interest you and Brother Ellison have shown and I consider it a privilege to have served.

Cordially,
MRS. GEORGE S. BROWN
2030 Broadway, NO, La.

NOTICES: LOUISIANA CONFERENCE

MINISTERIAL TRAINING COMMITTEE

The Ministerial Training Committee will meet at the First Methodist Church, Alexandria, on Tuesday afternoon at 2:30 o'clock in the room assigned. All members of the classes are asked to meet this Committee.

Sincerely,
B. C. TAYLOR, Chairman
Ministerial Training Committee

MINISTER'S WIVES LOUISIANA CONFENECE

A luncheon for wives of ministers has been arranged for Friday, November 15, during the session of the annual conference. Plates will cost $1.00 each and reservations will be accepted until noon on November 14, Those desiring to make advance reservations may do so by writing Mrs. R. R. Branton, 2027 White Street, Alexandria.

COMMITTEE ON ACCEPTED SUPPLIES

Please announce a meeting of the committee on Accepted Supplies for Wednesday at 4 p. m. (Nov. 13). Kindly request all of those in the supply relationship to appear before the committee at this time.

CARL F. LUEG.

WANTED!

A second-hand commentary on the whole Bible—Clarke's, Matthew Henry's, or any other standard work will do. Price must be reasonable. Contact Mrs. Zula Langham, Route 4, Meridian, Miss.

JACKSON DISTRICT—FIRST ROUND

Benton, at Midway, Oct. 27, 11 a. m., Q. C. Later
Jackson, Bessie Shands, Oct. 27, 7:30 p. m.
Jackson, Capitol Street, Nov. 3, 11 a. m.
Jackson, Van Winkle, Nov. 3, 2:30 p. m.
Jackson, Grace, Nov. 3, 7:30 p. m.
Mendenhall, Nov. 10, 11 a. m. & 1:30 p. m.
D'Lo & Braxton, at Braxton, Nov. 10, 3 p. m.
Madison & Pocahontas, at Madison, Nov. 10, 7:30 p. m.
Raleigh, at Raleigh, Q. C. Nov. 16, 2:30 p. m., Nov. 17, 11 a. m.
Brandon, at Johns, Nov. 17, 2:30 p. m.
Bolton & Raymond, at Bolton, Nov. 17, 7:30 p. m.
Homewood, at Homewood, Nv. 24, 11 a. m. & 1 p. m.
Lake, at Lake, Nov. 24, 3 p. m.
Morton, at Morton, Nov. 24, 7:30 p. m.
Lena, at McDonald, Dec. 1, 11 a. m. & 1 p. m.
Harperville, at Harperville, Dec. 1, 3 p. m.
Forest, Dec. 1, 7:30 p. m.
Pelahatchie-Shiloh, at Shiloh, Dec. 8, 11 a. m. & 1 p. m.
Ridgeland, at Richland, Dec. 8, 3:30 p. m.
Flora & Bentonia, at Flora, Dec. 8, 7:30 p. m.
Carthage Circuit, at Goshen, Dec. 15, 11 a. m. & 1 p. m.
Carthage Station, Dec. 15, 2:30 p. m.
Jackson, West Park, Dec. 15, 7:30 p. m.
Fannin, at Drake, Dec. 22, 11 a. m. & 1 p. m.
Pearl Chapel, Dec. 22, 2:30 p. m
Jackson, Leavell Woods, Dec. 22, 7:30 p. m.
Vaughan, at Vaughan, Dec. 29, 11 a. m. & 1 p. m.
Sharon, at Sharon, Dec. 29, 3 p. m
Jackson, Millsaps Memorial, Dec. 29, 7:30 p. m.
Clinton, Jan. 5, 11 a. m. & 1:30 p. m.
Canton, Northside, Jan 5, 3:30 p. m.
Canton, First Church, Jan. 5, 7:30 p. m.
Camden, at Forest Grove, Jan. 12, 11 a. m. & 1 p. m.
Jackson, Glendale, Jan. 12, 7.30 p. m.
Florence, at Florence, Jan. 19, 11 a. m. & 3 p. m.
Jackson, Calloway Memorial, Jan. 19, 7:30 p. m.
Walnut Grove, at Walnut Grove, Jan. 26, 11 a. m. & 1:30 p. m.
Terry, at Forest Hill, Jan. 26, 7:30 p. m.

The Jackson District Education-Missionary Institute will be held at Galloway Memorial Church, January 15, at 10 a. m.

OTTOR PORTER, District Supt.

HOW MUCH DO I OWE?

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.—Sel.

In the local option elections of 1941, the dry gained a net population of 255,271; in 1942 the gain was 639,114; in 1943 there was a dry gain of 644,963, and in 1944, a gain of 229,609.— BREWERS JOURNAL, August, 1945.

HEADQUARTERS
for RELIGIOUS SUPPLIES
National

MRS. ROSA EMMA WADE DIED AT FAMILY HOME SATURDAY, SEPTEMBER 21st.

Mrs. Rose Emma Wade, resident of Jena, Louisiana for approximately 38 years and known by almost everyone in Jena and surrounding communities, died without warning last Saturday evening at 8:30 p. m., at the family home in Old Jena. Mrs. Wade was 57 years, 2 months and 25 days old at the time of her death.

Mrs. Wade and her daughter, Miss Esta Mae Wade, had retired a few minutes earlier when the daughter heard an unusual sound. When Miss Wade reached her mother's side she had expired. Mrs. Wade had seemed in good spirits only a few minutes before.

Although warned by doctors several weeks ago that she might go suddenly, Mrs. Wade had continued active. Death came as a sever shock to the family, other relative and her many friends.

Mrs. Wade was born at Grayson, La., June 26, 1889, the daughter of the late Willie and Alma Warner, March 28, 1904, she was married to Charles Frank Wade who preceded her in death 28 years.

To this union, eight children were born, seven of whom survive to mourn her passing. They are: two sons, Oliver "Pete" Wade of McComb, Miss., and Malcolm "Sparky" Wade, New York; five daughters, Mrs. Marie Newburg and Miss Esta Mae Wade of Jena, Mrs. Rubye Hampton, of El Dorado, Ark., Mrs. Rosalee Rice, Pine Bluff, Ark., and Annie Laura Wade, Houston, Texas.

Other close relatives surviving are: Mrs. Bertha Thigpen, Memphis, Tenn., Mrs. Alma Reed, Shreveport, La., Mrs. Lorena Asmann, El Paso, Texas, and Mrs. Willie Dyer, Helena, Ark., sisters; Mrs. Ford McCall, Natchez, Miss., half-sister, and Mrs. Angie Warner, Jena, stepmother, and eleven grandchildren.

The deceased was blessed with a sunny disposition which carried her through life's problems with an ever ready smile. In early girlhood she embraced the Methodist faith and lived a devoted Christian life. Her motto remained throughout her life, Thoughtfulness for others." Mrs. Wade was active in the Methodist Woman's Society of Christian Service and other church activities, and was also a member of the Order of Eastern Star.

Funeral services were held at Nolley Memorial Methodist Church in Jena, Monday, September 23, 1946 at 2:00 p. m. Rev. L. P. Moreland, of Bernice, La., the services, assisted by Rev. A. L. sell, pastor of the First Baptist Church Jena, and Rev. J. A. Sewell, pastor Nolley Memorial Methodist Church of

Miss Bennie Sheppard sang a solo, " of the Valley," and the choir sang favorite hymns, "Carry Your Cross A Smile," and "This Is My Father's

The Order of the Eastern Star their departed sister with graveside vices. Interment was in Nolley Cemetery at 3:30 p. m.

Pallbearers were: Emmanuel Clyde Russell, D. Floyd, Sim Butler, Davis, T. J. Kendrick, J. M. Henagan, Plummer and Milton Posey.

—o—

NORTH MISSISSIPPI W S C

SUPPLY WORK

The Supply Reports for the third have been received and my report to Jurisdictional Supply Secretary, Mrs. James of Miami, Florida, was mailed the 15th of October.

For the first quarter our supply butions—cash and value of new suppli amounted, in round numbers, to $1800; the second quarter $983, and the third

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FOR SPECIAL CHURCH PLAN

$415. You see our contributions have steadily declined. Can we not do something about this in the fourth quarter?

Each society is, I hope, studying our fall mission book on India. It is a very challenging study and after you complete this I feel sure each society, each person, will **want** to do something for India. A cash contribution sent to our Treasurer, Mrs. D. H. Hall, for the supply department is just the thing for you to do. You will find some of India's needs listed in your Conference Journal on page sixty-four.

At the end of the fourth quarter I hope no society will have to report that nothing has been done for that quarter. In the third quarter's report quite a few did that, however there were three from Aberdeen District; four from Columbus District; seven from Corinth District; five from Greenwood District; seven from Greenville District, and seven from Sardis District who had been at work. Let us help our Districts do better during the fourth quarter.

After you have done a creditable piece of work for the fourth quarter, plan for some constructive work for Rust College during the first quarter of 1947.

It has been said that some Christians are "near-sighted they cannot see the needs across the sea. Some so far-sighted they cannot see the needs at home. Let us make supply work the "glasses" to focus our vision properly" and care for all the needs of all our institutions and workers that can be met through our cooperation.

MRS. L. K. CARLTON,
Supply Secretary

CONFERENCE RURAL WORK

The summer months were filled with interesting activities on the Greenwood Springs charge and at other points in the North Mississippi Conference. It was my privilege to help in Vacation Schools at Shelby and Crenshaw, to attend the Leadership School at Mathiston and to work in the Training School at Holly Springs. We had six Vacation Schools on this charge and a revival in each of the eight churches. Our pastor, Rev. I. E. Johnson, conducted all of these revivals except one. The effects of these summer activities can be felt all over the charge.

In each Vacation School as I worked largely with Intermediates I felt the need for more opportunity to teach the Bible to the youth of these communities. As the people are scattered it is difficult to get them together for many meetings, so I began to inquire about the State laws concerning the teaching of Bible in high schools. The State offciials, the county superintendent, the principal, trustees and parents of the Greenwood Springs High School were most enthusiastic and I was given permission to teach an accrediated elective course. I have thirteen pupils and they are doing fine work.

Just before school was to open two teachers in high school resigned and I was asked to help with some of the Math. classes until a regular teacher could be secured. A number of persons have been contacted but so far no one has accepted the position. This work has helped me to get acquainted with the young people of this section in a way I would perhaps never have come to know them in my regular church work.

The members of the Woman's Societies have been eager to cooperate with my school schedule. Theree Societies changed their meetings to nights and one to later in the afternoons. Attendance has more than doubled and interest has greatly increased. At New Hope we meet two Sunday nights a month at the church, and the Youth Fellowship meets the other Sunday nights. We have about the same group for all meetings, the men are expressing their appreciation of the Woman's Society programs and we feel sure the young people will get great benefit from them.

In order to be nearer to the center of the work, and as the lady with whom I have boarded since I came here had to have her room, I moved in September. I am within three miles of Greenwood Springs and get my mail out from Quincy, Miss.

CORA LEE GLENN

I believe in th esacredness of the promise, that a man's word should be as good as his bond; that character—not wealth, or power or position—is of supreme worth.
—Edwin Markham.

This Christmas

YOUR BOOKSELLER HAS A FEW MORE COPIES OF THE "GIFT BIBLE"

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Recently, however, there has been a slightly larger supply of the famous India paper exclusive with Oxford. The finer leathers used by Oxford are a little less difficult to find. A few more printers and bookbinders experienced and skillful enough to be trusted with the making of Oxford Bibles have become available. And now these beautiful books are coming off the presses in somewhat larger quantities.

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1468 1946

MISSISSIPPI CONFERENCE

A DAY NEXT WEEK

(This little playlet was written by Mrs. Leland Primm, of Smackover, Arkansas, chairman of Status of Women. She has given us permission to use it and it is very appropriate.)

Cast of Characters

Mrs. John Doe, Sr., a great grandmother.

Mrs. John Doe, Jr., (Margaret) a grandmother.

Mrs. Richard Roe (Betty) Mrs. Doe's daughter.

Josephine Roe, a twelve year old school girl.

Scene.

The Roe's living room.

Time.

1971. Twenty-five years from today.

(Enter Mrs. Roe carrying her mail, reading a letter and crying. She sits at left of table. Enter Mrs. John Doe, Sr.

Mrs. Doe: Why, Betty child, what is the matter.

Betty: Oh, Mother, I can't stand having Richard go off to this terrible war. I simply can't stand it!

Mrs. Doe: Now, now, child. Surely you have as much stamina as your old grandmother. I have lived through two wars in my life.

Betty: Yes, but grandmother, there were no atomic bombs then. I remember World War II and while it was terrible, it was nothing to what this war will be, since the scientist discovered atomic energy. Everyone talked and talked about making democracy live and ending war forever. Why didn't they do something?

Mrs. Doe: Now, Betty, hush and straighten your face, for I hear your mother and Josephine coming, and surely you don't want Jo to be any more worried about her daddy than she needs to be.

(Enter Margaret who carries book-sack and yo-yo, and Jo. Jo kisses her mother, then her great grandmother and sits on stool at great grandmother's feet.)

Margaret: Hello, mother, I see you and Betty beat me here. I brought your scarf, it is turning cooler. (Puts scarf around shoulders). Now, Betty, you promised mother you wouldn't carry-on this way before Jo. Hush now!

Josephine: Listen, everybody, I'm glad you are here together, because my history teacher said I should ask you some questions great grandmother, you remember both the other World Wars, don't you?

Mrs. Doe: I surely do. I'll never forget them, especially the last one. Your grandfather was missing for so long we were worried to death.

Jo: Well, my teacher said that at the end of World War II there were more women than men in the United States and they could have passed any laws they wanted to. She said that because the United States acted the pig about keeping the atomic bomb and insisted on keeping a large army and navy, the other countries grew suspicious. Did you vote against it, grandma?

Margaret: Well, Jo, I don't know that I ever had a chance to vote on it. It just came up in the Legislature.

Jo: Well, at least you wrote your Senator and Representative to vote against it, didn't you?

Margaret: I don't remember that I ever did.

Jo: Why, grandmother Doe! I'll bet you did, didn't you great grandmother?

Mrs. Doe: Well,, I hate to admit it, but I didn't either. Jo. So many women didn't take much interest in politics twenty-five years ago.

Jo: Why grandmother! What were women interested in when you were a little girl, mother?

Betty: Well, I remember standing in line to get nylon hose and going to the beauty parlor—and everyone went to the movies a lot.

Jo: What kind of pictures did they have-

Betty: Well, sometimes the pictures were good, but on Fridays and Saturdays when all the children went, they showed sex and crime pictures not fit for children.

Jo: Why didn't the Woman's Society of Christian Service make them stop?

Margaret: Oh, they talked and complained about it, but everyone waited for someone else to do something. Jo, put down that yo-yo, you make me nervous!

Betty: We attended church and our Junior Misionary Society—I was only nine.

Jo: I guess you learned to love every nation and hate war? Did all the children go to the Junior Missionary Society?

Betty: Not even half of them, sad to say.

Jo: Well, they all went to school and learned about Jesus and Christian brotherhood, didn't they?

Margaret: No, there was a law requiring every child to attend school, but no one enforced it.

Jo: Why didn't the Woman's Society women do something about it, grandmother? Didn't they think it would help to make the world Christians for all children to go to school?

Margaret: Yes, of course, they thought so, but no one did anything to get the law enforced.

Mrs. Doe: Of course the education itself was highly desirable, but children didn't learn much about religion in school when they did go.

Jo: Why not, great grandmother?

Mrs Doe: There was a law that no religion be taught in our public schools.

Margaret: I always thought that was a really wicked law, since it was the only chance for religious training for so many children.

Jo: Why didn't the church women have the law changed, grandmother?

Margaret: I guess they were just too busy doing other things.

Jo: Things for the church? I'll bet your church sent lots of missionaries all over the world. Tell me about them.

Margaret: Well, I don't believe we ever sent anybody. Do you remember any missionary from our church, mother?

Mrs. Doe: No, we never sent any missionaries, but we gave a lot of money for missions.

Jo: Well, if everyone just gave money and no one was willing to go they could not do much, could they? Why didn't they try to get the young people interested in studying to be missionaries?

Betty: Well, darling, some of the children would have been interested if their parents hadn't discouraged them. Most parents didn't want their children to go so far away from home.

Jo: Where do you mean, "far from home"? It's only a few hours from here to anywhere?

Margaret: Yes, I know it is by plane, but there was very little passenger service in 1946.

Jo: How queer! I must tell that to the kids! Say, mother, nearly everybody's dady is going to the war with my daddy. Mary Ann and Betty Virginia just cried and cried.

Mrs. Doe: Those are the Kennedy grandchildren, are they not?

Margaret: Yes, and their grandson, Charles Henry, Jr., is just twenty, so he will have to go.

Betty: Mrs. Oswalt's son Donald is still under forty, so he'll have to go, and she has a couple of grandsons in the age limit.

Mrs. Doe: This war has certainly hit the

(Continued on Page 7)

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REV. BERTRAM HAMILTON WILLIAMS

(Condensed from the memoir prepared by Rev. O. S. Lewis.)

Bertram Hamilton Williams, son of John Cooper Williams and Kate Melton Williams, was born at Florence, Miss., Feb. 2, 1887. In his boyhood he attended the public schools of Rankin County. He was married to Miss Gertrude Lane, on August 20, 1905, who was the daughter of a Methodist minister. When planning their life together, Brother Williams told his wife of his call to preach. He had wished to teach school, but the call was so insistent that he could not resist what he felt to be the will of God for his life. Encouraged by his wife, he yielded his life to the service of his Master and entered the ministry.

Having made the decision ,he took steps to prepare himself more fully for his work. He taught school for a number of years and then attended the Mississippi Conference Training School, then under the direction of Dr. Rolfe Hunt. He was licensed to preach by the Newton District on October 20, 1914, and was admitted on trial at Meridian, Miss., November 28, 1919, and was ordained deacon, at the same Conference, by Bishop Kilgo. He was admitted into full connection at Jackson on December 2, 1921, and was ordained an elder by Bishop Ainsworth at Canton on November 9, 1924.

Before being admitted on trial, he had served as supply pastor at Garlandsville, 1915, Bay Springs and Montrose, 1916, and at Florence from March 1918 to November 1919. His pastorates in the Conference were: Satartia, 1919 to '23 (4 years); Petal, 1923-24 (1 year); Bonhomie, 1924-25 (1 year); Taylorsville, 1925-28 (3 years); Burnside, 1928-29 (1 year); Osyka, 1929-32 (3 years); Petal, 1932-33 (1 year); Flora 1933-37 (4 years); Mendenhall, 1937-41 (4 years); Centreville, 1941-42 (1 year); Magee, 1942-44 (2 years); Prentiss, 1944-45 (1 year); and Anguilla, 1945 to the break in his health in 1946 (part of a year). He served twenty-seven years in the Conference and four years as a supply pastor.

As a man, Bert Williams was physically strong, mentally alert, and morally straight. He had a high sense of honor and stoor for what he felt to be right. As a minister, he always magnified his calling. He loved God supremely and trusted Jesus Christ as a personal Saviour—and he loved to share his experience of saving grace with others. He believed in the power of the Spirit to enable men to live victoriously in Christ, and with confidence he proclaimed the Gospel as the power of God unto salvation. He ever sought to carry out the full [illegible] of the Church. In the brief [illegible] service at Anguilla, he [illegible] olences in full for the [illegible] he was faithful and [illegible] he went he carried [illegible] of his people. "His [illegible] magnetic force [illegible] regardless of age. [illegible] people he formed unbreakable friendships." Such an appraisal of him is shared by those who knew him best. The people of the Anguilla charge dearly loved him and hoped to the last that he would get well and return to them as pastor.

Brother Williams loved his brethren of the ministry and was highly appreciated by them. He did not seek places out of material selfishness, nor for the honor of men, but always out of a hunger for righteousness and the service of his Master.

It was in his home that the simplicity and beauty of his soul was truly revealed. His devotion to his wife and children grew stronger with the years, and he was a tender and loving father. He longed to see his three grandchildren educated and living for Christ, and he was always deeply concerned for their welfare.

In the latter part of June, Brother Williams suffered a severe heart attack. He was brought to Vicksburg for examination and was later sent to Hattiesburg for treatment and rest. It was a sore trial to him and to his wife to have to give up their work, but he was brave and with calmness of soul, he faced the inevitable retirement. In my association with him, I came to love and appreciate him more than ever, and he was devoted to me. He had entered wholeheartedly into the Million for the Master movement and looked forward to sharing in bringing the dream of of his lamented friend, Bishop Decell, to reality, and in the glorious company of that friend and others he watches the work and the workers.

I had planned to move the reference of his name for retirement, but all was changed. In the early hours of the morning of October 11, while he still slept, his weary heart ceased to beat, and his spirit went to be with the eternal father. Left to weep, not as those who have no hope, are his wife; his two daughters, Ruby Leota Montague and Daisy Dean Clark; and three grandchildren. These dear ones were with him and ministered to him in his last illness with untiring devotion. They cherish a blessed memory.

Funeral services were held at Broad Street Methodist Church, Hattiesburg with the writer in charge. Assisting were B. L. Sutherland, A. F. Gallman, B. M. Hunt, L. D. Haughton, and Brother Stewart of [illegible] Avenue Baptist Church. Present were a large number of brethren also. A week later, October 18, his name was read out as one who had joined the Conference above, almost to a day, thirty-two years after being licensed to preach.

O. S. LEWIS

MRS. GERTRUDE DAIGHE — BROADCAST MESSAGE AGAINST SALOON

Mrs. [illegible] Daigre of Alexandria, a [illegible] Pineville—Alexandria Woman's [illegible] Temperance Union, has [illegible] on Program of station KPDR in Alexandria.

Mrs. Daigre broadcasts in her own name and pays for the service.

Alexandria has more than three hundred places where beer and hard liquors are sold.

As you pray, ask God's blessings upon her.

The folliwing is the text of her first message: "The liquor traffic is the most degrading and ruinous of all human pursuits. All its history is written in tears and blood. The saloon is the mortal enemy of peace and order, the despoiler of man, and the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrivenu to judgment than all the plagues that have wasted life since the plagues of Egypt, or all the wars since Joshua stood before Jericho".

MRS. J. B. LOE,
Cor.-Sec. Pineville-Alexandria
Woman's Christian Temperance
Union.

MISSISSIPPI CONFERENCE

(Continued from Page 6)

Primm family mighty hard. There is Leland Primm Wright and Leland Primm Newsom, and the Charlie Primms have a son-in-law and their grandson, Charles Foster, Jr., who have to go. There is John Newton Jr., Reynolds Rutledge—just about all the old crowd of 1946 have sons and grandsons in this war.

Margaret: Here comes Richard, now. Let's not keep him waiting. Come on, everybody. (Exit Margaret, Betty, Mrs. Doe).

Betty: Don't forget your books, Jo.

Jo: But what I want to know is: Didn't the women back in 1946 know that if we had another war it would be their sons and grandsons who would have to fight? They could have demanded decent shows for their children; they could have demanded a truant officer to see that every child got an education; they could have seen to it that every child received religious training in school; they could have provided enough missionaries to make the whole world Christian, couldn't they? Then they are the ones who might have prevented this terrible war. (Exit).

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"O Master, it is good to be
Entranced, enwrapt, alone with Thee;
Watching the glistening raiment glow,
Whiter than Hermon's whitest snow,
The human lineaments that shine
Irradiant with a light divine:
Till we too change from grace to grace
Gazing on that transfigured face."
—Arthur Penrhyn Stanley

THE PRAYER-ROOM TODAY

LORD Jesus, I am ashamed hen I consider how little of the eauty of Thy transfigured face as been mirrowed in my own. elp me to know that for me also e only mount of transfiguration the mount of sacrifice and surnder, that only the obedient can e Father own as His beloved ns. Teach me then to follow Thee ong Thy road of loving obedice. Help me so to dwell with hee that I shall be changed into hy likeness. Then the glory that e Father gave to Thee Thou wilt ve to me also, as Thou didst proise. And then shall my heart, too, joice in the Father's love, my e, too, bear the tokens of the ther's acceptance. Amen.

ol. 93 No. 44

NEW ORLEANS 13, LA.
THURSDAY, [illegible]

Grow Beautifully Old

By Evie M. Purvis

Grow beautifully old—
What if the hair is white?
    Learn to live,
    Be glad to give,
Smile when there is no light;
God is the help when dark is the night.
Grow old beautifully,
What if the hair is white?

Grow beautifully old—
What if the way is long?
    Learn to pray
    When dark the day,
God stays near on a lonely way,
So, lift your heart in a happy song.
Grow old beautifully—
What if the way is long?

Grow beautifully old—
What if falter, and tired the feet?
    God helps all the while,
    As you go every mile,
He counts your tears, and loves your smile,
And shows you the rose so sweet.
Grow old beautifully,
What if falter, and tired the feet?

WALLET OF THE WEEK

MINISTERIAL TURNOVER, according to a writer in **Christian Leader**, Universalist, is a contributing cause to parish weakness. The writer says, however, that short pastorates are not **the cause**, but a **symptom** of certain deficiencies in the church. He recites the many reasons and explanations which have become rather classic, but the answer to the sixty-four dollar question, the answer which many others of us would like to know, is not forthcoming. The discussion ends in exhorbation.

* * * *

THE SEVENTH DAY ADVENTISTS have authorized, by their General Conference the raising of a total of five million dollars for educational projects. Three million dollars of the sum will be allocated to the relocation of their college of medical evangelists, and one million dollars to their Pacific Union college in California. This vast sum of money would test the faith of many numerically superior denominations, but the reputation of the Seventh Day Adventists for giving is almost a guarantee that the amount will be forthcoming.

* * * *

THE DIVORCE EVIL has become such a threat to society that the Jews, awake to its peril, are reported to be asking synagogues, institutes, conferences, and other organizations to urge upon young couples, before marriage, to study the duties and the dangers of married life, with the hope that there may be fewer careless marriages and a consequent reduction of the American tragedy of broken homes to add their share to the peril of juvenile delinquency and social shame.

* * * *

THE CHURCHES OF DETROIT are said to have an aggregate of nine hundred and fifty churches and seven hundred and fifty thousand members, The total value of church property is placed at seventy-five million dollars. It is pointed out that the attendance at the World Series baseball games last year was 1,250,000; public concerts attracted 175,000 people; while the attendance at all the churches for the whole year reached a total of forty million, or an average of eighty-four per week for the nine hundred and fifty churches.

* * * *

THE RUSSIAN MISSIONARY SOCIETY, according to a recent report, has printed the largest edition of Russian Bibles ever issued—eighty-one thousand in one edition. This Society claims to be the oldest international and inter-denominational organization conducting an evangelical ministry among the Russian races. The Society prints also many books and tracts which are circulated among the Russian People. While such an interest in Christian literature exists, there is little ground for despairing of the Russian Church.

THE U. S. AMBASSADOR to China, Dr. J. Leighton Stuart, was president of Yenching University at Peiping, and as an unofficial ambassador he had the respect of the Chiang Kai-Shek government and of the communist regime in north China also. He was able to keep the Japanese invaders from interfering with the University until after Pearl Harbor. Now the authority which he exercised as a man of ability and character has become official. His choice as Ambassador to China is a great tribute to his character and ability and an equally wise piece of political strategy.

* * * *

PROTESTANTISM IN FRANCE, according to a news paragraph, has lost ground consistenly for the past seventy-five years. There are at present, says the report, 237,000 of the Reformed Church as compared with 480,000 members in 1872, and only 180,000 of the present membership practice their religion regularly. In 1943, 6,272 members died and only 4,076 babies were dedicated in baptism. Conversions for the same year numbered only 285, and the drift from the country to the towns has led to the closing of many churches

* * * *

THE PROTESTANA CLERGYMAN, now president of Hungary, attributes the tragic plight of humanity to the fact that the world's spiritual development has lagged far behind its technological advance. That kind of analysis of the situation is futile unless something is offered as a remedy for the spiritual lag. It seems likely that the accusing finger might point to the very calling to which the president himself belongs. The minister is the architect of the world's spiritual fortune no less than the technologist is the architect of its maerial progress.

* * * *

THE HERALDING OF INDIAN INDEPENDENCE may have many difficuli hurdles to clear before anything like real independence becomes a fact in that land of squalor and seething unrest. Mr. Nehru's government has already been greeted with rioting and bloody resistance and it is likely that when a Hindu ruler undertakes to enforce his authority over Mohammedan areas he may encounter more and bloodier outbreaks. Freedom depends upon the commitment of the soul of the people more than upon a great political leader.

New Orleans

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COMMUNISM IN THE METHODIST CHURCH

It is useless for anyone to deny that there are trends which indicate a leftist inclination for the Methodist Church. We do not think that it is always a deliberate choice of atheistic communism in preference to the Christian faith, but we do believe that the effect of the agitation has a subversive influence upon Christianity and that it has a promotional effect in favor of communistic ideologies. When it becomes advisable to seek a referendum on Methodist Union, there seems to us to be a measure of uncertainty as to the reaction or the wholesomeness of Union. In the beginning, Methodism was not voted into popular favor by a referendum and it is not likely such will deepen denominational loyalty now. What Methodism needs most of all is a rededication to Christian experience, the major factor in the evangelism which brought the Church into existence.

Sometime ago we were talking with two ministers about the attitude of labor leaders to the Church in their sections. Both of them stated that it was an attitude of aloofness. We said that we did not feel that such is the case in our section. We do not mean that all labor leaders are church men, nor that all of them are men of unshakable loyalty to the Church, but we believe that as a class their enlistment will compare favorable with other groups. There is probably a feeling of distrust among some, but the same is true of other groups also. We think that no cure for distrust in any group will be found by compromising with selfishness, nor in the effort to accomodate religion to the desires of men. Jesus said: "I, if I be lifted up," and we believe that that must still be the watch word of a conquering faith.

Last week a man, who was returning from the West, called at our office for a brief visit. We had known him before he went to California. He asked us pointedly how we felt about Methodist Union. His deep concern was evident. He told us that the pastor of the church where he had tried to worship, made a habit of denouncing the South in terms and with temper both of which were unchristian. He said that the [illegible] told his congregation that communism [illegible] and we had as well accept it now. [illegible] that the Christian pulpit is no place [illegible] to compromise with [illegible] and statements betray the cowardly propagandist for communism who is doing more than any infiltration of spies to undermine our government and our religion. Alas, Methodism is furnishing a haven for too many men who give every evidence of knowing more about communism than they do about personal salvation and a passion for souls. Such men are constantly strutting across the pages of the church press in pictures and statements stamped with marks of personal vanity rather than the marks of the fervent soul-winner. We are opposed to Russian and to every other variety of communism, because we are for the cross and the redeeming Christ.

A WAVE OF UPHEAVAL

It is likely that no single week in the last fifty years has witnesed a greater upheaval in the affairs of our country than did the week just past. We have neither the intention nor the desire to offer a critical analysis of the events, because, as we have said before, it involves many factors which we cannot evaluate. We make only two or three observations. We believe that an administration geared to war emergency had so far lost the sense of the original objective as to believe that the American people could be made to goose-step after the manner of the European. It failed, therefore, to measure the force of the reaction which would surely take place when the war measures were continued.

A second observation is that we could not have peace at home or abroad under the czarist concept which had been developed by war. Our national administration was geared to policies of repression and control—not to freedom and free enterprise even for our own people. More than once we expressed privately the opinion that we saw no chance for peace without first eliminating an administration whose every thought was keyed to the exigencies of a great war.

For a last word we will say that we do not think that there will be nearly so radical a change of policy as some defeatist minds imagine. The ends to be achieved have not changed and the main difference will be an approach freed of the element of coercion, the outgrowth of militarism. We believe that the suggestion that President Truman resign is twadle, and if he should resign under such pressure, he would deservedly lose the respect of the American people to whom he has a responsibility not to be avoided. We feel sure that the next Congress will be decidedly more independnt of the Excutive, and we are glad of it. "Must" is the badge of autocracy and it offers nothing for the advancement of either personal national ideal.

A LESSON IN COMMUNITY LIVING

"Trailer Town," at Mississippi State College, comprises exactly one hundred veteran students and their families who live on the outskirts of the campus proper in trailers furnished by the government. The town is laid off in streets and trailers are placed in close parallel lines. The apartments are small but compact and each one is furnished with bare necessities.

It is interesting to note with what ingenuity some of the veterans have used old water pipes, stray pieces of lumber, and other scraps to invent gadgets to make their homes more comfortable and attractive. Quite a number of the families have planted flowers around the place. Each one is given a garden plot about twenty-five by fifty feet in dimensions. It is intriguing to go out and see thirty or forty of them working in the afternoon in their gardens, bantering each other, and entering into a friendly rivalry to see which will have the best garden. This extra-curricular activity has proved profitable not only because of its recreational value but because it has produced the necessary vegetables for their tables, or one has a successful bean crop, he shares with his neighbor, who in turn, sends over to the other a nice basket of tomatoes.

The Red Cross has furnished the town with splendid equipment and a full time nursery school is in operation. The women are given special training in child care and courses in family living. One section is sea aside for a library, piano, card tables and reading rooms. Those interested in keeping up their music have worked out schedules so that the pianos are made available to all. If the men need to study before the children have been tucked away for the night, the reading rooms are available.

A World War I veteran is superintendent of the grounds. He states that there has not been a single matter of complaint or disagreement brought to him in the entire four months since the project has been in operation. The writer went over one evening about eight o'clock and sat in his car in one of the streets of the town. Men were in their shacks studying, women were busy either washing dishes, straightening up their rooms, or singing soft lullablies to their little ones. Not a jarring sound was heard from any direction. Not a voice was raised above the tone of ordinary conversation. Each one was plugging away at his own particular job.

They have learned to work together cooperatively. If one finds himself without a necessary article of food, others are ready to come to his relief. If one is having difficulty in one of his courses, others are eager to [illegible] him. If one is shopping and finds something he [illegible] another needs, he buys it. When one gets sick, willing hands are eager to administer to him.

A young man came to my office last week and [illegible] two cirgars on my desk. I asked him why the cigars. [illegible] said the stork had visited his home the night [illegible] and left twins. I asked him to which hospital his [illegible] had gone. His reply was that she had not gone to the hospital; that his ninety dollars a month would not [illegible] it. One of the other young mothers who had had [illegible] training in nursing had volunteered her services. The mother and babies are doing nicely.

Trailer Town is one of the finest examples of community cooperation I have ever seen.

B. P. B.

"OUTRAGE AGAINST HUMANITY"

Thus a resolution unanimously adopted by the [illegible] Methodist Church of Monroe, Ga., describes the horrible lynching perpetrated by an armed band which last week kidnapped and shot to death four Negroes, three of whom were not accused of any crime whatever and the [illegible] of whom had been released on bail before trial for the non-fatal stabbing of his white employer. This resolution called on local authorities to co-operate with State officials in tracking down the mob. The head of the State police had declared that people refused to talk [illegible] though some of them "know who the members of the gang were". While other church groups in the neighborhood of the crime have not been reported as taking [illegible] we believe that the resolution adopted by the [illegible] congregation expresses the shame, humiliation, and [illegible] for atonement felt by all Christian people in Georgia [illegible] the South. We believe the F. B. I. has jurisdiction, [illegible] kidnapping was involved; and we hope that no effort [illegible] officials, federal, State or local, will be spared in the discovery and prosecution of the guilty members of the mob.—North Carolina Christian Advocate.

WORSHIP

"When we worship God, the near horizons of [illegible] immediate concern are pushed back; our minds [illegible] upward. We become freshly conscious of our relationship to an eternal God, and in this consciousness our [illegible] gain infinitely in meaning. In worship we get a different view of our own lives. We see life in large [illegible] and get it in a true perspective. The [illegible] [illegible] life, the ambitions we have so feverishly [illegible] fears that have disturbed us, the disappointments [illegible] have embittered us, all dwindle in importance [illegible] looked at from the height of our relationship [illegible] to his purpose."

—Religious [illegible]

E UNREAPED CORNERS OF LIFE

A SERMON by Bishop Paul E. Martin

To the casual reader of the Bible, the ook of Leviticus may seem dry and uninteresting. There is little of popular appeal in its forms and ceremonies, its laws clean and unclean, its ritual purifications and its sacrifices and sacred festivals. is interesting to read of the brilliant lors in the robes of the priests, the rich mbrodiery, the row of golden bells attached to the skirt which sounded when high priest moved, but it is merely a sing interest.

Yet underneath this emphasis on ceremonies that is becoming less and less popular, is an insistence on the duty of justice and mercy, of kindness to the poor d the strangers, to the weak and the laves, and even to the lower animals, that as an application for the present day. rael is called to be a holy people, consecrated to the service of a holy God, and st not be selfish with the blessings it joys.

Part of the holiness which God requires a kindly consideration of the poor years is the land to be worked and on seventh its produce is to be given to poor, and that which they do not use shall be given to the beasts of field to eat. God is beginning the training that finds its noblest expression in the chings of Jesus that men must develop keen sensibility to the needs of their lows. The ideal is the formation of a considerate, humane, delicate and high-minded tion. The idea may be summarized in word that we use often now—stewardship. The Law of the Sabbatical year, ich calls for the freeing of slaves on year, the remitting of debts to the aelites, the allowing the land to lie fallow on the seventh year for the poor and angers to enjoy the spontaneous prod-, rests on the principle that the land abited by the Israelites is not theirs absolute possession, but really belongs God.

It is this insistence on kindness to the or and strangers that gives us the following exhortation:—"When you reap your rvests, you must not reap the fields to very corners."

ere is something uttered centuries ago, yet possessed of the same freshness interest that it held when it was first ken. Cultivate richly the soil of your , be attentive to your business; we n't room in life today for indolent pas- . The sluggards are already doomed. do not neglect the [illegible] of your —that is the logical [illegible] ng; but remember [illegible] the fields to the [illegible] reaped corners [illegible] in life for its [illegible] ure, inspiring [illegible] fine arts. [illegible] es and conf [illegible] peace and poise that such influences bring

In the autobiography of Charles Darwin there is a tragic confesion: "I have said that in one respect my mind has changed during the past twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds . . . gave me great pleasure . . formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures or music . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once a week . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

"My mind seems to have become a kind of machine" — it is of tremendous imporance for us to realize that machines, however excellent, are only machines, and that the human being who copies them or endeavors to imitate them in any fashion is preparing for a machine-made life. Man is intended for something infinitely greater. It is unspeakable tragedy to live so constantly in the atmosphere of the trivial and the material that we lose those things that have the eternal in them. Beauty, truth, and goodness are primary values and no life is complete without them.

Then leave a corner of your time, good time, unreaped time, for life's finer things. Mahomet, the prophet, is given the credit for saying, "Had I but two coins, with one I should buy bread, with the other hyacinths, would feed my soul." James Terry White has expressed the same idea in his poem, "Not by Bread Alone." It follows—

> If thou of fortune be bereft,
> And thou dost find but two loaves left
> To thee—sell one, and with the dole
>
> Buy hyacinths to feed thy soul.
> But not alone does beauty bide
> Where bloom and tint and fragrance
> hide;
> The minstrel's melody may feed

And the last verse of that poem will serve as an introduction to a corner of our lives that must not be overlooked:

> But even beauty, howe'er blest
> To ear and eye, fails to content;
> Only the heart, with love afire,
> Can satisfy the soul's desire.

Leave a corner in life for friendships.

The most important book of the year, a short time ago measured by sales, was a book that concerned itself with the [illegible] friends and influencing [illegible] everything else in the [illegible] by a wide margin. I [illegible] copies are still sold [illegible] not without its pathetic quality, upon our times and manners that a book about making friends should be so widely bought and read. There are a good many forces that militate against making and keeping friends, and the enormous sale of a book on the subject of friend-winning suggests that many individuals realize that they have been cheating themselves in this respect and want to do something about it. It is one of life's ironies, all too often, that by the time we are old enough to put the proper value on friendship, we are too old to do much about it. Thus the emphasis on its importance is not misplaced.

No human relationship is ever complete without friendship. An advertisement of the books of Elbert Hubbard ascribes his success to this fact: "He rode to success on the shoulders of giants—he had help from his friends."

The thought of the writer of the Book of Proverbs is even more in keeping with the true meaning of friendship: "Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel."

A man once came from a service in which Phillips Brooks had been the preacher, saying, "He makes one feel so strong." That is a sure source of strength—to catch it from one who has it. And it is a familiar experience to which each one of us can pay tribute.

Our need for friendship is accentuated because we live more and more in large masses and thus tend to lose our individuality and sense of personal responsibility and worth.

As we become lost in the crowd we grow indifferent and hardened and dwarf those personal virtues that make life rich and meaningful. We need today the warm heart, the personal interest, the radiant spirit, which are the ingredients out of which is fashioned friendship.

Ours is an age of fear. The war is over but fear still besets us. It is revealed in our industrial strife, it is a contributing factor to our racial antagonisms, it finds expression in the hopeles suspicion between nations abroad in the world. And that fear is present because we have lost faith in God's power and in one another.

That is an intriguing story that is found in the legend of Caesar and Spartacus. Caesar had won another victory in a war against Greece. As he returned from the successful conflict he brought with him, as spoils of the fight, slaves bound in chains. In the dispirited group was one slave who refused to be cowed and fearful. He stood erect, head in the air. His hands were in shackles but his spirit was free. The Roman multitude, deeply impressed as he passed, gave him not the derisive shouts his fellows had heard, but the cheers reserved for a conqueror. Caesar heard the shouting, inquired as to its meaning, and when he was informed, sent for the man. He, too, was impressed with the valiant spirit of

(Cont. on Page 7)

PERSONALS

Honorable Fielding Wright, the new Governor of Mississippi is a Methdist from Rolling Fork, Miss. Good reports have reached us regarding his character and ability.

The North Mississippi Conference had a very fine session at Amory last week. The reports were good, the spirit was excellent, and best of all, we did not hear an unfavorable comment about any member of the Conference.

A meeitng of Communists in New Orleans last week turned into a riot and one hundred and twenty or twenty-five persons were jailed. Yet there are those who imagine that our country does not need to exercise vigilance as to un-American activities.

Rev. C. C. Clark was a caller at the Advocate office a few days ago and he reported that the appointments in the Mississippi Conference appear to have given pretty general satisfaction. There seem to have been no serious dissatisfactions.

In answer to the question: "Who have died during the year?", eight names were read as having entered the Church triumphant. In addition to this surprising list of deaths, six were added to the list of retired ministers, two were admitted on trial.

The laymen of the North Mississippi Conference put on one of the most practical and effective programs that we ever heard at an Annual Conference. Mr. J. G. Houston directed the program and Bros. W. R. McCormick, M. F. Pierce, and J. H. Foreman were the speakers.

Chancellor and Mrs. Williams of the University of Mississippi were in attendance upon the session of the North Mississippi Conference at Amory last week. We had the pleasure of meeting them and were very favorably impressed with them. They are Methodists and we feel that Mississippi Methodism is fortunate in having such leaders in the religious and educational fields.

COVINGTON CHARGE

On Sunday Afternoon, October 27, the Quarterly Conference of this Charge met at Fitzgerald with Rev. V. D. Morris, D. S. who preached a great sermon on "The Gospel Light".

The business session that followed was highlighted by the following items:

All finances in full for the year each church.

Remodelling and improvement of Fitzgerald Church at a cost of $1,000, paid for.

131 members received this year quota of 59.

Voted approval of the volunteering full time foreign service as a of Miss Cecelia Schech of Church, now doing a post graduate at L. S. U.

Unanimous vote of the Conference ask the Bishop to return the pastor another year.

Expression of appreciation by the and D. S. for the fine cooperation the members who helped to make successful year on the Charge.

FRANK C. COLLINS

Any full-size man ought to own a lot of temper. And, like all his possessions, he ought to keep it and lose any.—Owen Wister.

Let Christians do business one year Gospel prniciples, It would shake world!—Charles G. Finney.

DOLLARS COME EASY

WHEN YOU USE OUR CASH-COUPON PLAN TO HELP YOUR CHURCH
FAVORITE CHARITY TURN COUPONS INTO DOLLARS

LUZIANNE
COFFEE
100% GOOD

Coupons packed in products listed below
OCTAGON SOAP PRODUCTS
BALLARDS OBELISK FLOUR
HEARTH CLUB BAKING POWDER
BORDENS PREMIUM MILK
LUZIANNE COFFEE
LUZIANNE TEA

Write GRACE L. LEE, Premium Dept., Harborside Warehouse, Unit No. 2, 26 Exchange Place, Jersey
FOR SPECIAL CHURCH PLAN

BOOKS

The Three Gospels Printed Side-by-Side, Compiled by Lawrence W. Neff. Banner Press, Emory University, Georgia, pp. 171, price $1.

The author of this unique study is a publisher whom we have known for a long time. He is a man with a wide range of literary interest and religious understanding both of which are reflected in this little study of the three Synoptic Gospels. At the beginning is a theme analysis of the Gospels of 172 subpects or chapter headings. The book is an interpretation of those themes consisting of the readings from the three Gospels printed in columns "Side-by-side." It thus brings before the student all that Matthew, Mark, and Luke said touching a particular incident or event. The author undertakes to make no other contribution than that of collating the various texts of the Gospels under the subjects used. Bro. Neff's volume will greatly aid in making any and all angles and variations in the Synoptic Gospels immediately accessible and will conserve the time of the busy man at a cost which is nominal considering the vast amount of work involved in the compilation of such volume.

The Snowden-Douglass Sunday School Lessons 1947, by Earl L. Douglass. The Macmillan Company, New York, pp. 408, price $2.00.

The Snowden-Douglass Sunday School Lessons series was originated by Dr. Snowden twenty six years ago and is now produced by Dr. Earl L. Douglass. The twenty-sixth volume is now on sale. Those who wish a concise, practical and informative interpretation of the International Lesson text will find in this volume one of the very best expositions on the market. It uses the American Standard Version of the Scriptures and it spares no pains to make a real and true interpretation of the lesson material.

This volume should be of particular interest since it opens with a study in the Gospel of John—the spiritual and ethical foundations of the Christian faith; the second quarter is occupied with a study of the decline of the Hebrew nation; the third quarter compares their problems with ours; and the fourth gives consideration to the apostolic letters to the Church. Those who have used Dr. Douglass' interpretations before will not need to be urged to buy this volume, and those who have not used his lesson studies will do well to begin with this volume.

The God We Wor[illegible] [illegible]. The Macmillan [illegible] [illegible] 160, price [illegible]

The author of [illegible] the Philoso[illegible] [illegible]ton Theolog[illegible] [illegible]eresting [illegible] worship as involving both beliefs about God and what we actually think about God. The study makes many fine distinctions and the author appears to lean decidedly to a a sane and a somewhat conservative view of worship as based primarily upon religious experience in which he includes the religious life of many generations. That in our opinion is a principle and an approach which would go far toward counteracting the fantastical theories put out by those who break with everything except their own narrow scheme of things, schemes which end in rationalism or nothing. In a brief concluding chapter, Dr. Hazleton summarizes what he has said in the seven chapters which make up the analysis and exposition of the experience of worship.

The Messages of Stewardship by Ralph Spaulding Cushman. Abingdon-Cokesbury Press, New York, Nashville, pp. 240 with indices, price $1.00.

This is a revised edition of an original book by Bishop Cushman, and it represents long years of study on the theme which will be foremost in the thinking of the Methodist Church in the next year of the Crusade for Christ program. It should not be confused with the ordinary literalistic and purly proof text studies of a theme which is older than the Christian Church. It is a study of the philosophy of Tithing which Jesus widened into a philosophy of Christian life. It is described as rich in inspiration and expert guidance for a fuller Christian life and the building of a more vital Church.

The Fine Art of Using, by Ralph W. Sockman. Published by the Joint Division of Education and Cultivation of the Board of Missions and Church Extension, New York, pp. 125, paper.

This little volume consists of six timely essays on practical themes of present-day life, all written in the best style of Dr. Sockman. The background of the book is manifestly the Stewardship period of the Crusade of Christ now being carried out in the Methodist Church. The six subjects are: Ours to Use; A Secret to Share; The Art of Owning; A New Lease on Life; What Time Have You? and Large Outlooks and Local Loyalties.

And the Prophets, by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. [illegible], price $1.75.

Dr. Chapell adds another to his long list of books of sermonic literature. In this volume he has as his general theme, the human qualities of the Old Testament prophets. The list includes Moses, Samuel, Elijah, Micaiah, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, Jonah, Zechriah, and [illegible]. Two discourses each are devoted to [illegible] and [illegible], and three to [illegible] [illegible] undivided.

[illegible] of another man who [illegible] with Dr. Chapell as a [illegible] of sermonic literature with unfailing interest and charm except Dr. F. W. Boreham, and we doubt very much whether the productions of Dr. Boreham have been Dr. Chappell. Aside from their popularity, however, Dr. Chappell's sermons have the virtue of riveting great thoughts in the minds of those who read them. They always have practical religious and ethical teachings which are pressed upon the reader and the hearer of those messages.

Start Where You Are by Lewis D. Dunnington. Abingdon-Cokesbury Press, New York, Nashville, pp. 223, price $1.75.

This volume is described on the "jacket" as "Life-centered Sermons." It is made up of 22 sermon chapters, or lectures. It seems to be based upon the theory that life is reaction to psychic influences which may be controlled both in direction and result by a series of key thoughts for "Silent Communion." It appears to us to be an application of Dr. Coue's theory of health in the religious sphere. The book is rather unusual in the religious field, and it reveals a rather wide range of information and study upon the part of the author. We believe that he makes a sincere effort to discharge his responsibility toward those who experience a sense of "frustration," but we doubt whether the book can be of much parctical value to the average reader. Its theories will not be resisted, the book will land on the library book shelf where it will remain as an adornment. In the hands of one devoted to such studies it might help individuals, but as a manual of psycho-religious techniques, we are in doubt as to its practical value.

How to Read the Bible by Edgar J. Goodspeed. The John C. Winston Company, Philadelphia, pp. 244, price $2.50.

When the book by Dr. Goodspeed was announced we though immediately of "The Literary Study of the Bible" by Dr. Richard G. Moulton which was published more than fifty years ago. Dr. Moulton's book deals with the literary values of the Bible, but Dr. Goodspeed's work is more general in its nature and it takes notice of the literary treasures, fiction, biography, orations, sermons, history, and devotional meditations, all. Naturally there are points at which the two books cross, but it is because of noticing incidents rather than because of a parallel purpose.

The desire of Dr. Goodspeed is to set the interested and the uninterested reader alike on the way to discovering the treasure caches of the Bible for themselves. The author says that his book is neither "a summary of the Bible, nor a substitute for it, but is a companion and guide to the reading of it." It does not "epitomize" its contents, but its design is to indicate a method by which the reader may discover the treasurest for himself. Dr. Goodspeed utters a caution as to the use of the book, which is worthy of the scholar and the man. He says, "Remembering that important as they (Scriptures) undoubtedly are for literature and history, their religious messages must be kept uppermost, since it was chiefly to promte that side of life that they were written." This book will be real help for anyone who would find the many and varied treasures of the Bible, and its index will help to make any particular area available, at least by suggesting a point for beginning the search.

APPOINTMENTS NORTH MISSISSIPPI CONFERENCE

Conference adjourned today with the following appointmets read by Bishop U. V. W. Darlington.

Aberdeen District:; W. B. Baker, District Superintendent; Aberdeen, Seamon Rhea; Algoma, L. A. Comfort; Amory, R. C. Moore; Becker, Leo Bailey; Buena Vista, J. C. Christian; Calhoun City, M. J. Peden; Derma, Thomas M. Plunkett; Fulton, L. C. Lawhon; Greenwood Springs, I. E. Johnson; Houlka, W. S. Selman; Houston, W. C. McCay; Mooreville, T. W. Smallwood; Nettleton, J. W. Gieason; Okolona, W. R. Hammontree; Pittsboro-Bruce, W. M. Hester; Pontotoc, R. T. Hollingsworth; Prairie-Storng-Hamilton, T. A. Filgo; Salem-Friendship, S. J. Hull; Shannon, L. L. Beasley; Sherman, O. L. Elliot; Smithville, R. C. Mayo; Toccopola, C. C. Koskie; Tremont, M. E. Shippey; Tupelo (First Church), J. E. Stephens; Tupelo (Wesley), E. F. Tucker; Vardaman, B. D. Benson; Verona, W. C. Mattox; Woodland, E. A. Bailey, Chaplain U. S. Navy, J. H. Brooks, Executive Secretary Board of Education, J. E. Long, Student, Emory University.

Columbus District N. J. Golding, District Superintendent; Ackerman, A. C. Bishop; Artesia, J. N. Humphrey; Belfontaine, Ennis Coale; Brooksville, J. T. Humphries; Caledonia, J. E. Roberts; Chester, C. H. Ray; Columbus (First Church) S. H. Caffey; Columbus (Central) M. E. Scott; Ethel, A. M. West; Eupora, G. C. Gregory; Kosciusko, J. A. George; Kosciusko Circuit, R. L. Ellis; Longview, W. H. Heath; Louisville, T. H. Ferrell; Louisville Circuit, B. P. Buskirk; Mathiston-Maben, R. E. Wasson; Macon, T. E. Gregory; Macon Circuit, J. F. Elliot; Noxapater, A. L. Davenport; Rock Hill, to be supplied; Sallis, L. M. Wright; Shuqulak, J. L. Nabors, Sr.; Starkville, P. J. Grice associated pastor Wylie H. Gritz; Sturgis, T. E. Shelton; Winston Circuit, J. T. Hall; Weir-McColl; R. A. Thornton; West Point, G. H. Boyles. Instructor Wook Junior, Inmis Coale, Executive Secretary General Board of Pensions, A. T. McIlwain, Conference Missionary Secretary S. H. Caffey; District Missionary Secretary, J. A. George; District Director Evangelism, T. E. Gregory; District Secretary Temperance, J. N. Humphrey; Conference Evangelist A. P. Stephens.

Corinth District, L. P. Wasson, District Superintendent; Ashland, W. R. Liming; Baldwyn, F. A. Sutphin; Belmont, J. L. Nabors, Jr.; Blue Mountain, C. P. Burt; Booneville, J. J. Baird; Booneville Circuit, B. F. Bullard; Burnsville, R. B. Burks; Chalybeate, J. L. McElroy; Corinth (First Church) S. E. Ashmore; Corinth (Trinity) S. M. Butts; Corinth Circuit, L. P. Jumper; Dumas, W. E. Sharp; Guntown-Saltillo, H. C. Moorhead; Hickory Flat, G. L. Nicholas; Holly Springs, C. T. Floyd; Iuka, C. W. Avery; Iuka Circuit, J. H. Holder; Mossuth, W. T. Bazzell; Lowery, Sid Love Associate pastor, W. R. Timmons; Mantachie, C. L. Ivy; Marietta, to be supplied; Myrtle, A. S. Brisco; New Albany, E. M. Sharp; New Albany Circuit; J. M. Carothers; Potts Camp, J. D. Simpson; Rienzi, M. N. Hamill; Ripley, W. P. Bailey; Tishomingo, W. L. Whitner. Chaplain U. S. Navy, M. H. Twitchell, District Missionary Secretary, J. J. Baird, District Director; Evangelism, L. P. Jumper; District Secretary Temperance, S. M. Bptts; Conference Secretary Evangelism, S. E. Ashmore; Student Emory University, New Albany Q. C. C. E. Davis.

Greenville District, J. D. Wroten, District Superintendent; Arcola, Walter A. McMahon; Benoit-Winterville-Long Shot, R. Glen Miller; Boyle-New Salem-Fairview, G. H. Ledbetter; Clarksdale, W. L. Robinson; Cleveland; W. L. Pearson; Coahoma-Jonestown, W. R. Richerson; Drew, E. H. Cunningham; Dubbs, S. P. Ashmore; Dublin-Mattson,, H. R. McKee; Duncan-Alligator, J. S. Maxey; Friars Point, Lyon, J. V. Stewart; Glen Allen-Avon, W. D. Bennett; Greenville (First Church) W. J. Cunningham; Greenville (Robert May Mission) to be supplied; Gunnison-Hillhouse, J. B. Burns; Hollandale, N. D. Guerry; Indianola, J. W. Ward; Invernes-Isola, K. I. Tucker; Leland, W. M. Jones; Lula-Dundee, G. R. Meaders; Merigold-Sherard-Shipman's Chapel, W. W. Hartsfield; Moorhead, H. D. Suydam; Rosedale-Pace, W. R. Crouch; Ruleville, M. E. Armstrong; Shaw-litton, K. E. Clark; Shelby, W. S. McAllily; Sunflower-Doddsville, C. L. Oakes; Tunica, G. R. Williams, Chaplain state penitentiary; A. R. Beasley, Student Emory University, Tunica Q. C. Robert R. Godbold, District Missionary Secretary G. R. Williams; District Director Evangelism, M. E. Armstrong, Dsitrict Secretary Temperance, H. R. McKee, Deaconess Miss Louise Law.

Greenwood District, R. G. Lord, District Superintendent; Acona, H. N. McKibben; Belzoni, T. B. Thrower; Black Hawk, E. M. Shaw; Carrollton, W. D. Waugh; Coffeville, H. G. Wallace; Duck Hill, to be supplied; Durant, E. R. Smoot; Ebenezer, Wesley Youngblood; Grenada, J. W. Moore; Greenwood, W. R. Lott; Holcomb, H. L. Smith; Ittabena, E. L. Jernigan; Kilmichael, R C. Nanney; Lambert-Crowder, G. W. Curtis; Lexington, A. Y. Brown; Marks-Belen-DarLing, E. C. Driskell; Minter City-Glendora, J. M. Guinn; Pickens-Goodman, J. N. Hinson; Poplar Greek, B. B. Brantley; Schlater-Phillip-Thornton-H. C. Lewis; Sidon-Cruger-W. W. Brunner; Swifton, S. W. Hemphill; Tchula, W. D. Smith; Tutwiler, B. G. Whitehurst; Vaiden-West, N. Threet; Winona C. L. Rogers; Winona Circuit, John E. Sutphin.

Sardis District, C. A. Parks, District Superintendent; Abbeville-Waterford, J. O. Twitchell; Arkabutla, Paul E. Russell; Batesville, A. C. McCorkle; Byhalia, W. W. Milliagan; Charleston, J. O. Dowdle; Cockrum, E. C. Abernathy; Coldwater, John M. McCay; Cono; R. A. Chrisham; Courtland-Shuford, to be supplied; Crenshaw-Sledge, L A. Bennett; Hernando, J. C. Wasson; Horn Lake, A. W. Bailey; Lake Cormorant, Z. A. Jumper; Longtown, H. E. Carter; Mount Pleasant, A Trappolini; Oakland, Guy Ray; Olive Branch, W. O. Ham; Oxford University, H. E. Fingers, Jr.; Paris, M. G. West; Pleasant Hill, T. B. Poole; Pope, S. B. Potts; Red Banks; J. A. Biffle; Sardis, G A. Baker; Sardis Circuit, J. B. Conner; Senatobia, H. N. Maxey; Tyro, G. T. Sledge; Water Valley (First Church) H. H. Wallace; Water Valley (Main Stret.) J. W. Holldiay.

RESOLUTIONS — GOV. BAILEY

Whereas, the state of Mississippi has sustained a very great loss in the recent death of its beloved citizen and distinguished governor, Thomas L. Bailey; and,

Whereas, Tom Bailey, as he was affectionately called by the people, was a devout Christian and a loyal and distinguished member of the Methodist Church, having served it as an official in his local church, teacher of a Bible Class, Lay Leader, Lay member of the Mississippi Annual Conference and of the Jurisdictional Conference and the General Conference; and,

Whereas, he was always a friend of the cause of the common man and was interested in the development and progress of the rural life of the state, especially the rural churches, and in his passing this cause has lost one of its most fervent and effective leaders; therefore,

Be It Resolved, First, that the North Mississippi Annual Conference of the Methodist Church, in session at Amory, Mississippi, November 6, 1946, convey its prayerful sympathy to the members of the family in the loss of a devoted husband, father and brother, and express its keen sense of loss in the passing of a leader and fellow servant in the cause of Christ:—

Second, that a copy of these resolutions be sent to the members of the family, a copy spread upon the minutes of the North Mississippi Annual Conference and a copy given to the press.

R. G. LORD
H. R. BEASLEY
J. M. FORMAN

IN APPRECIATION

As a member of the Board of Stewards of our Morgan City Church I would like to express our appreciation of the splendid work that has been done by Rev. and Mrs. Boddie. Mr. Boddie came to us when our church was at it's lowest ebb. We had lost vision, trust, pride and courage. The Church membership was far from taking care of our expenses. Each year members of the Board would have to solicit from our friends in town to assist with our obligations.

Mr. Boddie's wish, foresight and great patience has led us up to where we have regained much of the vision and trust so necessary in the work of the church. The membership, more and more, is feeling the responsibility and coming forward under his leadership with zeal and courage. Our progress has been great. At times we felt that we were striving toward the impossible, but his judgment never failed.

While many of our pastors have realized the great need of our Bayou people and our obligation to them, it has been Mr. Boddie who has accomplished most for them.

Mr. Boddie has not only put our church on a good financial basis, but he has been a true, splendid pastor. Many of us here tonight can testify to his unfailing attention, kindness, sympathy and love in sickness, trouble and sorrow.

If our work for the coming year is to go forward as planned and hoped for, we could not reach this realization without his leadership. We are hoping that he will be returned to this charge.

C. S. PHARR

RESOLTUTIONS OF RESPECT

Whereas, God in His infinite wisdom has this year called unto the heavenly home two faithful and beloved members of our group, Mr. J. R. Clark and Mrs. Ira [illegible] Cox; and

Whereas, These two served efficiently and sacrificially on this Board for a number of years, inspiring us by [illegible] and sharing with us in high [illegible] endeavour; and

Where as, We feel deeply [illegible] their presence, of their [illegible] their godly influence, and [illegible] in our church and in our [illegible] fore, be it

RESOLVED, That we [illegible] utmost appreciation of [illegible] fellowship in our labo[illegible] noble characters, and [illegible] value to this Board [illegible]

RESOLVED, Th[illegible] families our love [illegible] suring them of [illegible] and high esteem [illegible]

RESOLVED, [illegible] be spread on [illegible] presented to [illegible] and be sent to our Conference paper for publication.

BOARD OF STEWARDS
Madison Methodist Church
R. B. PRICE, Chairman
MRS. T. M. CRONCH, Secy.

"THE KIND JEEP"

By John B. Cobb
Missionary to Japan

"The Kind Jeep": such was the tile of a story in the Japanese newspaper in one of the cities which was over 90% destroyed by incendiary bombs just a year ago.

The story told how two American soldiers, an officer and an enlisted man, were hastening along a country road on important official business. They saw a large Japanese truck which had gone off the road and was bogged down in a rice field. The soldiers could not stop just then, but they remembered the predicament of the truck and before very long came by again on their way back. Many Japanese trucks had passed by in the meantime but had left the stranded truck alone. This time the jeep stopped. A rope was attached to the truck, and the jeep struggled manfully to pull it back on the road. However, the truck was heavy and the jeep too light for the task. The soldiers piled the Japanese children, who had gathered to watch, into the jeep to give more weight and tried again. Still they could not move the big truck. Just then another jeep came along. It, too, stopped to help, and soon the two little jeeps had succeeded in hauling the truck out of the rice paddy and back upon the road again.

This little story illustrates well the spirit of the Americans in [illegible]. As we drove along the road [illegible], the children, hundreds of them, [illegible] out to wave and shout. Our [illegible] driver who has a [illegible]-year-old son [illegible] failed to [illegible] that [illegible] children's [illegible]

[illegible] ever with the people but instead the very finest kind of cooperation.

That evening a visiting major elaborated upon the necessity for a powerful army of occupation: but I think "the kind jeep" has found a better way.

SOUL DECLENSION

A WORLD FAMOUS pianist once remarked to some of his ardent admirers that he practiced eight hours every day. When they expressed surprise at such continued practice after having reached a place of eminence, he said, "If I ceased to practice for one day, I myself would be aware of it; if I ceased to practice for two days, my best friends would be aware of it; if I ceased to practice for three days, the whole world would know it!"

What a challenge this offers us to keep in harmony with God. It is comparatively easy to refrain from practicing the presence of the eternal God of love, and finally discover that we have lost out in our souls! —Joseph W. Mackey.

MAN AND THE MULE

Here we have some comparisons that are more obvious than odious. Who it was that originated them we have no way of knowing but they are interesting and contain some grim truth that must be acknowledged:

The mule, he is a gentle beast; and so is man. He's satisfied to be the least; and so is man. Like man, he may be taught some tricks; he does his work from eight to six; the mule, when he gets mad, he kicks; and so does man.

The mule, he has a load to pull; and so has man. He's happiest when he is full; and so is man. Like man, he holds a patient [illegible], and when his work's done will re[illegible]. The mule, he likes to hear his voice; and so does man.

The mule, he has his faults, 'tis true; and so has man. He does some things he should not do; and so does man. Like man, he doesn't yearn for style, but wants [illegible] all the while. The mule, he has a lively smile; and so does man.

The mule is sometimes kind and good; and so is man. He eats all kinds of breakfast food; and so does man. Like man, he balks at gaudy dress, and all outlandish foolishness. The mule's accused of [illegible]; and so is man.

FOR SALE

A [illegible] Pipe Organ Blower to be supplied. For information write, see or call [illegible] FORD, HOMER LUM[illegible] COMPANY, Telephone [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

IMPORTANT LETTER!!

Rolling Fork, Miss.

Dear Friend:

We are writing to you about a matter that is very near to our hearts and are asking that you read this letter to your group, for we feel that it will be of interest to all.

The latter part of September our Conference received a letter from Mrs. J. D. Bragg, President of the Woman's Division, telling us some facts about our work that we would like to share with you. Mrs. Bragg had just left the meeting of the Finance and Estimates Committee of the Division where appropriations for 1947-48 were made. This was the first meeting of this committee since surveys and reports had been returned from war-devestated areas of the world, and since our workers here at home could see what the aftermath of war means in our own land. Space will allow us to give you only a brief report of the facts The full letter will appear in The Methodist Woman—watch for it and read it carefully and respond as generously as you can.

General Statement

"The reports bring us face to face with unparalleled costs. Five times pre-war is a common estimate in a number of countries, but in some countries living costs are actually thirty to forty times pre-war. Not luxuries, but bare necessities — food, clothing, fuel. Salaries are inadequate everywhere. **The world of unparalleled costs is a world of unparalleled opportunities.** Never was the need so great, the way is open. In a hundred places around the world even moderate additional expenditures would bring immense returns to the Kingdom. But how can we undertake even moderate additional expenditures when commitments already made require so much?"

Foreign Department

"Need to have five times previous appropriations—can give only twice as much as before, but twice as much will help. Missionaries salaries are not at present a living wage. They must be increased. This will take $55,000 a year additional. The total needed by the Foreign Work is $2,018,479. Even with all the magnificent giving last year, the total that can actually be appropriated is $1,878,177 (short $300,000)."

Home Department

"In the home land the situation is no better. Cost of living is rising rapidly. Our settlement houses, churches, hospitals, homes, schools are crowded, making it necessary to increase funds for expenses. Repeated requests come from across the country for more workers and more work. The harvest is white, but we cannot reap. The Home Department will need this year — NOW—to meet its responsibilities $1,960,787. It has only $1,735,787. (short $300,000.)"

Mississippi Conference Gift

Your Conference Executive Committee was so moved when these facts were read at the September meeting that we immediately voted to send $3,000 from the emergency fund in direct response to Mrs. Bragg's letter, for this truly is an emergency.

What Societies May Do

Your Conference Executive Committee time of our Executive meeting there was just one-quarter left in this year — just 92 days. If each member of our Conference would give a minimum of a penny a day (above what she has already pledged for the year) then our Conference would be able to send in an extra $7,506.28. Think how far that would go in helping to meet the present world needs! Think, too, how little it would be for each of us to give!

We are sending to each society a Thank Offering Service, "REJOICE — GIVE THANKS — SING". It might be used at your December business meeting, since it is short. At that time each one of the members of your society might give the extra she intends giving. This could make a meaningful service.

Truly, those of us here in America do "REJOICE—GIVE THANKS—SING". What a blessed people we are! Let us share with others NOW

May God richly bless each of you is our prayer.

Sincerely,
MRS. E. V. PERRY, President
MRS. JOHN CIRLOT, Sec. of
Organizations and Promotion

ON A WIDE CIRCUIT

by W. W. Reid

BIOGRAPHY OF A GOLD COIN

Twenty-five years ago or more, Bishop Edwin H. Hughes used to tell "the life story of a five-dollar gold piece" as illustrating God's owership of all things. The "biography" ran something like this:

"Where did you get that gold piece?" the Bishop was asked.

"From a good Methodist woman in the old New England town of Shrewsbury, Mass.," was the reply.

The lady was found in her home. "Where did you get this coin?" she was asked.

And she replied, "From the First National Bank at Worcester, Mass."

An official of the bank, upon being asked where the institution secured the gold, said that it arrived as part of "Consignment 984." "Consignment 984," it was learned, came from the United States mint at San Francisco.

The director of the mint was communicated with and asked, "Where did you get gold that was made into the coins of consignment 984?" He replied that the bullion from which it was made at the mint in San Francisco was received in 1910 from the Grass Valley mine, California.

In Grass Valley, Calif., Noah James, manager of the mine, was found. "Mr. James, where did you get the bullion of 1910?"

He led the Bishop down, down a measureless distance into the bowels of the earth. And he pointed to a glistening vein. "About here we mined the 1910 bullion."

Then, in the dimness, in the silence, in this secret retreat of the earth, the Bishop whispered the question, "O mine—O mine that was aged before man ever trod the earth—whence came your wealth of gold?"

"Out of the deep interior of the earth came the reverent answer, 'From God,'" concluded Bishop Hughes . . .

The coin in the Bishop's hand represented, too, the labor of a miner; the service and even the personality of those through whose hands it had already passed; and it would later be changed for food, for a book, or for the service of one who held educate a child. It was a gift of God—but a gift to be used in exchange for others of God's gifts: the fruit of physical labor, of intellectual pursuit, or some loving human service. **And all of this wealth and strength of body, of mind, of spirit and personality — freely flowing from man to man—are also the gifts of God to man.**

FAITH

Lord, let me walk with thee,
And let me humble be—
These things I ask.

Lord, help me as I go
Searching in this world below
To find my task,

And finding it, help me to say:
"Lord, give me strength todya
My task to do."

For though my task be great or small,
He'll hear my prayer, he'll hear my call
For he is true;

And as to him we draw so near
If in our hearts we are sincere—
We shall be blest;

For God is judge of what we need,
He knows our every act and deed—
Our Lord knows best.—Sal.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

Dear Secretaries:

It is time to begin thinking about officers for the new year. Already some have asked for material to study in order to understand better the duties of the secretary of Christian Social Relations and Local Church Activities. Perhaps it would be well for all of us to give thought to this for the world is looking to Christians for leadership as never before—and we dare not fail!

We hope all present secretaries will continue to serve because it takes time to learn the work and I think you will agree with me that this is an office one has to "grow into." In each society there will be some material already which will help explain the work. The president of each W. S. C. S. has been furnished a copy of the last Conference Minutes. The lgeislation, which forms the basis for the years work, will be found there. There is also a calendar with suggested studies and activities for each month of the year. Much can be learned about the work by studying the report blank which each secretary is required to fill out.

The page in **The Methodist Woman** is one of the best helps. It would be well to get all back numbers and read them. A service which has proved most helpful is a new one; it is the **Information and Action Bulletin.** This bulletin is published bi-monthly and is particularly good in regard to bills we need to understand and to help get passed. I have asked that all secretaries keep these for future use and to pass on to new secretaries.

A must for all secretaries is the C. S. R. and L. C. A. **Handbook.** This may be had from Literature Headquarters, 420 Plum Street, Cincinatti, Ohio, ten cents. The Handbook explains our aim which to make "the mind which was in Christ" our guding spirt in all our relations with each other. It also refers us to the **Social Creed** of the Methodist Church for our authority for many of our activities. It would be well for us to become thoroughly familiar with the Creed and keep a copy of it at hand.

For convenience the work of C. S. R. is divided into seven areas. No very distinct line can be made as one area of the work often overlaps another, but they do help. These areas are: 1. Christian Citizenship. 2. The Christian Family. 3. Local Church and Community Cooperation. 4. Economic Relations. 5. International Relations. 6. Inter-racial and Intercultural Relations. 7. Alcohol and Narcotics. We do not attempt to do something in all these areas at one time but as opportunities arise we try to be ready to serve. An illustration of this is one in which most of you participated. This being election year gave us the opportunity to stress Christian Citizenship. We all got busy in getting our women ready to vote. We hope to continue to try to keep up the interest.

Studies selected to be used by the entire W. S. C. S. membership are no longer designated as Spiritual Life, or Mission or C. S. R. studies but are promoted by all of these and are as much as the other if properly presented. However, the studies sometimes develop one specific area of our work as in the case of the study we had this year, "Families in a New World." Next year we are to have two such studies. One is "Christians and Race" and the other is "Christians and Beverage Alcohol Problems." Both these are very timely and we are making plans to have at least one of them taught at the Leadership School next summer.

In a recent letter from Thelma Stephens, our Divisional Secretary of C. S. R. and L. C. A., she says; "I am sure you feel as I do, that the National World Issues are so crucial that we must use all our power and energy to stir the entire church into action. We must make the United Nations work as a unit, or face utter chaos! We must learn to live together in our local communities, as citizens who practice the Good Life! Let us be alert to our task—praying God's guidance as we work to bring Peace on Earth." This is our task and it is a big one but God needs us—and He will make us strong.

MRS. J. W. HOLLANDSWORTH
Sec. Christian Social Relations &
L. C. A.

[illegible] enemies to peace inhabit with [illegible], avarice, ambition, envy, anger, and pride. If these [illegible] were to be [illegible], we [illegible] infallibly enjoy perpetual [illegible]

STUDENT WORK AT SOUTHWESTERN

REPORT FOR SEPTEMBER, 1946

September came and is now over before I was aware of the fact that time had gone so swiftly. That accounts for a late report. However, September brought many, many new students to S. L. I. — about three hundred Methodist boys and girls are included in that number.

Plans have been made in anticipation of a great year here at Southwestern. Already some of the plans are beginning to materialize. From 9:00 o'clock in the morning to 9:00 o'clock at night—except Tuesday (Missionary Society Night), Friday (Choir Rehearsal Night), and Sunday Night our boys and girls are coming into our center. Some come to study, some to play games, some to listen to the radio, others come to play the piano, or sing. Even the coke cooler, coffee pot, cookie jar and sandwich plate attract some of those individuals who love to talk and eat. We feel definitely that the sincere desire for Christian Fellowship is most evident despite the immediate purpose which brings the students into the center. They are enjoying and appreciating the attractive touches of Mrs. Stephan and Mrs. Easterwood. Constantly we hear such statements as this: "We love this place, it is so much like home."

During the past month, your student worker has been busily engaged with conferences, individual and group. Among one of the most interesting group conferences is the one held with the Methodist Students who commute to S. L. I. After looking over our cards we were unable to tell just how many communters we could expect, and with great faith we planned for every one who had written commuter on his or her card. We were somewhat disappointed when only a few of the numbers appeared for the luncheon. However, when we asked if they wanted to continue the luncheon and received a unanimous vote in favor of continuing such a program and when every individual present said I am willing to do what I can to promote the program, those who had conceived the idea felt very encouraged. We sincerely believe that this emphasis has enriching possibilities for both resident and commuting students.

The Sunday School Class at First Methodist was reorganized during the period between summer school and fall term. The Lafayette local group seems to be well organized and they are creating much interest—tangible interest such as a Sunday evening Fellowship Meeting. This organization is young now but about forty students

HEADQUA[illegible]
for RELIGIOUS [illegible]
CHOIR [illegible]
PULPIT [illegible]
STOLES [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

participated in the first meeting. They asked that it be continued. Plans are now under way to organize a college choir.

We appreciate the student cards which have been sent in to us. Any information concerning Methodist students on our campus will be greatly appreciated.

We covet the prayers of all you that through our student program the students may get a Christian Plus which will enable them to serve effectively and live richly.

PEARLYE MAE KELLEY,
Student Counsellor

STATISTICS FIRST ELEVEN CONFERENCES

From his study of the first 11 fall Annual Conferences of 1946, the Rev. Albert C. Hoover, statistician of The Methodist Church, has announced that enrollment and attendance in Methodist churches and church schools has increased during the last year. Inasmuch as these eleven represent one-tenth of the total 110 Annual Conferences in the United States, he believes they forecast the naional picture of a general upward trend.

Mr. Hoover's statement is based on the following figures which reveal other interesting data:

Received by transfer—59,644; an increase of—21,712.

Received from preparatory membership and on confession of faith—63,423; an increase of — 27,101.

Preparatory members—47,329; an increase of — 9,175.

Removed by death—10,428; a decrease of —523.

Removed by transfer and otherwise—60,674; an increase of — 15,249.

Total membership, active and inactive—1,254,677; an increase of—47,065.

Church school enrollment—879,273; an increase of — 47,065.

Church school enrollment—879,273; an increase of—63,550.

Average church school attendance —455,600; an increase of — 36,752.

Woman's Society of Christian Service, giving for local church causes—$1,030,342; an increase of — $72,862.

W. S. C. S. giving for general missionary work—$668,969; an increase of—$41,447.

Pastor's salaries—$5,674,966; an increase of $472,307.

Total benevolences—$4,232,165; a decrease of — $1,511,583.

Total giving—$21,197,668; a decrease of $619,080.

The above figures have been compiled from the reports of the Erio, Kentucky, Louisville, Southern Illinois, West Virginia, Northwest Iowa, Holston, Central Kansas, New Mexico, St. Louis and Virginia Annual Conferences.

LOUISIANA MORAL AND CIVIC FOUNDATION

MINUTES OF EXECUTIVE COMMITTEE MEETING

November 6, 1946

President Godbold called the meeting to order and Rev. Snyder led in prayer.

Dr. Edgar Godbold, Rev. A. M. Freeman, Mr. J. H. Cain, Dr. J. D Grey, Rev. A. C. Lawton and Rev. M. M. Snyder answered roll call.

Rev. Avery Lee was unanimously elected to fill the vacancy caused by the death of Mr. L. Vincent. Mr. J. H. Cain having resigned as the LMFC Terasurer, Rev. Avery Lee was elected to this office. The Director had been acting in this capacity until the office could be filled.

Dr. Lewis N. Stuckey was unanimously elected to membership on the Executive Committee thus filling the place of Mrs. R. E. Smith of Shreveport who had requested release from the committee.

Judge E. L. Walker's resignation was accepted. Judge Walker said that Church duties and Court Sessions would not allow him to continue serving on this committee. The Director was asked to contact Judge Walker and get his suggestion as to the best person from North East Louisiana to serve on the Executive Committee.

The books were inspected and approved by the committee. At Mr. Cain's request a motion was made and passed to have the books audited to November 1, 1946 dating from the time Mr. Cain became Treasurer of the LMCF; and also the same to be audited each year on or around Nov. 1; and that the report of the auditor be given publicity; and that the Fiscal Year of the LMCF be November 1 to November 1.

The Director in the financial report, prepared by Mr. C. C. Allison the bookkeeper, showed that contributions to the LMCF had increased from $6,907.00 in 1944 to $11,411.00 in 1945 and would run over $15,000.00 in 1946. A minimum budget of $20,000.00 was adopted for 1946-47.

The State Director's salary for 1946-1947 was set at $4500.00

New 'stream-lined' stationery was to be ordered for the Foundation and all necessary materials were to be printed along Louisiana Moral and Civic Foundation Day. This material was to be sent to the pastors throughout Louisiana at an early date. LMFC DAY was planned so as to be held in cooperation with the observation of The Great Southern Patriot, General Robert E. Lee's Birthday.

The third Sunday, January 19, 1947 was selected as Louisiana Moral and Civic Foundation Day. All Protestant ministers will be asked to preach on some phase of the liquor traffic that day in the Churches where they are pasotrs. An offering will be taken for the LMFC unless this organization of the Churches is not provided for in the Local Church Budget. Where the LMFC is in the Local Church budget the sermon will be preached for the educational values. Dr. Godbold was requested to ask Governor James Davis to issue a proclamation, as he did last year, making January 19, 1947, Louisiana Temperance Sunday. The Protestant Church State Conventions, Synods and Conferences will be asked to endorse all of this motion and recommend the same to all of their people.

The Executive Committee was the guest of the LMFC Director at lunch in The Bengal Bowl. Dr. J. D. Grey said grace.

Dr. L. N. Stuckey, Rev. Avery Lee and Mr C C. Allison had by invitation of the Director and the Committee, joined the meeting, and had lunch with them

The motion to adjourn carried with it the place and month of the next committee meeting. The next Executvie Committee Meeting was to be held in the Director's office in Baton Rouge the first week in March, 1947. The Committee members will be polled by the Director as to the day of the week they could best attend same.

DR. EDGAR GODBOLD, Pres.
REV. A. C. LAWTON, Sec.

A PICTURE OF MOTHER

HOW well I remember my mother, of blessed memory, planning the home work so as to have little to do in providing the Sunday meals and make her way to church before the services began, taking her place usually in the same seat. How attentive and devoted in the service, joining in the prayer service in song and in every part in which the members were supposed to participate.

The picture of her in the church service worshipping, remains still in my mind and has had much to do with my desiring to be a regular attendant and worshipper in Sunday church service. You may have a similar picture of your mother.

WHEN IN NEW ORLEANS
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BEARS OF A SORT

By FLORENCE NELSON

ARABIA has its camels, India its elephants, Siberia its reindeer, and Africa its lions, and other jungle animals, but of all the countries on earth, none have any creatures so quaint and appealing as Australia's Koala Bears, which are not bears at all, but marsupials, meaning animals that grow inside their mother's pouch, or vest picket—the same as the kangaroo.

When you see little Mr. Koala seated comfortably in the crotch of his favorite eucaulptus, or gum tree, where he likes to make his home, you would have a great desire to lift him down and take him away with you for a pet. Nor would he object, for though he is quite shy, he is very friendly. You could lift him quite easily, since he weighs but thirty pounds, which is about the size of a fell-fed pussy cat. Should you come near him, he would not move, but would look at you with a surprised baby stare which you would find very amusing.

This bear prowls around by night and sleeps soundly during the day. One rarely sees a group together, for they are not sociable among themselves, preferring solitude to each other's company. Perhaps, being wise little animals, they are not anxious to get into family arguments and strive to avoid these as much as possible by remaining alone.

They, like the trapeze performer, whom we are fond of watching in the circus, are high climbers. But they can go much farther and in far less time than this circus artist, because each toe of the Koala includes a sharp, curved-needle claw, which makes him especially agile. These sharp claws help him to climb quickly to the top of the tall tree or up a pole or flagmast where he perches by the hour, viewing the landscape with his round stare and thinking his own little bear thoughts, which he is careful to keep to himself. Nor does the strongest wind sway him or bring him down from his lofty seat.

Like most human parents who have to correct their offspring at times, the mother Koala corrects hers with a cuff on her baby's ears. The little one does not take kindly to this and cries as though his little heart would break, but since they are all gentle animals, the mother bear doesn't mean to hurt her child; the cuff being intended only to teach some needed lesson.

As you have already learned, a baby Koala grows inside his mother's warm, cosy vest pocket. It stays there for about three months, or until it becomes around six ches long; when it slowly creeps [illegible] s mother's arms, but the mother [illegible] ld it there, for she must [illegible] e little one digs his sharp [illegible] ft, wooly fun and clings [illegible] carried about in a [illegible] shion. When he is from [illegible] , he is able to climb [illegible] If you chance to pass [illegible] filled with teddy bears, it would be easy to mistake these for Australia's little pets; and were you to see some Koala bears, you might think they were teddies, for both have the same roly-poly, tailless bodies, short arms, small bright eyes and grayish-brown soft fur; the difference being that the Koalas are living, moving ainmals, and the teddies are only stuffed toys.

OUR DUMB ANIMALS

W. F. WILLIAMSON ENTERS INTO REST

The first word that we have received of the passing of Bro. W. F. Williamson of Stonewall, La., came to us a few days ago in a note from his wife. Bro. Williamson was in his ninety-second year. He had been a steward and a teacher of a Bible class for approximately fifty years, and he was an exemplary citizen. He and Mrs. Williamson had been married for fifty-six years. He died on July 10, and surving are his wife; two daughters, Mrs. H. H. Goldsby, and Mrs. Leila W. Martin; and two sons; Wm. J. Williamson, and Eugene W. Williamson. Beside these there are four grandchildren, one great-grandchild, and other relatives.

COLFAX CONCLUDES WELL

Glad to tell you that we are closing out the BEST YEAR of the three years at Colfax. Following is a quotation from a letter from Branton which came to me today:

> "I am delighted at the fine way the work is going at Colfax. Speaks well for the leadership you have given during the past three years. I do not know of a charge in the district that has a better record. I know of no reason for a change in pastors".

Pastor's salary 50% increased. Benevolences 300%. We accepted the apportionment which is overpaid. We went 20% beyond our quota last year for Crusade offering. And about the same above quota for membership this year. As you know we sent you 40 Advocate subscriptions—15 more that our quota, and 31 more than I found at Colfax Church. My total financial report this year is $1,400.00 more than double that of the year before I became pastor.

I have every assurance, both from my D. S. and my people here, that we will be returned for the fourth year.

For all this, and for health and strength to CARRY ON for the Lord and Methodism, I am truly grateful!

J. M. ALFORD

[illegible] one art of which every man should be master—the art of reflection. —[illegible]

[illegible] afraid to [illegible] then something [illegible] Journal.

FIRST-CAUSE CAPITAL "F" FREEDOM

We are interested in ALL social and redom", inquired a critical pastor who feels we ought to be championing other social attitudes in our Crusade.

We are interested in ALL social and religious problems but we crusade for Freedom and Freedom only — first-cause, capital "F", Freedom.

Our Crusade doesn't try to deal with economic, social, or political problems except as they are involved directly in Freedom. We don't try to solve the problems of strikes, rising prices, lack of meat, minority groups, racial tensions, wars, social justice, drunkenness, or any other, except Freedom. If Freedom is preserved categorical freedoms can survive and social, economic, and political problems can be worked out through the democratic process. But Freedom can't be taken for granted. Recent trends threaten it.

No small "f" freedom has ever inspired free men to crusade on its behalf. But for spiritual Freedom man has instituted renaissance, reformation, revolution and revival. He will do it again. For man as a child of God has certain spiritual rights and Freedoms which he must not yield and which the state must not be permitted to usurp.

All collectivisms are un-American and anti-Christian. The avowed enemies of Freedom. only wishful thinkers feel Freedom is not in danger in America. A thousand new ministers a month are joining this Crusade. Many of them because Paul Hutchinson's recent book *The New Leviathan* has convinced them "it can happen here". Would you like boiled down reprints of the book for distribution to your parish? May we send you our monthly bulletin, and a new booklet setting forth our philosophy, background, program and plans?

SPIRITUAL MOBILIZATION
(Since 1934)

Los Angeles Chicago New York

Advisory Committee

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Los Angeles 13, Calif.

I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your representative list to receive your publications.

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THE CHRISTIAN FIRESIDE

THE MASTER'S TOUCH

TRAVELERS have long gone to visit the Cathedral at Fribourg and to hear the old organ there. The old verger would show the people through the church, and then he would climb to the organ loft and play a few simple strains, all that he knew. One day when he did this a stranger followed him unseen. When the simple old man had played his little strains, the young stranger stepped forward and asked, "May I play?" "No," the old man answered, "no stranger's hands are permitted to touch the organ; only the great master and myself are permitted to play." "But if you will let me play for a moment, I will act under your direction, and it can do no harm."

Reluctantly the old man consented, and the stranger sat down at the organ. Soon the melodies began to pour forth as from an unseen world; all through the church the people stopped to listen to such music as they had never heard before. The old verger stood lost in wonder, as one who dreamed. When the music was ended the old man gasped, "Who are you?" The young man answered quietly, "I am Felix Mendelssohn." For years afterward, the old man would describe the beauties of the cathedray to its visitors, tell them of the organ, and then he would always say: "But you should have been here the day that Mendelssohn played. It seemed as if the very windows of heaven were opened, and such melodies and such symphonies as I never expected to hear this side of the eternal world poured forth.

So it may be that Christ has entered the secret chamber of your heart, unseen he has stood by and listened with sympathy while you have tried to play your simple little strains, and now he pleads that you will but let him touch the keys to your soul and he will fill your life with music celestial; his life he will pour forth in you, through you, until all those around will stop to admire, not so much the instrument, as the one who plays. Do not turn him away. Do not refuse the greatest blessing that can come to mortal man. —North Shore Baptist.

BOYS OF THE BIBLE

Have you searched through the picture gallery of the Bible and picked out the famous boys whose portraits are hung up there for your consideration? We have not time to mention them all or speak in detail of each one, but we can pass down the corridor with pleasure and profit.

Joseph was his father's boy, for he wore the coat of many colors and dreamed immortal dreams which came true.

Moses was his mother's boy, for she hid the lovely baby in the flags by the riverside, and through a clever providence became his nurse until he became the adopted son of Pharaoh's daughter.

Samuel was the sanctuary boy dedicated by his mother to God and serving from childhood in the tabernacle at Shiloh.

David was a shepherd boy who watched his father's flock in the fields around the city of Bethlehem.

Daniel was the captive boy who would not defile himself with the king's dainties and with his royal wine as he pursued his studies in the palace school at Babylon.

John the Baptist was the desert boy, born and brought up in the wilderness of Judea.

Timothy was the studious boy who under the tuition of his mother and grandmother knew the Holy Scriptures from childhood.

The lad with a meal by the sea of Galilee was the generous boy, for he gave his lunch to Jesus, who took it and fed the five thousand hungry men.

The lunatic son was the demoniac boy dominated by the evil spirit which, in accordance with the faith of his father and the power of Jesus, was cast out so that the bad boy became good.

And, of course, Jesus was the perfect boy, studious and submissive, aspiring and industrious, attractive and developing, and withal deeply spiritual, the child of Mary and the Son of God.

The boys of the Bible—what a splendid group!—The Challenge.

LIVING REALISTICALLY

By Jane Sheldon

WOMEN, it is said, are the realists; men

WOMEN, it is said, are the realists; men the idealist. This may be so in certain matters, but in the great business of living I should say that it is impossible to generalize, for there are very few of either sex who have learned the secret of living realistically. Most of us live a life of the mind (I do not mean a life of the spirit) which has very little relation to our life as it really is. And because real life differs widely from the life we have conjured up mentally, we are discontented or patiently resigned, according to our temperament. There is but one way for us to find contentment in this world, and that is to take off the blinkers and to stare at ourselves, our circumstances, our weaknesses and our human relationships, until we can stare no more. In this way the incompetent worker will learn why he has missed promotion; the unsuccesful parent will know why he has lost his children's affection and confidence; the physically weak and ageing will realize why their lives must move at a slower tempo than the strong; those of moderate income will discover why they must spend their holidays at Cliftonville instead of Cannes; and the man and [illegible] with responsibilities will understand [illegible] he or she cannot lead an irresponsible [illegible] As long as we refuse to face life [illegible] (and as in many cases we have made [illegible] and quarrel with it because it is not [illegible] our dreams, we shall know discontent and unhappiness. We shall need courage [illegible] live realistically, but God will not [illegible] this from those of His children who have earned the right to pray for it.

—Christian World

MINISTERS ALERTED!

In response to the following [illegible] unanimously adopted by the District Superintendents of the Methodist Church in session at Grand Rapids, Michigan, the Council of Bishops announces a church-[illegible] movement under the slogan P,ACE, [illegible] TIVE- AND CURATIVE, NOW! This movement will seek realistically to face the current drift toward war, and do [illegible] its power to proclaim the faith and [illegible] the power, to summon the intellectual competence and to secure the dedication [illegible] ent essential to that high end. [illegible] world war is not inevitable. It can be averted. But we must lay hold upon the faith that removes mountains, and [illegible] ously act in terms of that faith if [illegible] is to be preserved. This is a preliminary announcement to the church so that pastors and laymen may be alert and ready for this cooperative endeavor when definite plans have been completed.

Resolutions of District Superintendents "In the light of the growing [illegible] America and throughout the world, that [illegible] third World War is inevitable, be it resolved that we, the district superintendents of the Methodist Church, meeting in [illegible] Rapids, Michigan, do hereby urgently request tha Council of Bishops of the [illegible] to take sbeps to bring into use the machinery of the Crusade for a New [illegible] Order for the purpose of effectively presenting to the political leaders of the United States our refusal to accept the [illegible] tion of the inevitability of a third [illegible] war, and the affirmation of our [illegible] the inevitability of friendship; and [illegible] to lead the Methodist Church to [illegible] full part in an immediate campaign [illegible] better relations with and fuller understanding of Russia."

Definite programs may not be announced until after the Council of Bishops [illegible] early in December.

"Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are [illegible]
None can ever ask too much

—John [illegible]

RESOLUTIONS OF LOVE AND ESTEEM FOR MRS. LOUISE MYERS MITCHELL

WHEREAS: On the 22nd of September, 1946, God in His infinite mercy released from human suffering our beloved friend and co-worker, Mrs. Louise Mitchell; and called her faithful spirit to its home of eternal peace; and

WHEREAS: The W. S. C. S. of the Louisville Methodist Church has lost a faithful and zealous member, her family a devoted wife and mother, the little children of this church a wise and loving teacher, the youth of the town a true friend and counselor, and the needy everywhere a staunch champion;

THEREFORE BE IT RESOLVED: That we, the members of the Society pay tribute of respect to her whose passing has left in our hearts a grief that can be lightened only by remembrance of her gracious manner toward all, her cheerful self-sacrifice, her kindly deeds and her loving service to her fellow man.

RESOLVED: That in testimony to her Christian womanhood, we extend to her bereaved family our deepest sympathy, and pray that He who perfects that which man begins will abide with and sustain them in a way that we cannot.

RESOLVED: That in evidence of our sympathy we submit these words of comfort:

"God sometimes calls those servants home
Whose years are in their prime,
But He has better measure than
The pendulum of time;
Some servants qiuckly do their task
Of service and of love,
So their promotion early comes
To higher work above.

RESOLVED FURTHER: That we strive to follow the beautiful example she has set before us, forgetting self in loving and serving others.

RESOLVED FINALLY: That a copy of these resolutions be sent to the family, a copy placed on the records of our Society and a copy be sent to the Winston County Journal, and to the New Orleans Christian Advocate for publication.

MRS. HOWARD LIDDELL
MRS. WALTER BENNETT
MRS. C. G. CLARK

THE UNREAPED CORNERS OF LIFE

(Cont. from Page 5)

man and said to him, "Tomorrow I ant you to meet in the arena in combat mightiest, strongest [illegible] day the slave went [illegible] ated every man that was [illegible] and become the [illegible] dator of the Roman [illegible] ome time later Caesar [illegible] on one of his campaigns, and returned as before victorious, bringing among his spoils a company of slaves, and again there was a man in the group, who, like Spartacus, refused to be conquered. In chains, he too was nevertheless a free man. The crowd as before cheered one who knew not defeat. Caesar again heard the applause, sent for him, and said, "Tomorrow I will put you in combat with the conquering gladiator." The next day the young slave appeared in the arena to meet his foe, and, as they approached each other, the young slave uttered a prayer. Immediately Spartacus recognized it, for it was a word he had not heard since he left his native land. He looked over his shield and was able to perceive something familiar. Dropping their shields the two men ran toward each other and met in a loving embrace. Turning to the podium where Caesar sat in his majesty, Spartacus led the young slave with his arm around him and cried out, "We cannot fight—we are brothers!"

In all our relationships—personal, social, industrial, racial, national, international — that sense of spiritual friendship must take such possession of us that we, too, shall be able to say, "We cannot fight—we are brothers!" And we can only give such thought expression as we gain the spirit of one who long ago, in an upper room, said to his disciples, "No longer do I call you servants . . . but I have called you friends."

And that leads to an emphasis on the truth that undergirds this entire thought —we must provide a place in our lives for the spirit of true Christianity. This is our greatest need and our greatest hope. Not a corner but all of life must be permeated by those spiritual forces that make possible the deepening of the religous life. It is our fate to live in one of the most revolutionary periods of history and upon us is imposed one of the most challenging opportunities ever given to man. If we are to be equal to our times we must rely on a power greater than ourselves in this deep crisis of life.

The news recently of the recovery of the stolen cadaver of Mussolini from the Certosa or Charterhouse of Pavia has recalled a bit of the folk-lore of modern Italy. The place where the body was found is one of the most beautiful buildings in the world, an exquisite example of high Renaissance architecture, located some twenty miles from Milan. The Italian government, in its anticlerical days, turned out the Carthusian monks and made a museum of it. About 10 years ago Mussolini brought them back, and, when they had been installed, paid them a state visit. The Father Prior showed him around and the story is that this conversation took place. "What do you do with your time?" the Duce asked. "We pray," the holy man replied. "Good," said Mussolini, "I do not have time to pray." "Bad," said the Father Prior. A shudder is said to have run down the carved alabaster pillars of [illegible].

Now the body of the man who did not have time to pray has been lying hidden in a sordid trunk amid the cloisters of Guintfarte Solari. It is not difficult to determine the reason for his failure to be equal to his day in history.

In these last few days we have witnessed in our country the most unique movement we have ever known. To the colleges and universities, returning veterans of the War have swarmed until educational resources are taxed far beyond capacity. The explanation is easily understood. These men are facing the problem of planning for themselves, of finding themselves in the complex post-war world of today. The wisdom of turning to our centers of learning for all the resources they can furnish is obvious.

But security, happiness and peace both in the lives of individuals and in the world do not come through intellectual achievement alone. They demand a faith in God and an understanding and acceptance of His will.

This possesses particular significance as our Church Schools are having their rally day observances. To a large degree we are dependent upon these Church Schools for our religious instruction. The qualities necessary for men and women to live together well — moral intelligence, spiritual sensitiveness, unquestioned character, and lofty idealism—do not come from a test tube. They rise deep inside the lives of persons who have discerned and appropriated the spirit of Christ's life and character. I am convinced that there is nothing that our people need more than that guidance in Christian living to which task our Church Schools are dedicated. Attendance upon them is imperative if we are to attain the full life. The acceptance of responsibility for their maintenance and the enlargement of their scope of influence is the obligation of each person who is aware of the need to rear the coming generation in the Christian tradition and with the ideas involved in our conception of mortality and good citizenship. The quickening of the religious life of America is indeed our greatest need and our greatest hope.

"Now, boy," said the teacher, "I want you to bear in mind that the affix 'stan' means 'the place of.' Thus we have Afghanistan, the place of the Afghants. Can anyone give me another example?"

Nobody seemed anxious to do so until little Jimmy said proudly: "Yes, sir, I can. Umbrellastan, the place for umbrellas."

It was a blustery winter day when a man wearing a new wig came along. Both hat and wig promptly blew off into the street and a boy, somewhat dumbfounded, picked them up and handed to their owner.

"Thanks, my boy," said the man. "You're the first genuine hair restorer I've ever seen!"

AMERICAN RED CROSS

WASHINGTON, D. C.

"Red Cross sewing all day Wednesday; luncheon served."

This notice is part of the familiar standing copy of church bulletins the country over. Maybe the day is Tuesday or Friday. Maybe the notice says "Red Cross Home Nursing Class" or "First Aid Course Starting." Through the war it may have urged bandage rolling or some other war-related project. Whatever its connection, it is difficult to think of the American Red Cross apart from the church.

The boxes of food and clothing that have periodically lined the vestibules or corridors of churches, awaiting shipment overseas during the past year, are part of a concerted movement to effect a solution to the world's problems that have followed or accompanied war. The Overseas Emergency Relief program of the American Red Cross has included the distribution of approximately $178,000,000 worth of relief supplies since the beginning of the war. These supplies, including 41,000,000 chapter-produced garments, medical and hospital supplies, food parcels, and automotive equipment, have been made available to more than 45 areas throughout the world.

Church women have been prominent among the approximately 1,335,000 members of Red Cross Volunteer Special Services that donated more than 120,000,000 hours of service during the past year; they have shared in the work of 182 councils of Community Service to Camps and Hospitals. Through these Red Cross councils, 50,000 organizations representing 5,000,000 persons have worked together to provide recreational and other services to able-bodied and hospitalized servicemen and veterans.

A mother wrote to the Red Cross chapter in Bremerton, Wash., recently to "pass on a good word" regarding Red Cross service rendered to her 18-year-old son while he was ill with scarlet fever in an Army Air Corps hospital at Lowry Field, Denver. The son phoned him and told about the radio, newspapers, magazines, and other things provided by the Red Cross. The care at the hospital was wonderful, he said, but the Red Cross took the place of family and friends to a very lonely boy. In his words, "They are tops."

The arm of the church reaches far overseas, like part of the Red Cross body. South of Nuremberg, for instance, a white-haired old Lutheran minister takes an immense interest in all the activities at the Red Cross recreation center, which he describes to his bedfast blind wife. Each day he looks in, smilingly benignly at all his young friends who greet him with "Guten Tag." They say his presence is like a prayer.

Not far away, the people of the intensely religious community have turned over a chapel to the men who make up the occupation troops in the vicinity and every Sunday Red Cross girls accompany them to church. Chaplains and Red Cross field directors work in close cooperation.

For the year 1946-47, the Red Cross has budgeted $15,900,000 for overseas services to the armed forces alone. Another large percentage of funds has been set aside for work with veterans. More than 3,600 Red Cross workers continue to serve able-bodied troops in this country and abroad. Another 2,600 are serving in military and naval hospitals here and overseas, providing recreation and medical social work.

Money is necessary to carry on these activities, but who can estimate the money value of friendly service to teen-age boys in a foreign country, or to seasoned veterans who may be equally homesick and bewildered in their own land?

To carry on its postwar activities and to expand its relief, health, and welfare work at home and overseas, the American Red Cross on March 1 will launch its 1947 fund campaign. Upon the continued generosity of church people will depend a large part of its success. Contribute to the work of this symbolic Good Samaritan.

DEFINITIONS THAT DEFINE — OR DO THEY?

Somebody has assembled some more hand-made definitions, some of which are new and some have rendered previous service. Any way ,here they are:

Boy: Merely a noise with dirt on it.

Home: The place where we are treated the best, and grumble the most.

Honesty: The best policy because it has so little competition.

Steam: Water gone crazy with the heat.

Cleanliness: Cleanliness is next to godliness, but in childhood it's next to impossible.

Youth: The first fifty years of your life the first twenty of anyone else's.

Public Speaking: The art of diluting a two-minute idea with a two-hour vocabulary.

Fortune Hunter: The man who seeks a girl for her pa value.

Fishnet: A lot of little holes tied together with string.

SEL.

THE METHODIST CHURCH

TO THE ADVOCATE:—

They were FIRST Called; and they are still called CHRISTIANS in ANTIOCH. It is always a pleasure, and gives a sense of supreme satisfaction to an evangelical pastor to experience the movings of the HOLY SPIRIT in an evening service; but when the heads of families pledge to the pastor that from henceforth they will strive to lead the CHRISTIAN life his heart is warmed such an experience came to the pastor supplying the Mentorum charge at his last appointment at ANTIOCH; also eight young people gave a like pledge. It might not eventuate in a revival, but much
to the surprise of the minis
evening service was over the
and hospitality of the congre
made more evident when the
occupied in his car was found to
some fifteen quarts of home ca
much store goods, and much
mented on even SUGAR, to ma
housewife had been safely
Twenty seven (27) new subscri
CHRISTIAN ADVOCATE was p
weeks visitation. Some disappoint
felt when the first appearance of
VOCATE arrived; a working slo
pastor had been this is your
paper, a sixteen page journal,
it came to pass OUR fine old AD
OPA and otherwise was sadly re
still believe in the NEW ORLEANS
TIAN ADVOCATE and look forward to the
time when in all her glory she shall
her pages with thrilling news, and sple
conquests for the MASTER, the triump
of the GOSPEL.

WM. B. VAN VALKENBURG,
S. Pastor.

METHODISM ON THE CAMPUS

"SOCIAL REVOLUTION . . . AND LI
ING IT."

A statement by President Charles B. K
cham made in a recent Mount Union Co
(Alliance, Ohio) Bulletin was quoted
length in the Public Relations Journal
October. Concerning "White Hollow,"
veteran trailer camp, he said that the p
sence of married veterans and their
trailer homes, where normal family li
routine, brings a new note to the c
campus. Whereas before the war ma
for college students was frowned upon
are prophesying that we shall never
back to restrictive rules with respect
marriage. "We are living through a
revolution on the campus today and
it," he said.

NEW WORD COINED BY DUKE PROFESSOR

Genocide is a word which, according
the New York Times, was coined by
fessor Raphael Lemkin of Duke Uni
to designate the criminal purpose of the
ler regime. It is a combination of a L
word, "gens," meaning "race," and the L
suffix "cide," meaning "killing."
cide," then, means the crime of d
national, racial, culutral or religious
This word was used in the ind
the ten high officials and g
were hanged.

MORE ROOM ON CROWDED CA

The Methodist Church acros
from the campus will provide
classrooms for B rmingham-So
lege during this period of hig
A wing of the large Odd Fellows
Orphans nearby has been rented
gheny College, Meadville, Pa., for
space.

New Orleans
CHRISTIAN ADVOCATE

FOUNDED 1851

Methodist
Crusade for Christ

THE LIVING CHURCH

EOPLE who meet after a very time of absence, with per- very few letters, will find if have continued in prayer for other all the time, that they nothing to make up and no start to make . . . both will advanced in Christ, and so ther.

—WILLIAM HENRY to-.
illiam Henry Temple Gairdner

HE PRAYER-ROOM TODAY

worthy am I, O Lord, even gather up the crumbs under table, not worthy even of the t and lowliest place in Thy ehold. Yet Thou dost call Thy- my Father, and own me as child. Help me no more to t Thy love nor to think that y worthiness of mine I must my place at Thy table. Lov- gratefully would I take that Help me henceforth to live hy child, Thy unworthy but en child, in whose heart evermore the sense of Thy mercy.—Amen.

93 No. 45

NEW ORLEANS 12, LA.
HURSDAY, NOV. 21, 1946

If He Should Come

IF JESUS should tramp the streets tonight,
Storm-beaten and hungry for bread,
Seeking a room and a candle light
And a clean though humble bed,
Who would welcome the Workman in,
Though He came with panting breath,
His hands all bruised and His garments thin—
This Workman from Nazareth?

Would rich folk hurry to bind His bruise
And shelter His stricken form?
Would they take God in with His muddy shoes
Out of the pitiless storm?
Are they not too busy wreathing their flowers
Or heaping their golden store—
Too busy chasing the bubble hours
For the poor man's God at the door?

And if He should come where churchmen bow,
Forgetting the greater sin,
Would He pause with a light on His wonderful brow,
Would He turn and enter in?
And what would He think of their creeds so dim,
Of the weak, uplifted hands,
Of their selfish prayers going up to Him
Out of a thousand lands?

EDWIN MARKHAM

WALLET OF THE WEEK

ADJUTANT JOY GALE, of the Slum Department of the Salvation Army in London, is the second woman to be elected to life membership of the London College of Theology. Because of financial handicaps and pressures of work, she did the work for her degree in evening classes, beginning in 1935. More remarkable still, Joy Gale, an American by birth was a Methodist preacher before becoming a "Salvationist", and her great distinction, like that of General William Booth, is a jewel in the crown of the Salvation Army.

* * * *

MECHANICAL SIGHT-SEERS might be an apt name for the German V-2 rockets now being experimented with in this country. In addition to the powering which is necessary to hurl the fifteen-ton mass upward for seventy-five miles, in the nose of the rocket is placed a radio instrument which automatically reports the conditions encountered on the mile-a-second flight. From this on-the-spot report the engineers gather data from which they determine both the conditions to be overcome and the possibilities of such a mechanical device.

* * * *

POUPLATION AND RESOURCES are said to be two major factors in determining national progress. Population figures indicate both the industrial potential and the subsistence need of a country, while the natural resources constitute an index to its expansive possibilities. As the normal needs of a people approach the level of the nation's resources, conservation and caution begin to be observed, material expansion is slowed down, and education, politics, and all forms of social and industrial organization assume a larger place in the national life.

* * * *

THE METHODIST REBUILDING FUND is the title of a campaign for the rebuilding and the rehabilitation of British Methodist churches and institutions. As of October 9, cash and pledges amounted to one million six hundred and thirty-two thousand dollars on a total asking of two million dollars. Of that amount, one million four hundred and eighty thousand dollars was in cash. As in all such campaigns, there were numerous instances of sacrificial devotion, and the campaign itself is a marvel of Christian daring and loyalty.

* * * *

THE DARTMOUTH COLLEGE GRANT is a forested tract of land, in New Hampshire, which consists of twenty-seven thousand acres. Plans are now being made to include it in a coordinated forest survey of the North-east, and the hope is to make the Grant a source of perpetual income to the institution through the development and sale of forest products. It is planned to make it a well-managed wild life area also. A number of other colleges are pursuing a like course in the management of their forest lands.

COUNT von HUMBOLDT, the great German naturalist and statesman of a century ago is credited with the theory that the streams of a country fall in proportion to the destruction of its timber. In keeping with that belief, he gave Germany a chart, for the preservation of its natural resources, which he perfected by amazing travel and study. If America might have learned the same lesson at that time, and had decided against permitting the exploitation of its natural resources by selfish interests, many of the problems which we face now might have been avoided.

* * * *

SIR ISAAC NEWTON has been described as the "greatest Englishman". Voltaire said, "If the men of genius were assembled in one place, Newton would lead the band." Dr. Isaac Hartill, president of the Newtonian Society, said recently, "Newton was probably the greatest of all Englishmen." He declared that he had surpassed in the creation of enduring values of life, and that his pioneer work had profoundly affected the world of scientific thought and invention. Scarcely a day passes, said Dr. Hartill, but that we make use of something or other due directly or indirectly to Newton.

* * * *

THE GENIUS OF HUMANITY is revealed by the emergencies which it has to face. Two widely separated examples have to do with the making of fire. The American Indian used "spunk" which he ignited with a spark made by striking pieces of flint together. For the same purpose the Samoan in the South Pacific used a "fire-stick" and inflammable moss. The "fire-stick" consisted of a bamboo cylinder and a tight fitting plunger where heat was generated by friction. Civilization has carried this same principle forward in the production of lucifer matches and the generation of power by the Deisel engine.

* * * *

"I THINK WHEN I READ THE SWEET STORY" is a hymn written by Mrs. Jemima Luke in 1841. Her husband, Rev. Samuel Luke, was the minister of Orange-street church, London, from 1847 to 1854, and a copy of the hymn in the handwriting of Mrs. Luke is in the vestry of that church. Orange-street church was founded by the Hugenots in the time of Queen Elizabeth, and it was associated with the work of Sir Isaac Newon. Mrs. Luke lived to be nearly a hundred years old and was a devoted church worker to the end of her days.

New Orleans
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ACCESS TO CHRISTIAN ADVENTURE

One of the most intriguing trade mottoes which has en called to our attention is that of an optician: "Wear y spectacles and see a new world." That promise of an panded natural vision might be accepted as the symbol the Scriptures as the revealed will of God. We are t of those who would read into any traditional **inter-etation** a finality which would limit the horizon of the ivine Mind and discourage the aspiration for new adntures in Christian living. We are sure that the validy and the inspirational factor is in the Word of God—t in the informing significance of any word of man. r need always is to get the angle of vision of the inired writer, not to correct his errors.

That fact is strikingly put by St. Paul when he writes the Romans, "By whom also we have access by faith to the grace wherein we stand, and rejoice in hope of glory of God." Paul alone uses this Greek form and all these places it is translated **"access"**, but the picresqueness of its use in the classics is brought out in ently discovered papyri where it has the force of tering a harbor from a sea which storms have churned o mountainous billows. One who experiences entry to the quiet of a sheltered harbor from stormy seas, from enemy infested waters, will be able to underand something of what St. Paul had in mind in this ble passage. So the soul, beaten by the tempestuous ruggle with sin will grasp the meaning of "access" the peace and security of God's eternal grace.

But the word means to experience the realities of that ace, to feel the land beneath one's feet. Many years ago woman told us of her experience in mid-Atlantic when propeller broke and tore a ghastly hole in the stern the ship. It was before the days of radio and for days ship drifted helplessly until, far off its course, was sighted by a freighter and it was towed back to an erican port. On board was a young woman who was her way to Paris to purchase her wedding trousseau, when she landed after that harrowing experience of il, she fell down and kissed the ground saying, "Home trousseaus good enough for me." She had found cess" to the priceless treasures of her homeland, and marvelous manifestations of His grace had made a rine of the very dirt beneath her feet.

But St. Paul had in mind still greater areas than negative securities and the quiet of a harbor. In his thought were the introduction, the outflow of the unlimited resources of a great and loving Father. In this "access" he found all that is involved in the contrast of the scourgings of sin with the supernal glories of the Father's house. That "access" irradiates the whole horizon of life. It marks a change from being the puppet of fate to the estate of a child of hope—the introduction to "an inheritance incorruptible, and undefiled, and that fadeth not away."

* * *

THE CONFERENCES

This week the Louisiana Conference will be in session and with it the round for our territory will have been completed. It has not been possible for us to stay through any one of them, but the part of the proceedings which we witnessed indicated a year of splendid progress along financial and evangelistic lines. All three of the Conferences approach the work of the new Conference year without handicaps. This is particularly true as respects debts. It is likely that this territory was never nearer debt free than it is today. It is true also that salaries paid were never better. There is everywhere manifest the spirit of Go.

The one alarming fact which seems to be general throughout the Church is the smallness of the number applying for admission on trial. In some conferences the number retired and those who had died were three times the number admitted on trial. A loss in membership is bad enough, but such a loss in leadership is an ominous sign. We can well understand the concern of the bishops on this account. We can see some reasons for a depletion of the ministerial ranks—losses to the chaplaincy, war's preemption of some who might have been in preparation, and other such facts, but after all has been said it is a loss which we face and no explanations can relieve the situation.

It would be well for every pastor to take the burden of this situation on his heart and to make this a year of quest for laborers who will help to fill the ranks. Surely we cannot afford to wait until the situation becomes desperate and the number of vacant pulpits becomes so great as to be a reproach to Methodism.

THIS ADVOCATE

On another page we carry a message to our subscribers which makes known the fact that the paper which for nearly a hundred years has served Methodism in Louisiana and Mississippi will be discontinued as a tri-conference organ and that a new organ is contemplated for each of the two states. We are not in a position to give more definite information than that. Pending the maturing of such plans, we wish to assure every reader that every subscriber interest will be cared for. The Publishing Committee is in a position to pay off the unearned part of every subscription in full, either by returning to each and every subscriber the full amount due him, or to turn over in a lump sum the amount due on the subscriptions in each state.

We have been fully conscious of the change which has now been approved, but we have studiously avoided saying anything in these columns which might militate against the success of a new enterprise. We believe in a medium of publicity for every local area of Methodism and we also recognize the obligation which we owe to the friends who have stood by us in the times of stress and strain in Advocate affairs. We wish for any new enterprise which may be established the greatest success and usefulness that such a paper can possibly achieve or give.

Our interest has not been negative. In addition to being able to transmit to the successors full payment on the subscription list, we have done all that seemed possible to promote the success of such enterprises. We have furnished all information which has been requested of us in Mississippi, and we will furnish that area a copy of our mailing list with expiration dates and the amount due on every subscription so that there may be no doubt concerning our obligation and theirs. In Louisiana, we have given our opinion as to suggestions, we did what we could to secure a new source of revenue for stabilizing the finances of the new paper, we are looking into the conditions of changing our mailing permit, and we have the promise of our present printer that he will get out another issue without a contract if such may be necessary to avoid missing a step in our Conference publicity.

We have taken the editorship under protest from year to year for several years and last year we told the Publication Committee that we would not consent to continue longer than the present year. Notwithsanding our saying so, we were re-elected and declined. We are not equal to the prodigious labor which editing and managing the Advocate involves. The issue of next week will be the last issue for which we will be responsible. We have served for twelve years, a term equalled only by that of the late Bishop Linus Parker, father of Dr. Franklin N. Parker, who also served twelve years. Dr. Henry T. Carley is next in line, with a record of ten years service.

This is not our valedictory, but is an explanatio facts for the reassurance of our friends and the frie of a wholesome conference publicity.

On Sunday afternoon the Louisiana Conference ranged for a Louisiana edition of the General Or rather than to undertake a one-conference publicati We do not know the details of the arrangement.

THOMAS L. BAILEY

This man had several and varied aspects of charac and personality which could be emphasized in a stud of his life: as a churchman, as a citizen, as a man public life, as a lawmaker, as Christian gentleman so on.

However, it is as a consistent Christian and loy layman of his Church that he makes an appeal to thou ands of Methodists who read this paper.

In spite of the worldly honors that came to him his public career he still remained true and faithful his early home training.

He made hundreds of layman's day addresses throug out the state; even many of them after he became go ernor. In fact some of his friends thought, too ma for his own health's sake. He literally poured himself a his heart out in the interest of a better life for the pe ple of his state. He gave unstintingly of his time, talents and his strength.

For many years he taught a class of men in th Central Methodist church of Meridian. He was twice delegate to the General Conference of the church lay delegate to many annual conferences.

In his public and professional life he was conscientio and sincere, never stooping to any of the questionab practices in his profession that some of the lesser lig engage in. Everything he did was on a high plane had no taint of suspicion about it.

His conversation was clean because his heart clean. He was highminded and never little in his tre ment of others, even when they were in his power.

He was fair in his dealings with the men in the Leg lature and all the offices of State while he was govern and before.

One of his outstanding contributions was made to rural life of Mississippi. He sponsored rural life conf ences throughout the state. Whatever measure looked the enlargement of life and liberal progress in any dir tion had his enthusiastic support. His was an lightened administration in the interest of the people. No selfish interest entered into his design improvement of the common lot.

Such enlightened leadership is always desirable desired in any age and time, but seldom found in own time. For that reason we can ill afford to lose now, especially when we are surrounded on every with such vexing, unsolved problems not only in State but in the church as well. A. P. H

IMPORTANT NOTICE

* * *

THIS MESSAGE TO EVERY SUBSCRIBER CONCERNS YOU AND YOUR UNEXPIRED SUBSCRIPTION

The relations between the two Mississippi Conferences and the Louisiana Conference is by Conference action to be dissolved, and a paper for Louisiana and another for Mississippi is contemplated. There will be only one more issue under the joint arrangement which has existed for nearly a hundred years.

* * *

The *NEW OLEANS CHRISTIAN ADVOCATE* is fully prepared to return to the subscribers the full amount of the unearned part of every subscription, if he should desire that it be returned. In order that we may know your wish for such a refund, send us a self-addressed envelope and we will pay the postage and send your money to you—twelve and one-half cents for each month your subscription still has to run.

* * *

In the event you fail to do this on or before December 5, we will consider such failure to be your authorization to turn over the amount due you to the paper of your state, if and when it shall be established, for which sum said paper will complete the subscription contract as this paper would have done and for such time as the money will purchase the new publication.

* * *

PLEASE REMEMBER

This notice is given that we may be absolutely fair with every subscriber and as the easiest method for handling the great number of small items due our friends and patrons.

THIS IS A PERSONAL MESSAGE TO EVERY SUBSCRIBER

Address, NEW ORLEANS CHRISTIAN ADVOCATE,
512 Camp Street, New Orleans 12, La.

PERSONAL

Rev. John B. Peters, for a number of years a member of the Louisiana Conference, notifies us of a change of address from 1191 Peabody Ave., to 641 East Drive, Memphis, Tenn.

The Louisiana Conference, followed the record of the two Mississippi conferences in the smallness of the number admitted on trial. Two were admitted on trial. Two were admitted and about six were lost from the active rolls.

Rev. Casper W. Avery missed the recent session of the North Mississippi Conference at Amory a few days ago. Bro. Avery had a serious operation, but is making a good recovery and expects to move to Iuka, his new appointment.

Dr. B. L. Schubel, for many years a valuable associate in the office of the Board of Pensions, is leaving at once to take up his task as superintendent of the St. Louis District of the St. Louis Conference, to which he has just been appointed.

Bishop and Mrs. Dobbs have moved to Shreveport, according to report reaching the Advocate office. We regret to learn that Mrs. Dobbs is ill, and we understand that was a factor in the change. We wish for Mrs. Dobbs a speedy recovery of her health, and both the Bishop and his wife will receive a cordial welcome from Louisiana Methodists.

Mrs. Whiting, sister of Mrs. J. W. Booth of New Orleans, died in Jackson last week. She had been ill for several days and was in a hospital. Her condition grew suddenly worse and she passed way. Mrs. Whiting was a member of the Baptist Church. The many friends of Mrs. Booth in Louisiana and Mississippi share her sorrow and pray that she may have sustaining grace for these days of shadows.

YOUTH KILLED IN ACCIDENT

Carlton Boulware Emmons, 18, was killed, October 27 in an accidental fall from a 200-foot cliff at Beersheba Springs, Tennessee, where he had gone with a group of Methodist youth leaders for a week-end retreat.

Following a Sunday morning worship service in which he participated, he small group went on a walk to Stone D a rock formation near the Tennessee C ference Assembly Grounds at Beersh Springs. He became separated from group and searches found him lying at foot of the cliff, having apparently instantly from the fall.

Son of Mrs. Grover C. Emmons, of Na ville, and the late Dr. Emmons, foun and first editor of THE UPPER ROO young Emmons was a student at Vand bilt University and planned to enter Methodist ministry. He was licensed by Nashville District Conference in May, 19 when only sixteen years of age. He was tive in the leadership of youth through the denomination and regarded as havi a brilliant future in his chosen calling, ministry.

Funeral services were conducted at B mont Methodist Church in Nashville by pastor, the Rev. John L. Ferguson, a Bishop Paul B. Kern. In addition to mother, he is survived by a sister, M John Worthington, and a younger brot David, and by his paternal grandmot Mrs. Emma Jane Emmons, of Long Bea California.

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FOR SPECIAL CHURCH PLAN

NEW PASTOR RECEIVES WELCOME

We have been cordially welcomed to the Monticello-Pleastant Grove Charge. When we moved in a little more than two weeks ago, we found that some of the good people had already visited the parsonage and left flowers about in the rooms and had also left some groceries in the pantry. We have had good congregations for each service which we have held snice coming here.

The Conference Board of Evangelism sponsored a Revival in the East Lincoln School Building November 3-10. Rev. E. W. Ulmer led the singing and Rev. Roy Wolfe did the preaching. A new church was organized last Thursday, November 7, with about 30 Charter Members, six of these being on Profession of Faith and two by vows. A Sunday school will be organized in this building next Sunday. Mr. Roy H. Parker is the Superintendant of the Church School. J. H. Kyzer, Clell Rushing and Dan Calcote are the trustees of church property while Ray Daughdrill and Clell Rushing are the Stewards. The church has not been named yet. The ground-work for this meeting and new church was done by Rev. T. M. Ainsworth, former Pastor and Rev. E. W. Ulmer. The writer will serve as Pastor for the new church.

We are to build a church at East Lincoln and at Nola, where a new church was organized last year. Pleasant Grove church is to add a two story Educational Annex to their church also.

Sincerely,
J. H. CAMERON.

SPIRITUAL MOBILIZATION

Six thousand ministers in nineteen church denominations, nationwide, have banded together in a crusade known as Spritual Mobilization to combat the peril to spiritual freedom because of communist infiltrations and due to a rising pagan level toward a mortal God state, according to announcement made yesterday by Dr. James W. Fifield, Jr., founder and director of the organization. The movement is locally represented by Rev. P. H. Anderson, Alvin P. Smith.

This crusade for freedom, which recognizes man as a child of God and as such master (not slave) of the state, sponsors the return to the American way of life with its democratic process and constitutional government. Its advisory committee is headed by such notables as Dr. Donald J. Cowling, former president of Carleton College; Roger W. Babson, the statistician; Dr. Edgar J. Goodspeed, Bible scholar and author; Dr. Rufus B. von Kleinsmid, chancellor University of Southern California; Alfred Noyes, poet; Dr. Robert Gordon Sproul, president University of California; Dr. Robert A. Millikan, president California Institute of Technology; Dr. Norman Vincent Peale, clergyman; Hon. Albert W. Hawkes, United States senator; and others.

YOUTH AND AGE

(Jane Sheldon)

I "GATE-CRASHED" recently into an argument between two women, one elderly, the other young, on the special privileges of youth and age. I quickly became interested, as some hard words were being spoken by the younger of the two. It had all started, I was told afterwards, over the cats. There were several cats attached to the place, none of whom is allowed into the dining-room. One elderly cat had come in, and was washing herself on a chair. The younger woman demurred. The elder said: "You ought to excuse her, she's old." The young woman could not see that the cat's age had anything to do with a rule of the household being broken. She argued that the fact of an animal or a person being old was no reason in itself for special privileges. In her opinion too much attention was paid to old people in the way of authority, comfort and priority at the expense of youth. These arguments, especially as they were voiced by a good woman, surprised me considerably. Even if they were true I could not agree with them. Certainly age is entitled to privilges. Because a wide proportion of youth has come to despise age, both in persons and traditions, our youth today is giving a pretty poor account of itself. But, of course, the speaker's arguments were sadly out of date. The slogan today might be "All for youth and the old well lost." The world, we are told, must be saved for youth—youth must be served! All very right, but the claims of the old must not be forgotten. When youth ceases to respect age, to listen to it (if not always agreeing), and to care for it, the world will not be very much worth saving for youth.

—Christian World.

CHRISTIAN CHINESE DEMAND WIDE GOVERNMENT REFORMS

A group of Chinese Christian leaders, most of them associated with the National Christian Council of China, met recently in Nanking to consider "the state of the nation," and to confer with political leaders on future developments for the people's welfare. In asking Christians the world over to pray for China and her millions, these Christians drew up the following statement:

"We, the undersigned, are Chinese Chrisaians. We wish to expres from the Christian viewpoint our opinion on the critical situation now existing in our own country.

"First, we wish to refer to the internal hostilities which are progressively becoming dangerous. We cannot but plead for peace whether from the standpoint of Christian love or from that of humane compassion. After a war of resistance for eight years and in light of widespread famine and disaster, the situation in China has reached the stage of such extreme poverty and human suffering that the people cannot stand more war. In the event of this developing into a prolonged war, we are fearful that it might lead to international interference and become the fuse of World War III.

"We, therefore, demand that both parties abandon military measures and resort to the use of peaceful and consultative means in the settlement of their differences. We wish to call upon our fellow Christians as well as all those citizens who oppose internal hostilities to arise, express the strong will of the people, and work for peace within the country.

Next, we wish to plead for fundamental human rights. Human beings are God's children. They should be regarded as an end. The minimum requirement is that the people should be allowed to enjoy the freedom of thought, speech, publication, assembly and organization as well as the privilege of religious faith, worship and propaganda. All laws, administrative orders and government measures which are contrary to those rights, as well as subversive means of threat and terrorism in whatever areas, must be abandoned so that all people may enjoy lawful protection and our Republic may be true to its name.

"Finally, we demand a thoroughgoing reform in our Government. There is no denying the fact that there is corruption, rottenness and inefficiency in the present government. Especially has this been revealed after V-J Day in the liberated areas where the liberated people, who were longing for a good government, have been disappointed and have turned from disappointment to pessimism, and from a positive attitude to one of passiveness. We are confronted with the rapid rising costs of living, the interruption of transportation, the monopoly of official capital, and the paralysis of industry and commerce, so that the whole economic structure and the people's livelihood are thrown into hopeless confusion. To get at the situation in a fundamental way calls for the immediate cessation of internal hostilities; the resumption of transportation; the reorganization of the army; the calling of the national congress; the adoption of a constitution; the holding of popular elections and the reorganization of the government. This will bring about a new order inspiring the people to a new hope.

"When we begin to breathe the morning air once again, we shall then witness the regeneration of the nation. We hope our Government authorities, leaders of all parties, and all patriots of the country will quickly arise and accomplish this worthy end."

If you want to have a wonderful Christmas, do things for the people Christ loved. —Chester Swor.

Approximately half of the Jews remaining in the world live in the United States, and one outof five lives in New York, according to the Committee on Christian Approach to the Jews.

APPOINTMENTS LOUISIANA ANNUAL CONFERENCE 1946-1947

ALEXANDRIA DISTRICT

R. R. Branton, Superintendent
Alexandria:
  First Church—Guy M. Hicks
  Trinity—George W. Harbuck
Atlanta—Mrs. Lula Warlow
Ball—(to be supplied)
Boyce—(to be supplied)
Bunkie—A. W. Townsend
Colfax—J. M. Alford
Elizabeth—J. W. Booth
Glenmora—J. A. Jones
Jena—J. H. Sewell
Jonesville—Garland Dean
Lecompte—Clyde T. Shaw
Marksville—J. A. Knight
Melville—J. R. Strozier
Melder—L. A. Bodie
Montgomery-Mt. Zion—Tilman Brown
Natchitoches—D. W. Poole
Oakdale—Don Risinger
Opelousas—A. A. Collins
Palestine—J. B. McCann
Pineville—A. T. Law
  Associate—George D. York
Pellock—W. D. Kleinschmidt
Trout—W. F. Howell
Urania—J. E. Ward
Weaver—Grafton Shaw
Winnfield—Fred S. Flurry
Chaplain U. S. Army—L. R. Nease, Jr.
Conference Evangelist—H. E. Pfost
Chaplain State Hosp. Pineville—A. T. Law
Dis. Missionary Secretary—A. W. Townsend
District Dir. Evangelism—Clyde T. Shaw
Deaconess Northwestern College—Lucille Pierce

BATON ROUGE DISTRICT

Virgil Morris, Superintendent
Amite—W. J. Reid
Angie—W. F. Ragsdale
Baker: First—W. F. Mayo
  Blackwater—J. W. Lee
Baton Rouge
  East—L. L. Booth
  First—L. N. Stuckey
    Associate—L. S. De Lautre
  Istrouma—J. T. Harris
  North—R. B. Crichlow
  University—W. E. Trice
  University, Wesley Foundation Director—C. H. Zirkle
  Winborne Avenue—G. R. Messer
Bethel—W. B. Hollingsworth
Bluff Creek—S. J. McLean
Bogalusa:
  Elizabethe Sullivan Mem.—H. A. Rickey
  Columba Street—E. L. McKay
Clinton—W. C. Mason
Covington—F. C. Collins
Denham Springs—(to be supplied)
Franklinton:
  Centenary—B. A. Galloway
  Fisher—(to be supplied)
Gonzales—A. J. Easterly
Greensburg—H. B. Crammer
Hammond—I. W. Flowers
Jackson—E. E. Sylvest
Kentwood—J. K. Tunis
Live Oak—A. D. George
Lottie—Ted R. Weber
Magnolia—R. B. Crcihlow
Plaquemine—G. A. LeGrange
Pine Grove—J. C. Rousseaux, Jr.
Ponchatoula:
  First—A. J. Cain
  Wesley—A. W. Coody
St. Francisville—M. D. Felder
Slaughter—Angus Carru[illegible]h
Springfield—J. W. Boy[illegible]
Tickfaw—R. E. Carter
Tangipahoa—(to be supplied)
Walker—P. W. Sibley
Zachary—K. G. McDowell
Executive La. Moral & Civic Foundatoin—A. C. Lawton
Chaplain Greenwell Springs Hospital—W. B. Hollnigsworth
Chaplain Florida Parishes Charity Hospital—W. J. Reid
Chaplain Baton Rouge Hospitals—W. F. Mayo
Chaplain Washington-St. Tammany Charity Hospital—E. L. McCay
Chaplain U. S. Veterans Administration—H. B. Varner
Chaplain U. S. Army—J. L. Beasley
Students S. M. U.-Perkins School Theo. —John B. Koelemay
Student Boston University—W. Ralph Cain
District Crusade Director—H. A. Rickey
District Missionary Secretary—R. B. Crichlow
Conference Missionary Secretary — B. A. Galloway
Student Duke University—J. Walton Spitzkeit

LAKE CHARLES DISTRICT

Hubert A. Gibbs, superintendent
Abbeville—E. W. Day
Bell City—G. W. Rodgers
Cameron—(to be supplied)
Church Point—A. B. Cavanaugh
Crowley—C. E. McLean
DeQuincey—O. W. Spinks
DeRidder—C. R. Hardy
Ebenezer—C. J. Thibodeaux
Eunice—James L. Stovall
Gueydan—J. Leon Turner
Hornbeck—(to be supplied)
Indian Bayou—A. M. Martin
Iowa—R. T. Pynes
Jeanerette—A. J. Ellender
Jennings—Sam Nadar
Kinder—T. D. Lipscomb
Lafayette:
  First—P. M. Caraway
  Davidson Memorial—Don Wineinger
Lake Arthur—Harold Hines
Lake Charles:
  First—J. H. Bowden
  Simpson Memorial—J. W. Mayne
Leesville—E. R. Haug
Many—C. W. Quaid
Maplewood—J. P. McKeithen
Merryville—J. J. Davis
New Iberia—R. H. Staples
Raymond—C. B. Krumnow
Rayne—H. D. Marlin
Sulphur—D. B. Raulins
Vinton—C. W. Barham
Welsh—W. H. Bengtson
Westlake—Martin Hebert
District Missionary Secretary—C. R. Hardy
Chaplain U. S. Navy—R. W. Faulk
Chaplain St. Patrick's Hospital—J. P. McKeithen
District Crusade Director—R. H. Staples
Chaplain Lafayette Hospitals—Don Wineinger
Deaconess S. L. I.—Pearly May Kelly

MONROE DISTRICT

H. M. Johnson, superintendent
Bastrop—J. B. Harper
Bonita—(to be supplied)
Collinston—E. W. Corley
Columbia—S. A. Seegars
Delhi—E. L. Tatum
Epps—C. L. Moore
Ferriday—F. W. Fowler
Gilbert—A. R. Hoffpauir
Grayson—E. M. Mouser
Hebert—Kelly—(to be supplied)
Lake Providence—E. C. Dufresne
Mangham—J. D. Huff
Mer Rouge—D . T. Williams
Monroe:
  First—A. M. Serex
    Associate—Lea Joyner
  Gordon Avenue—W. H. Carroll
  Memorial—George Pearce, Jr.
  Stone Avenue—I. L. Yeager
Oak Grove—R. L. Clayton
Oak Ridge—S. P. Emanuel
Olla—F. L. Hearne
Pioneer—C. J. T. Cotten
Rayville—J. H. Midyett
Sicily Island—R. T. Pickett
Sterlington—R. E. Walton
St. Joseph—E. H. House
Tallulah—J. F. Kilpatrick
Waterproof—O. C. Stapelton
West Monroe—W. H. Giles
  Associate—Clinton M. Ritchie
Winnsboro—M. S. Robertson
Wisner—Jeff P. Paul
Chaplain U. S. Army—M. D. Fulkerson
District Missionary Secretary—E. L. Tatum
Missionary to Argentina—J. N. Norris
District Crusade Director—J. B. Harper
Chaplain U. S. Navy—Webb D. Pomeroy

NEW ORLEANS DISTRICT

H. L. Jones superintendent
Berwick-Patterson—E. J. Barksdale
Donaldsonville—W. W. Perry
Franklin—W. D. Milton
Golden Meadow—(to be supplied)
Houma: First Church—A. S. Hurley
  Houma Heights—J. C. Rouuseaux
Lutcher-Reserve—(to be supplied)
Morgan City—D. B. Boddie
NEW ORLEANS
Aldersgate—A. L. Smith
Algiers—E. P. Drake
Canal Street—Karl B. Tooke
Carrollton Avenue—E. C. Gunn

lmette—D. A. Albano
Church of Redeemer—Philip Pallotta
Eighth Street—J. C. Whittaker
Felicity—A. P. Smith
First Church—N. H. Melbert
Gentilly—G. W. Damerno
Gretna—Ned L. Stout
Harahan—(to be supplied)
Munholland Memorial—Dana Dawson, aJr.
Napoleon Avenue—R. M. Brown
Parker Memorial—R. H. Harper
Rayne Memorial—B. C. Taylor
St. Marks—R .H. Jamieson
Second Church—A. L. Smith
Pearl River—J. P. Bonnecarrere
Slidell—O. L. Tucker
Tulane Wesley Foundation—(to be supplied)
Professor Emeritus Candler School Theo.—F. N. Parker
Supt. Memorial Mercy Home Hospital—J. W. Ailler
Field Rep. Memorial Mercy Home Hospital—J. G. Snelling
Chaplain U. S. Army—Oakley Lee
Student Perkins School of Theology—Oliver Risinger
Chaplain U. S. Navy—J. E. Reaves
Student Boston Universtiy—Ben A. Petty
Chaplain Charity & Marine Hospitals —J. A. Alford
District Missionary Secretary—A. L. Smith
Deaconess MacDonnel Wesley School—Ella K. Hooper
—Lillie J. Hendricks
—Virginia Tague
—Mildred Avery
Deaconess St. Marks Community Center — Lillian Day
Student Perkins School Theology—R. A. Pickett
District Crusade Director—N. H. Melbert

RUSTON DISTRICT

Louis Hoffpauir, superinetndent
Arcadia—L E.. Douglas
Athens—Beverly E. Bond
Bernice-Dubach—A. M. Wynne
  Associate—C. L. Elliott
Bienville—(to be supplied)
Calhoun—J. E. Hearne
Chatham—J. T. Garrett
Choudrant—Roy Grant
Clay-Ansley—L. P. Moreland
Cotton Valley—David Tarver
Dodson-New Hope—C. L. Lantrip
Doyline-McIntyre—B. P. Durbin
Downsville—D. C. Humphries
Eros—Antioch—G. H. Corry
  Associate—C. K. Brooks
Farmerville—Lewis E. Tucker
Gibsland—Marvin H. Corley
Haynesville—W. L. Doss, Jr.
Heflin-Brushwood—E. A. Keasler
Hodge—A.G.Taylor
Homer—Carl F. Lueg
Jonesboro—A. A. McKnight
Lisbon—W. D. Boddie
Minden—G. W. Pomeroy
Ringgold—(to be supplied)
Ruston—J. J. Rasmussen
Shongaloo—W. P. Cassells
Sibley—(To be supplied)
  Associate—W. R. Aken
Simsboro—R. H. Hearne
Springhill—Dan F. Anders
Supt. La. Methodist Orphanage—C. B. White
  Supt. Emeritus—R. W. Vaughan
Student Boston University—Douglas L. McGuire
Students Perkins School of Theology —W. O. Byrd
—Jack Shaw
District Missionary Secretary—G. W. Pomeroy
District Crusade Director—Carl F. Lueg
Wesley Foundation, La. Tech—Norman G. Preston

SHREVEPORT DISTRICT

A. M. Freeman, superintendent
Bayou Scie—Jeff Holladay
Belcher—Gillaim—J. Van Carter
Benson-Zion—(to be supplied)
Bossier City—A. D. St. Amant
Coushatta—S. S. Holladay
Curtis Park—(to be supplied)
Grand Cane—(to be supplied)
Greenwood—(to be supplied)
Hall Summit—Rex Squyres
Haughton—F. H. Harrison
Ida—Hosston—G A. Morgan
Logasport—W. R. Wendt
Mansfield—J. C. Sensintaffar
Mooringsport—T. T. Howes
Oil City—Obie H. Jones
Pelican—J W. Matthews
Pleasant Hill—Thurman Spinks
Plain Dealing—Jack Cooke
Rodessa—A M. Brown
Shreveport:
  Broadmoor—R. L. Cooke
  Caddo—(to be supplied)
  Cedar Grove—R. M. Bentley
  First—Dana Dawson
    Associate—D. L. Dykes
  Mangum—C. K. Smith
  Noel—F. M. Freeman
  Park Avenue—W. O. Lynch
  Wynn—J. B. Grambling
Summer Grove—S. S. Bogan
Vivian—Bentley Sloane
Zwolle—B. D. Watson
Chaplain Charity Hospital—R. T. Ware
Dean Emeritus Centenary College — R. E. Smith
Executive Sec. Board Education —E. B. Emmerich
Instructor Centenary College — Ruth Nuttall
Conference Rural Deaconess—Elizabeth Thompson
District Missionary secretary — A. M. Browp
District Crusade Director—Jack Cooke
Deaconess First Church — Grace Gatewood
Deaconess, Business Girls Inn — Mrs. Mary Freeman
Chaplain U. S. Army—L. A. Carrington
Student Perkins School Theology—Wilson L. Watson

DISTRICT BOUNDARY CHANGES

1. Take Ferriday and Sicily Island charges from Alexandria District and place in Monroe District. Take Viadlia from Sicily Island Quarterly Conference and place on the Ferriday Quarterly Conference.

2. Take Provencal from the Pelican Quarterly Conference in the Shreveport District and place on the Weaver Quarterly Conference in the Alexandria District.

3. Discontinue Port Barre charge in the Baton Rouge District and place Port Barre and Waxia churches on the Melville Quarterly Conference in the Alexandria District.

4. Discontinue the St. Tammany Quarterly Conference in the Baton Rouge District. Take Talisheek from the Angie Quarterly Conference in the Baton Rouge District, and Pearl River from the Slidell Quarterly Conference in the New Orleans District, to constitute the Pearl River charge in the New Orleans District. Said charge to be composed of Pearl River, Tallsheek, St. Tammany and Lacombe.

CHARGE BOUNDARY CHANGES

1. Alexandria District
   a. Discontinue Rochelle charge. Add Tullos and Lewis Chapel to Urania Q. C. Add Selma to Trout Q. C.
   b. Take Sieper from Boyce Q. C. and add to Melder Q. C.
2. Baton Rouge District
   a. Discontinue Ethel charge and add Ethel to Jackson Q. C.
   b. Take Tangipahoa from the Fisher Q. C. and form the Tangipahoa Q. C.
3. Lake Charles District
   a. Take Hackberry from the Sulphur Q. C. and put with the Vinton Q. C.
   b .Take Kaplan from the Gueydan Q. C. and put with Ebenezer Q. C.
4. Monroe District
   a. Take Epps from Oak Ridge Q. C.; Crowville from St. Joseph Q. C.; and Friendship from Pioneer Q. C. to form the Epps charge.
5. Ruston District
   a. Discontinue Castor Q. C. Add Caster to Bienville Q. C.
   b. Discontinue Claiborne Q. C. add Wilhite to Calhoun, forming Calhoun-Claiborne charge.
   c. Take Bethel and Nebo from Claiborne Q. C. and add to Downsville Q. C.
   d. Take Pleasant Valley and Pine grove from Sibley Q. C. and add to Shongaloo Q. C.

TRANSFERS IN

E. J. Barksdale elder, Missisissippi Conference.

Norman G. Preston, Jr., elder, North Carolina Conference

Samuel Percy Emanuel, elder, Mississippi Conference.

(Continued on Page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"REJOICE—GIVE THANKS —SING"

Last week we gave the message from our Conference President ,Mrs. E. V. Perry, and our Secretary of Organization and Promotion, Mrs. John Cirlot, asking that each of us give one penny a day from October 1st until December 31st to supplement the appropriations for our work in the home and foreign fields.

As we approach the Thanksgiving Season and look about us at the abundance of our blessings we are made very humble. No other nation in the world is so blessed. Not only should we "Rejoice—Give Thanks —Sing", but we should give of our money so that our work may go forward unhampered. If we each give the "extra penny a day" the Mississippi Conference can send $7,506.28 to be added to the appropriations. This will pay the salary of at least seven missionaries for a year. However, the salary we are paying our workers will only provide the bare necessities.

We feel that the angels in Heaven will "Rejoice—Give Thanks—Sing" every time the members of a local society march by the altar with its lighted candles to place their gift in the offering plate.

This offering is not to be directed to any other fund, but marked as "a gift to be used for the 1947-48 appropriations". Or it may simply be marked "Thank Offering".

We hope many societies will use the lovely service which has been sent to the president, with the music, the responses, etc. Extra copies may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, 2, Ohio. 25 copies for 35c; 100 copies for $1.00.

LEGISLATION PERTAINING TO NEGRO EDUCATION

The following is a summary of Legislative Enactments passed by the 1946 Session of the Legislature:

1. The appropriation for public schools was increased by $3,45,000. Negro teachers will share in this increase.

2. The appropriation for institutions of higher learning was increased by $1,337,836. The two state-supported Negro colleges—Jackson College and Alcorn College—will share in this increase.

3. An appropriation of $275,000 was made to build a highway from Highway No. 61 to Alcorn College.

4. An appropriation of $37,158.45 was made to pave Lynch Street in front of Jackson College, Jackson, Mississippi.

5. A special appropriation of $40,000 was given Jackson College and Alcorn for training Negro teachers in the state.

6. The appropriation for vocational education was increased by $575,000. This will enable more departments of vocational training to be established in the Negro schools in this state.

7. The appropriation for county agricultural high schools was increased $20,000 for the specific purpose of enabling additional counties to establish such schools for Negroes.

8. An appropriation of $3,000,000 was made for the purpose of building and repairing schoolhouses in the state. Negro schools will share in this appropriation.

9. A law was passed enabling boards of supervisors of the various counties to increase the county-wide levy from one mill to two mills for building and repairing schoolhouses and for the purchase of equipment. This tax levy is for the purpose of enabling the various counties to provide funds for matching the state appropriation of $3,000,000.

10. A law was passed providing for the establishment of the Mississippi Vocational College for training Negro teachers in the Delta section of the state. The site of this college is to be selected by the board of trustees of Institutions of Higher Learning. The institution is to be built and equipped by the State Building Commission and then turned over to the board of trustees of Institutions of Higher Learning for operation.

11. An appropriation of $300,000 was voted for acquiring a site and constructing and equipping suitable buildings for this institution.

ON A WIDE CIRCUIT

by W. W. Reid

PRAYER

A child died the other day in Kansas City from an attack of infantile paralysis that might have been arrested or cured by medical science. But the mother, member of a small faith healing group, is reported to have refused to have a physician. She and her fellow religionists instead prayed for the boy's recovery—"God is more powerful than doctors."

I would not mock nor deride that mother's faith, nor the prayer of that church. I believe with the poet that "more things are wrought by prayer than this world dreams of." I believe that man has begun to plumb the depth of the power and strength that he can acquire by communion with his God. And I certainly would not join with the county prosecutor in "searching the criminal code all day to see what statue applied" so as to punish the mother . . .

I would, however, like to point out—to all that church and to all of us—that God can answer prayer through human agents, and usually does answer that way. God has placed part of His creative and healing skills in the minds and fingers and nerves of physicians and nurses and laboratory technicians; they are his witnesses just as truly as is the priest or the prophet. Jesus healed through hands and clay—both physical.

The answer to prayer for the healing of a loved one may well be from God via the surgeon; or the prayer for the safety of a traveller, via the skilled captain or the ever-alert engineer; or the prayer on behalf of mankind may be answered via the heart and mind of one man, or via one man's sacrifice.

"God hath not left himself without witnesses." nor without agents — though these witnesses and agents may sometimes seem those we would not have expected.

Let us pray for the healing of our loved ones: but let us use every revelation that God has given to physician and scientist for it may possibly be the channel for that answer.

So, too, let us join Dr. Laubach in prayer for unity and peace among the nations of the earth, and for the reaching of high goals by the United Nations: but let us use every possible channel—every possible person—for the creation of harmony, understanding, cooperation. Down one of these channels, perhaps the most unlikely one, may come the answer to that prayer.

STUDENT DOESN'T WANT AUTOMOBILE

A Boston University school of theology student got a lot of laughs and good-natured hazing when he first began to arrive regularly for classes on his bright red, 35-mile-an-hour motor scooter. But Wilson L. Lyon just laughed right back. It takes him only 15 minutes to commute from his Jamaica Plain home to the school and he is averaging 100 miles per 30-cent tankful of gasoline. Today his fellow students—and some professors—are looking up the prices of motor scooters.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

SOME REMINDERS

In the local societies it is again time to elect officers for 1947. Have you stopped to think what a responsibility is placed on your nominating committee in selecting these officers, in choosing the right person for the right place? If this committee should ask you to serve as an officer what will be your reaction? Do you consider it an honor to be chosen for an officer in the Woman's Society of Christian Service? Well, it is.

Your officers in the W. S. C. S. are the "key women" of your society and serve neither for reward nor gratitude ,but from loyalty and love. In other words, "They make their appointment with God and keep it."

Their qualifications are of the highest type. They should have:

1. A consecrated Christian personality with poise, ability, and tact—which is a Christian grace.
2. She should be in a position to give sacrificially of her time, her talent, her money.
3. She should be loyal to the officers and to the action of the executive committee sessions.
4. She should be filled with the Holy Spirit and spend much time in prayer that God will give her wisdom in performing her important work and crown her efforts with success, most especially in bringing the members to deepen their experiences of God—growth in grace. "We carry our spirituality with us."

This work of the W. S. C. S. is the Lord's work. We are helping to bring in the Kingdom of our Lord. He has work for ecah one of us to do: Do we ask Him for guidance? Do we ask him to reveal to us His plan for our lives? Do we listen when He speaks to us? "We develop abilities when we have responsibilities." Now, if the nominating committee comes to see you, will you be happy to say: "Yes, I'll gladly serve and thank you for the opportunity"? And then pray the prayer of St. Francis of Assissi: "Lord, make me an instrument of Thy peace."

ZONE MEETING

The zone meeting of the Woman's Society of Christian Service of the Methodist Church was held in Itta Bena, Wednesday afternoon. Mrs. H. E. Frizell of Greenwood, zone chairman, opened the session. The addres of welcome was made by Mrs. F. H. Magruder of Itta Bena, and Mrs. J. M. Hooper of Sidon gave the response. The devotional was given by Mrs. E. L. Jernigan.

The Theme for the meeting was "Information Please." Mrs. W. R. LOTT, Mrs. A. M. Williamson, and Miss Martha McCafferty displayed and explained the literature used in the work of the Society.

Mrs. Nelson Taylor, disrtict secretary, was guest speaker for the meeting, and she made a most interesting and inspiring talk on the subject of "Stewardship of Service."

The nominating committee composed of Mrs. Hooper, Mrs. R. G. Lord, and Mrs. May Hairston submitted the following names of new officers, who were duly elected: Zone Chairman, Mrs. J. P. Turnipseed of Itta Bena; Vice chairman, Mrs. W. A. Fisher of Belzoni; secretary, Mrs. E. L. Jernigan of Itta Bena.

At the close of the meeting Mrs. M. F. Pierce and Mrs. A. N. Williamson beautifully sang "The Name of Jesus." Miss Martha McCafferty accompanied them.

Decorations in the church featured lovely dahlias from the garden of Rev. and Mrs. E. L. Jernigan. At the delightful social hour following the meeting, members of the Itta Bena, Belzoni, and Swifitown Societies were hostesses.

Those attending the meeting from Greenwood were as follows: Mrs. Frizell, Mrs. Williamson, Mrs. Lord, Mrs. Lott, Mrs. Pierce, Mrs. Taylor, Mrs. Z. O. Keenum, Mrs. T. F. Flowers, Miss McCafferty, Mrs. C. J. Swank, Mrs. Charles Smith, Mrs. C. C. White, and Mrs. J. M. Bunner.

* * *

THE GLOBE TROTTING TURKEY

Had Benjamin Franklin had his own way, the turkey would have been selected as our national emblem instead of the American bald eagle. The latter, argued Franklin, has a pernicious habit of preying upon smaller birds, and, therefore, could never be symbolic of the United States. It might have been a popular choice with the people of this country, because the turkey is just as throughly American as the high-flying eagle.

There were two distinct families of wild turkeys in the early days—those of the Allegheny Mountains region and those in Mexico. The Mexican variety was the first to be tamed. They were domesticated by the Aztecs long before Cortez and his conquistadors entered Mexico in search of treasures stored in the halls of Montezuma The Spanish promptly sent some of the birds home on their treasure-laden galleons.

From Spain, the turkey was gradually introduced into France, Italy, Germany, and the Low Countries. It hopped across the Channel and reached the British Isles about the time British colonists were beginning to set out to build a share of the New World.

The colonists took some of the birds back across the Atlantic—and in that roundabout fashion the turkey returned to its native continent just in time to become the symbol of the New England Thanksgiving.

There were turkeys in America, of course, when the first settlers landed here. The Jamestown colonists saw them in Virginia. The Pilgrims saw them on Cape Cod, the first scouting expedition under Miles Standish reporting that the woods were full of turkeys.

There were turkeys in America, but the European colonists had acquired a knowledge and taste for turkeys before setting out for the New World of opportunity.

Why and where the turkey got its name is one of the mysteries of the poultry world. Tradition tells us that it was because the name resembles the sound uttered by the bird. But that is just as likely to be nothing more than a bit of folklore.

* * *

We need to come back to the preaching of the whole doctrine of God more than at any time in our generation. We are to be gospel preachers, preaching unmerited grace.—George W. Truett, in one of his parting messages.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

MILLION FOR THE MASTER REPORT BY DISTRICTS NOVEMBER 15, 1946

Conf.	Director	Quota	Tot. Csh & Pld.	%
Miss.	J. W. Leggett, Jr.	$520,000	$502,643.01	97
No. Miss.	W. L. Robinson	480,000	390,011.98	81
		1,000,000	892,654.99	89

DISTRICT STANDING ON STATE-WIDE BASIS

Jackson	107
Hattiesburg	104
Greenville	102
Brookhaven	97
Corinth	96
Greenwood	90
Columbus	80
Seashore	80
Meridian	77
Vicksburg	70
Aberdeen	61
Sardis	53

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WAR-WEARY CHINA RESPONDS TO CHRISTIAN LOVE

By the Rev. Sidney R. Anderson
Moore Memorial Church
Shanghai, China

"Rehabilitation" and "relief" may be just words to you: but they are very real daily tasks to us, and challenging and absorbing!

Take Wai Angli and the nursery school and kindergarten, for instance. She found some things here—tables, chairs, big blocks; but to start again there must be cots, pads, blankets, dishes, toys, pictures, not to mention assistants, who had to be found and trained. She tackled the job almost single-handed, took in the children in small groups, and gradually 'absorbed" more and more, until there were twenty-five in nursery school and sixty in kindergarten, playing and singing together, taking naps, eating proper food, drinking milk. Then she planned meetings for the mothers, and began to educate them so that they could understand and cooperate with her methods. Miss Mildred Price of the China Aid Council visited the School and saw the children in their closing program; she said that this was the finest piece of child welfare she had seen in China.

Or take Tsang Zoeu Tsung and Tsang Tien Foh in the Case Work Department. They began, in February, unpacking the great bundles of used clothing sent from America, and distributing it to families introduced by people we knew. Soon they added bread, baked from flour sent in by CNRRA. Each person's name passed a committee, and special cases were followed up for further help. Next came milk—CNRRA asked if we could mix and serve powdered milk to as many people as possible. We felt that children and students needed it most, as a protection against disease; and we had 2,000 enrolled in the schools at our two centers, so for three months we served hot milk to 2,000 people daily, a real health builder. When July came the Soochow University students moved out, back to their own bulidings, in Soochow and across town; but we continued to serve about 600 children in the two vacation Bible schools and the summer kindergarten and primary school.

The bread and milk service will go on this fall as long as we can get supplies. Shanghai people are not starving, but many had their health badly undermined by a long period of great deficiencies in their diet. It will take a long time to rebuild weakened bones and teeth, and make people safe against tuberculosis and other diseases. Often we are too late with the bread and milk. Every few weeks another bed for a tuberculosis case must be found in the over-crowded hospitals. Just this month two cases have torn at our hearts—our lovely kindergarten teacher, the mother of two beautiful children; and a little ten year old boy, whose grandmother serves the tea that our Wesley Fellowship provides at the side gate.

Our circle is constantly widening, touching all kinds of folks. One group that has brought us great pleasure and interest, and that we hope will not forget the friends they have found here is our own American boys. All winter and spring, on Thursday nights the young people of our church, led by Yui Sieu Li and some of the young teachers, gave a weekly "G. I. Party." There were games and friendly fellowship, and some Chinese refreshments, and at the end a little period of hymn singing. Many boys came, and some came regularly and became

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real friends, and got to know some fine young people, so they realize that not all Chinese were like the ones who "were out to do them." We also took groups to visit our other Methodist work on several Sunday afternoons, and they got to know something of what Mission work means. Several of the chaplains came to be our good friends and were a great help to the Church in many ways. One lovely thing the chaplains did was to make it possible for a chorus of Chinese young people and service men, conducted by a fine Chinese musician, to sing the "Messiah" at Easter. Most of the boys are gone now, but we still have other places, and we try to give them a visitors on short leaves, from Okinawa and other places, and we try to give them a taste of the fellowship at Moore.

A few of the high points of the spring and summer, which can only be mentioned, were the World Day of Prayer meeting; it gathered at the church in March, with Japanese, German, Korean, Russian and British women, as well as Chinese and American, all joining again, after the years of separatoin, in a united act of repentance and prayer for the new world that must come, if we are to be "one"; the Easter Service, when forty-five new members joined the church and had a fellowship dinner together afterward; the Intermediate Camp at Baptist University, planned and carried out by the teachers of that department; the two Vacation Bible Schools, taught by volunteers from the Young People's Department and students from several schools ,some of them non-Christian but all eager to do a piece of service; parties to announce the engagement of our organist, to have a reunion of the "3 N's", and to greet Yui Sieu E from Peking and the beautiful sacred concert, given by the Intermediate Department boys and girls at the end of weeks of practice during their vacation. They sang "Whispering Hope," "Praise Ye the Father," and "Living for Jesus."

Besides our work in Shanghai, we have taken part in the wider work of the mission, and have made several trips to other cities in this behalf. I have been to Changchow, to be present when our hospital was turned over to our doctors by the Japanese; to Leiu Ho, to help plan a new church which the fine group of Christians there is building; to Sunkiang, and out into the country from there, at District Conference time; to Nanking, for the meeting of the Theological Seminary Board; and to Soochow, to the Adult Summer Conference. Mrs. Anderson has been to Socohow, to the first Annual Meeting in eight years of the Woman's Society of Christian Service, a very thrilling experience; to Wusih, to a Retreat for the Preachers' Wives, where thirty of the wives of our pastors met for a week of inspiration and study, with Mrs. Yui Ts T-a as the central figure, sharing her rich years of experience with the younger women; and to Zangzoh, to a Retreat with thrity fine young women of the Volunteer Band, led by Soong Wei Tsung, the splendid conference youth leader. Each one of these trips is a story—just the experiences of travel would be a chapter by itself, for the trains, buses, roads are all dipalidated, and all jammed, so that it takes a real spirit of adventure to attempt a trip.

APPOINTMENTS

(Continued from Page 9)

Kenneth G. McDowell, elder, North Texas Conference.

Francis W. Fowler, elder, Western North Carolina Conference.

James Leon Turner, elder, North Texas Conference.

Lewis E. Tucker, elder, Central Texas Conference.

William J. Reid, elder, Little Rock Conference.

TRANSFERS OUT

Raybon W. Porter, elder, West Oklahoma Conference.

SABBATICAL LEAVE

W. O. Tisdale.

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THE CHRISTIAN FIRESIDE

SHITTIM WOOD

The Children of Israel were told to make an ark of shittim wood. This was an imperishable wood with a pleasing ordor similar to the **Acacia nilotica** or **Acacia seyal.** It grows on the deserts of Arabia and the trees become quite large. The fruit is a sort of flat bean or pea and seeds are contained in the pod and are like those of a lupine. There are thorns in clusters.

In Kentucky on the Kentucky River cliffs at the Brooklyn Bridge not far from Danville and about 50 miles from the capital, Frankfort, there is shittim wood—not many trees, but some, according to Rebecca Cooke Herbert of Norfolk, Va. She says that residents thereabouts claim that it blooms only every seven years and in May. Also in Kentucky and Tennessee there is the so-called cotton tree which some believe is the same as that from which the wood of the Ark of the Covenant was made, and some believe a small western tree and a tree growing in some of the southern states, botanically named **Rhamus pershina and Bumelia lanuginosa,** may be the same.

The shittah tree is known in the United States on the Pacific Coast, according to the encylopedia, as cascara buckthorn, but it is a soft and weak wood.

Several interesting points relative to shittim or acacia are recorded by William M. Thomson, D. D., in his book, **Southern Palestine and Jerusalem,** published by Harper and Brothers in 1882. The valley in which David slew Goliath is supposed to have been one location where these trees grew in great numbers. This is Wady es Sunt, the Valley of Elah. **Sunt** means acacia. He mentions another valley, also. According to **II Chronicles 20:26** the people of Jerusalem assembled themselves in the valley of Berachah. Dr. Thomson says there are ruins of a village south of Tekoa and that the valley opposite them must be the valley of Berachah, the valley of blessing. There is a spring or fountain and along the entire course of the resulting stream down to the shore, are "luxuriant jungles of tall cane, thickets of thorny acacia, the dom, and other trees and low bushes."

This missionary and writer also speaks of the "acacia thickets of shittim on the east bank of the Jordan, which even now extends nearly to the shore of the sea."

The shittah tree is discussed in the **Cyclopaedia of Biblical Literature.** Shittah or shittim wood is mentioned in several places in **Exodus.** It is mentioned in **Isaiah 41:19,** "I will plant in the wilderness the cedar, the shittah tree, and th emyrtle and the oil tree."

Much doubt has been raised as to the exact wood used in making the articles of the tabernacle, and as to whether it was imported or native to the wildtrness. If native it probably is the acacia. I is quite possible that some of this wood may have been brought to the coast of the Red Sea as an article of commerce from Egypt. It is not improbable, too, that the wood brought from India to the coast of the Red Sea by the name of "sheeshum or seesum," which is very similar in sound to "shittim," was used in making altars, tables, maybe the Ark of the Covenant and other appurtenances as well as parts of the tabernacle. Being a valuable foreign wood then in commerce and the name phonetically similar, good grounds are afforded for the belief that it was the shittim wood of the Scriptures. However, no **proof** appears that shittim was an imported wood. The greater probability is that it was a wood of the tree of the deserts. The valley of Shittim, mentioned in **Joel 3:18** must have been west of the Jordan, and probably in the neighborhood of Jerusalem. This valley cannot now be distinguished and is likely a descriptive word denoting that the tree by that name grows in dry soil.

There is a tree of the genus of acacia found in Egypt and in the Arabian desert. The **Cyclopaedia of Biblical Literautre** says "The acacia tree, being by much the largest and most common tree in these deserts, we have some reason to conjecture that the shittim wood was the wood of the acacia . . . It grew abundantly in the valleys of that region where the Israelites wandered for forty years. We think the probability is that the shittim wood denoted the acacia wood in general. This tree grows from 15 to 20 feet in height."

The **Acacia seyal,** hard, fine-grained and yellowish-brown, is especially valuable for cabinet wood and is more like the wood used to make the articles used in the Jewish religious ceremonies and the tabernacle, which was itself a wooden framework covered with curtains carried through the wilderness during the **Exodus,** as a place of sacrifice and worship. The gum arabic of commerce is obtained from one form of acacia.

In Masonry the acacia is of interest symbolically. It symbolizes the immortality of the soul. The sprig of acacia is carried at Masonic funerals and appears upon Masonic gravestones. Also, the acacia is a symboy of initiation.

A CHAIN OF BIBLE READERS

On November 28 Thanksgiving Day, a chain of Bible readers around the world, will inaugurate the third World-wide Bible Reading program, which is sponsored annually by the American Bible Society. The program covers a 28-day period of suggested daily readings from the Scriptures, continuing from Thanksgiving to Christmas and has as its central day Universal Bible Sunday, December 8.

President Truman has joined in "appealing to all Americans to read and ponder the Sacred Scriptures particularly between Thanksgiving and Christmas" and for the observance of Universal Bible Sunday, December 8.

The President's message, directed to the American Bible Society, in endorsement of Worldwide Bible Reading follows:

> "In my opinion your society with its long and sotable record in dissemination of the Sacred Scriptures is performing a patriotic service in appealing to all Americans to join in a worldwide Bible reading this year from Thanksgiving to Christmas.
>
> "The Bible, the embodiment of the wealth and the wisdom of the ages, happily is still the world's best seller. That fact alone augurs well for the success of your crusdae to promote world Bible reading.
>
> "I am afraid that we of this generation do not know our Bible as well as did our fathers and mothers. It is well for us to remember that the Old and New Testaments remain as they have always been, a source of strength and comfort and inspiration to all who will seek the wisdom which they hold.
>
> "I trust that the interest of all Americans in the Bible will be quickened as a result of the observance of Universal Bible Sunday on December 8, 1946 and that our people generally will read and ponder the Sacred Scriptures particularly between Thanksgiving and Christmas."

CONFUSION IN MAILING OF NOVEMBER 7th ISSUE

The confusion in mailing out of our issue of November 7 has been responsible for many people failing to get their paper of that date.

Our regular mailer was away and we were in attendance at the North Mississippi Conference. When we returned we found that there had been a mix-up, but it was too late then to correct the error. Many packages have been returned to us from post offices and we have mailed these back to the proper addresses and where possible we have mailed papers to individual subscribers. We are sincerely sorry that this occurred, and we have done all that we could to correct the error.

EDITOR.

"ONE of the greatest mistakes of history is the mistake the Church has made consistenly, of replacing discipleship dogma."

OBITUARY—
MRS. KATE MOORE CLARK

Funeral rites were held for Mrs. Kate Moore Clark at Blackwater Church Saturday, October 26th, by her pastor, the Rev. Fred Thompson, assisted by the Rev. Deb Lee Stennis. Interment followed in the church cemetery by the side of her husband, the late J. M. Clark, who passed away several years ago. Their graves were a blanket of flowers.

Mrs. Clark is survived by one daughter, Mrs. W. E. Toles of Meridian, and one son, J. Clyde Clark of Fabens, Texas.

Mrs. Clark was born and reared at Scooba, Mississippi. Coming from a distinguished christian family. She was a sister to the Revs. Mark and Waldo Moore, outstanding ministers of the Mississippi conference.

"Miss Kate" as she was lovingly known in her young days and by many throughout life, was a lovely talented young woman. She was College trained for teaching and she gave her young life in service to the public schools of Kemper County. She was honored and loved by both parent and pupil. They never forgot her lofty principles of teaching:; but women like 'Miss Kate' were born to make homes. In young womanhood she was united in Holy Wedlock to Mr. J. M. Clark, at that time one of Kemper County's most out-standing business men. The way this fine couple lived and the lovely home they built together was an inspiration to all who knew them. God blessed them in a material way as well as in a Spiritual way. They put God and His righteousnes first in their hearts. Their neighbors were their dearest friends. It is said of them "that they cared for more children than any one couple in Kemper County". They were blessed with two fine children and many would have said "that's enough", but Mr. and Mrs. Clark loved their children in such a beautiful unselfish way, it made their hearts warm to other children, especially those who needed them. Mims, John and Waldo Quarles (orphans) found a happy home with them. The McCaskill children, Genie Chandler, and others could be named, that they gave love and protection. We are sure that these, children once, but now useful men and women, rise up and call this fine couple "blessed".

"Miss Kate" was a faithful, Loyal member of Pleasant Ridge Methodist Church (DeKalb), giving to it many years of service. She gave liberally of her means, time and talent. Sunday Morning found her in her place at Sunday School. She was her pastor's friend. She often had them for meals in her home.

So great was her love [illegible] the Woman's Society of [illegible] he was recently honored [illegible] ership.

Yes, "Miss Kate" [illegible] sband in that gre[illegible] be happily re[illegible] ether. Gone [illegible] istian life wi[illegible] avenward. —[illegible]

The Upper Room
January February March 1947
Christmas Greetings
Dear Friend:

Say Merry Christmas with The Upper Room

Instead of common-place Christmas cards, why not express your Christmas Greetings this year with copies of The Upper Room? The cost is no more, but the personal and continuing usefulness make this form of Christmas remembrance much more than a mere greeting. Special cards to use with your gift copies of The Upper Room are furnished free on request. Special Christmas envelopes for remailing The Upper Room are also available at nominal cost.

A yearly subscription to The Upper Room makes an ideal Christmas gift. The cost is only 30 cents for one year, four years to one address for $1.00. Special gift announcement cards will be mailed upon request. For the Christmas remembrance that carries over into the New Year, give The Upper Room!

Order Now! The January-February-March issue is ready for distribution. Ten or more copies to one address, 5 cents per copy, postpaid. Special Christmas envelopes, 1 cent each—minimum order ten cents. Individual subscriptions in U. S., Canada, Latin America, 30 cents per year; four years $1.00. Other countries 40 cents; four years $1.35. (Gift cards will be mailed to recipients of gift subscriptions on your request.)

SPECIAL ORDER FORM

THE UPPER ROOM, Nashville 3, Tennessee

Enclosed is $................ for which please send:

.... copies of The Upper Room, Jan.-Feb.-March issue. Five cents each in quantities of 10 or more to one address.

.... Christmas Greeting cards to include with above (free).

.... Special Christmas envelopes for remailing The Upper Room, 1 cent each, minimum order 10 cents.

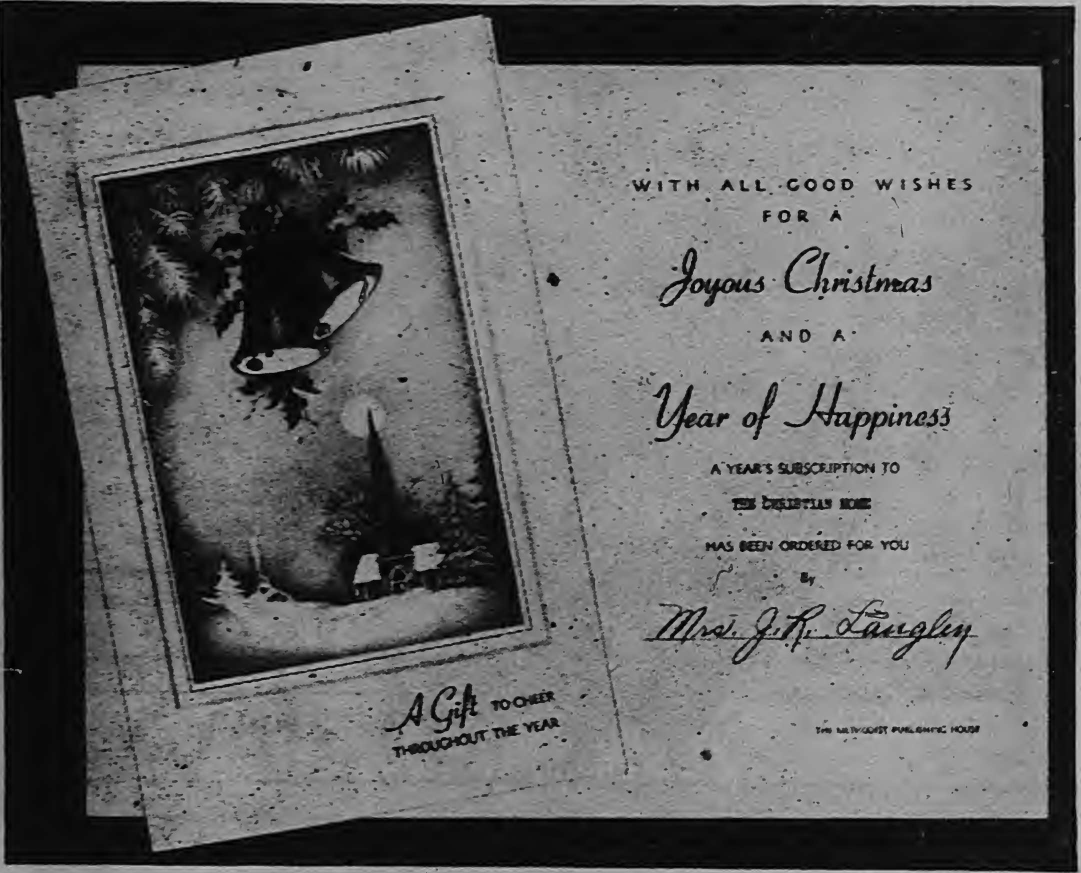
.... yearly subscriptions to The Upper Room @ 30 cents each (four years $1.00). Attach list of names and addresses and state if you wish gift card mailed.

.... leather cover cases for The Upper Room @ 75 cents each. Name lettered in gold, 25 cents additional (print names on separate sheet).

Signed ....

Address ....

Let This Card Say *Merry Christmas*



WITH ALL GOOD WISHES
FOR A
Joyous Christmas
AND A
Year of Happiness
A YEAR'S SUBSCRIPTION TO
THE CHRISTIAN HOME
HAS BEEN ORDERED FOR YOU
By
Mrs. J. R. Langley

A Gift TO CHEER THROUGHOUT THE YEAR

THE METHODIST PUBLISHING HOUSE

TO FRIENDS . . . who are trying to establish a real Christian home and need proper guidance for rearing their children

or

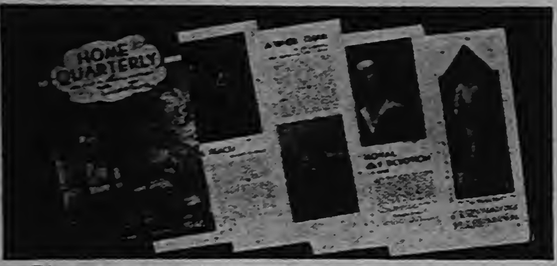
TO SOME LONELY PERSON . . . who, because of age, illness, or occupation, is unable to attend church services

or

TO YOUNG FRIENDS . . . who need the kind of fine, wholesome reading materials that are found in exciting, colorful story papers

. . . and it will have a year-long meaning

THE CHRISTIAN HOME—The magazine with a purpose: To unite church and home, and to aid parents who are perplexed as to how their children can be reared in the highest Christian manner. Price, $1.25 per year.



THE HOME QUARTERLY—For the one person in fifteen in the United States now over sixty-five years old. Or for those who are physically handicapped or kept at home because of occupation. Inspirational and spiritually uplifting. Price, 75c per year.

STORY PAPERS FOR ALL AGE GROUPS—Colorful, entertaining story papers that present virile, heroic characters in highly dramatic narrative.

Pictures & Stories (Child. 6 to 8)	per year,	.50
Trails for Juniors (Child. 9 to 11)	per year,	.75
Boys Today (Boys 12 to 14)	per year,	.75
Girls Today (Girls 12 to 14)	per year,	.75
Classmate (Up to 23)	per year,	1.00

HOW LONG will your expressions of love and appreciation, made to friends at this Christmastime, remain in the hearts of the ones to whom you send them? Will they be swept aside by the many others which will arrive at the same time? Or, will they be soon forgotten because they are lacking in individuality?

Why not make sure that your gifts will stand out among all the others, and that your sentiments will be kept fresh in the memory of your friends throughout the entire year? There could be no better way to express your good wishes and at the same time make your gifts have lasting value than to send your friends a year's subscription to one of the fine Methodist magazines. There is a suitable one for every person among your acquaintances, even though they may be members of other denominations.

If you have friends who are parents, they will enjoy the CHRISTIAN HOME. It is the magazine that helps parents guide children to be Christian.

Some lonely person who is kept at home because of age, illness, or occupation will appreciate receiving THE HOME QUARTERLY. It carries articles on religion, health, hobbies, also devotional materials, and Sunday school lessons.

Your young friends—anywhere from children to young adults—will be delighted to receive one of the colorful story papers which are published for all age groups.

So, why not go over your list and place an order for the proper magazine for each person you want to remember. Nothing could be easier to do. All that is necessary is for you to fill out the coupon below (use extra sheet of paper if needed) and send to The Methodist Publishing House serving your territory. They will enter the subscription and *send an announcement card showing your name as the giver.* And it will say Merry Christmas twelve times during the year.

THE METHODIST PUBLISHING HOUSE

Cincinnati 2 · Chicago 11 · Nashville 2 · San Francisco 2 · Kansas City 6 · Portland 5
New York 11 · Pittsburgh 30 · Richmond 16 · Dallas 1 · Baltimore 3 · Boston 16 · Detroit 1

Please enter my order for the following one-year Gift Subscription (check one wanted):

- ☐ CHRISTIAN HOME $1.25
- ☐ HOME QUARTERLY .... .75
- ☐ PICTURES AND STORIES ...... .50
- ☐ TRAILS FOR JUNIORS .... .75
- ☐ BOYS TODAY .... .75
- ☐ GIRLS TODAY .... .75
- ☐ CLASSMATE 1.00

SEND TO ______________________

Street or R. F. D. ______________________

City ______________________ ( ) State ______________

YOUR NAME ______________________

Your address ______________________

NOTE: Use extra sheet of paper to order additional subscriptions.

New Orleans
CHRISTIAN ADVOCATE

FOUNDED 1851

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Arouse! our spirit may not
droop!
These young ones fresh from
heaven are;
Our God hath sent another troop,
And means to carry on the war.

—THOMAS TOKE LYNCH

THE PRAYER-ROOM TODAY

A PRAYER

y Lord, I believe that Thou art ith me, just where I am today. ad it been mine to choose my lot, should have chosen wrong. I ould have missed the chance ou hast given me today, the prize ou hast set me here to win. So hank Thee that Thou dost not nt me all my weak and ignor- prayers. I know that Thou wilt vide for me here all that my d can need. So I rest in Thy dom and Thy love; I count Thy ice the best, and in Thy will nd my peace.—Amen.

93 No. [illegible]

NEW ORLEANS 12, LA.
THURSDAY, NOV. 23, [illegible]

Just Where I'm Passing

Just where I'm passing, there must be
Life's greatest victories for me;
Just where I'm passing I must find
The finest souls of humankind.
Just where I'm passing there must lie
The richest beauties 'neath the sky;
Just where I'm passing let me see
How wondrous love and joy may be.

The path of life does not retrace:
Let me not miss one smiling face!
Just where I'm passing, so increase
Deep joy of living, inner peace,
That, passing on, someone will say,
"I'm glad that he *once* passed my way."

—Lines by Jeanette Lawrence
quoted in Christian Leader (Boston)

WALLET OF THE WEEK

THE AMERICAN BIBLE SOCIETY is reported to have distributed over a half million copies of the Scriptures in more than forty languages. The achievement was the result of its War Emergency Program over a six year period ending on June 30, 1946. Nearly nine million copies were distributed to various branches of the Armed forces by chaplains and to men who were sufficiently interested to ask for a copy. At the height of the war there was a record run of ten thousand copies per day pouring from the press.

* * * *

THE HOUSE AMISH SECT, of Pennsylvania ,whose ban on the practice of replacing the horse by tractors in farm activities, lives in what is reported to be one of the most fertile areas of that state. On account of the need for full food production, federal officials, says an exchange, have asked the church officials to waive the mandate against the use of farm machinery in the interest of a maximum yield. The sect is known as the "House Amish" because they have no churches and meet in the homes of the members. The main group is located in Lancaster County, Pennsylvania.

* * * *

THE CHRISTIAN AND MISSIONARY ALLIANCE has announced the appointment of fifty new missionaries who will leave for foreign assignments as soon as arrangements for their transportation can be completed. This body which was organized in 1881 has something more than twenty-five thousand members in about forty states, and its work is largely for the evangelization of neglected groups in America. During the period including the first World War the sect registered a phenomenal growth and, like the Seventh Day Adventists, it has established a reputation for its missionary activity.

* * * *

DOG RACING IN LONDON during 1945 registered two hundred and eighty million dollars in "totalizator" receipts for the twenty tracks operating. It is estimated that the amount for the whole country was around five hundred and sixty million dollars in "totalizator" receipts and that a sum equal to that was staked with bookmakers. The betting exceeded that of any war year and was more than three times the amount of the last pre-war year. It would scarcely seem necessary to offer comment upon the wanton recklessness indicated by these figures.

WOMEN VOLUNTEERS in Edinburgh are sai have rendered a monumental service by their effor provide for transient officers who would otherwise been unable to secure a place to rest. They rente houses in different parts of the city and in the of three years, they provided sixty thousand m and breakfast at a miximum cost of ninety cents and of that sum they returned twenty cents in go ment tax. They had their own homes to care for, they often made the beds and did the dishes thems when no help was to be had.

* * * *

THE DEATH OF MRS. ANDREW CARNEGIE, a fe weeks ago, recalls the romance of a great figure in th industrial and benevolent life of our country a gener tion ago. Before his death Mr. Carnegie gave aw nearly four hundred million dollars, but Mrs. Carneg was little known. In her death, at the age of eighty- it comes out that for years she was a constant giver charities, but her gifts were always anonymous. Carnegie was a native of New York and was marri to Andrew Carnegie in 1887.

* * * *

THE SALVATION ARMY is probably the most gressive and enterprising religious body in the U States. It is alert to all the changes which take in our economic and social life, and it is quick to any field where there is a need for service. During summer the Army conducted vacation Bible schools children from four to fourteen years and about hundred thousand children were enrolled in the U States and its territories. This is a work for which Salvation Army deserves the widest public comm tion.

* * * *

ADULT ALCOHOLICS in Connecticut are said one in every seventeen males, and the care of this is fast becoming a major problem throughout the try. Connecticut, New Hampshire, New Jersey, bama have earmarked funds for the treatment holics and fourteen cities throughout the co undertaking education on alcoholism. The fact out of every seventeen in the United States is holic or excessive drinker ought of itself to ca ing people to restudy this whole question.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. Duren, D.D., Editor-Manager
Associate editors: ALFRED P. HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
BALLARD PRESS, Printer

FINALLY, MY BRETHREN

The words of our caption were used by St. Paul as an index of completion and we adopt them as an introduction for a concluding word as we retire from the post which we have held for the past twelve years. We would be less than human if we did not feel the urge to make a last survey of our record of service, especially when our friends, out of their generosity, have invested us with abilities and virtues to which we can lay no claim. The record speaks for itself and there would seem to be no need for its review here.

We have no illusions as to our financial genius. It is true that we administered the affairs of the Advocate with a fair measure of success, but it was not through the use of a financial alchemy which enabled us to transmute failure into triumph. We assumed responsibility for the direction of the paper at a period which represented the backwash of a great war and we relinquish it in the financial upsurge following another. During the years of depression, we were able to husband its resources so as to escape disaster. Under war limitations and restrictions, we were able to anticipate the difficulties and avoid the breakers. We have capitalized the return of prosperity in a manner which enables us to return the paper in a state of financial solvency. That is the whole story.

As for other gifts attributed to us, we probably have sources of information which were not available to our friends. Let us say, only, that we have given of our best and we are content to rest all upon the record which we have made. We shall feel amply compensated for any cost to ourselves, if some grateful soul may say:

"I'm glad that he once passed my way."

We wish here to make grateful acknowledgement of the contribution of Mr. J. W. [illegible], Chairman of the Publishing Committee. In friendship, inspiration, and material help, he has been an unfailing source of help without which we [illegible] have carried on as we have through the y[illegible]

We confess [illegible] regret, the regret that we must surr[illegible] intimate friendships and fellowshi[illegible] by years of testing. We [illegible] good will for all, and we hope to [illegible] of our retirement luminous by a hope and faith which point to the estate of the redeemed in Christ. With the assurance that we carry our readers in our heart we say, "Au revoir", and we make our own the simple Christmas wish of Tiny Tim; "God bless us every one."

* * *

THANKSGIVING

Ah! on Thanksgiving day, when from East and
from West,
From North and South, come the pilgrim and
guest,
When the gray-haired New Englander sees
round his board
The old broken links of affection restored,
When the care-wearied man seeks his mother
once more,
And the worn matron smiles where the girl
smiled before.
What moistens the lip and what brightens the
eye?
What calls back the past, like the rich pumpkin
pie?

—WHITTIER

Thanksgiving day is the period set aside for special contemplation of the many blessings which Providence has showered upon us. The word gratitude does not appear in the Bible but it does contain many sentiments on the subject. At this season, as well as at all other times, we should have a deep and lively sense of benefits received and an ardent love for the Giver of good and perfect gifts. There is no virtue more sincere than gratitude and from it emanate other virtues such as reverence for parents, respect for friends, love of our country, and obedience to God. Those who do not have a feeling of thanksgiving are everywhere hated, being under a suspicion of every other vice.

A very old and poor man, busy planting apple trees in his orchard, was interrupted by someone who asked, "Why do you plant these trees when you cannot hope to eat the fruit of them?" He raised himself and leaned on his spade and replied, "Someone planted trees for me before I was born, and I have eaten the fruit. I now plant for others, that the memorial of my gratitude may exist when I am dead and gone." It is a real pleasure to be under obligation to those whom we love and esteem.

Ingratitude is a vice of such low degree that even the most wicked are too ashamed to admit themselves guilty of it. On the other hand, nothing tenders the heart and opens the fountain of love more than a spirit of thankfulness or the exercise of gratitude for the blessings which God and friends have showered upon us.

Fortunately, happiness does not consist in things only. Some think of wealth, fame and power as undeniable sources of enjoyment, and limited fortune, obscurity and insignificance as incompatible with felicity. However brilliant in speculation, wealth, fame, and power may be, they have been found, in possession, impotent to produce happiness. Thousands, and tens of thousands, have possessed these great blessings and yet are not happy. Happiness is from within. There would be much more happiness on earth if people sought it aright. They seek it where it is not, in outward circumstances and external goods, and neglect to seek it where alone it dwells, in the close chambers of the soul. Happiness comes from being, not having.

B. P. B.

IN APPRECIATION OF DR. W. L. DUREN

By Dr. H. T. Carley

When a man has completed with eminent success a difficult task to which he has been assigned, it is fitting that due notice be taken thereof and proper recognition awarded. So at this time we express to Dr. W. L. Duren, who is retiring from the editorship of the New Orleans Christian Advocate at this session of the Annual Conference, our deep appreciation of the distinguished service he has rendered the church in this difficult and responsible position.

Methodism, as is well known, has made large use of the printing press from its very beginning. Its periodical literature has been a mighty cohesive force in promoting its evangelistic mission and preserving its connectional spirit. So vital, indeed, is the printed page to the work of Methodism, that the church itself has developed one of the great publishing houses of America. It will be a sad day for Methodism when Methodist preachers cease reading—and writing—good books, and when Methodist people cease reading its periodical literature.

It is no easy task to edit a church paper, opinions to the contrary notwithstanding. A good editor does his own thinking; but he has no right to make his paper the organ merely of his personal opinions. When a church official forgets or ignore the obligations of denominational loyalty, he forfeits his right to official position. Constructive criticism, in the right spirit at the right time, is always permissible, and often necessary. Destructive criticism is never the mark of clear thinking or progressive leadership. The primary function of an official denominational religious newspaper is to promote the interests of the kingdom of God through the agency of its own church as one, though only one, the forces of that kingdom. There is a vast differ between denominational loyalty and sectarian bigotry.

The New Orleans Christian Advocate, now nearly hundred years old, has a notable record of servic the church and the kingdom of God. With the ex tion of the period of the Civil War, its files are broken. Its pages present a fair picture of the history Methodism in these parts for the past century—its gelistic fervor, its educational program, its build achievements, its controversial struggles, its dis guished personalities, its emergence into the thrilling, but sobering, era of a reunited church. Whatever future may hold for it, the paper has a proud past.

In a succession of editors from which three men were elected to the episcopacy, Dr. Duren is one of the noblest. He had achieved distinction before he came to the Advocate, as a pastor, as a presiding elder, and as an author. His record as editor of the New Orleans Christian Advocate is the crowning achievement of a distinguished career.

His qualifications for the editorship are such as would have gained him eminence on the tripod of any periodical in the connection. He is a clear thinker, instantly distinguishing the fundamental from the accidental. He has an analytical power of mind that has always saved him from one-sideness in his discussion of a subject. He has a passion for accuracy that always makes him of his facts before he undertakes to maintain a positi His editorial policy was unfailingly one of fairness to sides of a matter at issue. He is a forceful and flu writer, whose literary talents run all the way from sprightly "Wallet of the Week" to profound dissertations on matters theological and philosophical. He is a keen analyst of the tendencies of the times, and he has given his readers sure guidance along the safe ways of life. He is a prodigious worker—which fact, to of us, marks him as a man of unusual gifts. And with it all, he is an astute man of business, who probably could have made a million dollars if he had turned his talents to the fields of industry and commerce. The world richer, though, for his not having done so.

So we express our appreciation to Dr. Duren for wh he has done for us and for the church at large throu his editorship of the New Orleans Christian Advo As he retires from this field of labor in which he rendered such distinguished service, we say, "God you and yours, now and always."

HONORING AN EDITOR

We reprint in another column an unusually str tribute to a fellow-craftsman of ours. It is a eulo Dr. William L. Duren that was presented at the Methodist Conference in Alexandria to signalize ement from the editorship of the New Orleans Christian Advocate. All of the fine things it says about the venerable Doctor comport with our own estimate of him, both professionally and personally. Very little more could be said.

Above all, we have admired him for his intellectual honesty, broad tolerance and invincible independence. In the latter aspect, we recall him among the first of those Louisiana churchmen who denounced abominations in the late regime of Huey Long, when the dictator in his heyday had reduced a good many even of the Christian clergy to silence. He has won many days of happiness in his retirement. We hope he enjoys them to the full.

Editorial New Orleans Item

A TRIBUTE

By Roy L. Smith

The editors and publishers of **The Christian Advocate** (Chicago), have asked for the privilege of being numbered among those who are raising their voices today in tribute to the monumental service rendered to the cause of Christ and The Methodist Church by the **New Orleans Christian Advocate** during the ninety-five years of its existence as a publication of Methodism.

The outstanding quality of its leadership has been attested again and again as its editors have been chosen by the Church for conspicuous duty in the episcopacy, on benevolent boards, and other official capacities. Its editorial pages have been marked by high quality of pronouncement, for discernment of analysis, and by a charity of mind that has been in every sense Christian.

A religious publication enjoys a peculiar relationship to its subscribers. It enters the homes of church people as an invited guest. It is looked to as one would to a pastor, a counsellor, and a friend. Year in and year out it continues its mission, functioning as an evangelist, n teacher, an advisor in spiritual matters, and a commentator with a Christian viewpoint. In time it builds up its own traditions and sets its own standards. But always, in a peculiar way, it is a spokesman for Christ.

It was one of the distinguished characteristics of John Wesley that from the very first of his movement which has come to be called "the Wesleyan Revival," he made liberal use of printer's ink. Not only was he one of the most prolific writers of his generation, but he was also one of the most industrious publishers. A veritable stream of books ,pamphlets, and periodicals streamed from the Methodist press under his direction.

The Methodist Publishing House, originally founded as "The Methodist Book Concern," is one of the oldest publishing houses on the North American continent, dating back to the day of its chartering in 1789. Early in its existence it began the publication of The Christian Advocate which circulated among the scattered Methodists up and down the Atlantic seaboard. The contribution which the paper made to the development of the denomination during the years that followed immediately after the Revolutionary War is beyond caluculation.

The long career of the **New Orleans Christian Advocate**, serving first the cause of Methodists in the "southwest" and latter in "the south," as the nation moved westward has been notable and commanding. Except for the accident which divided its constituency between two jurisdictions in the process of unification, the paper might have been expected to continue its ministry for years to come.

The Committee on Publication of the Louisiana Annual Conference having decided to bring the issuance of the paper to an end (the Mississippi conferences having previously decided to organize a state paper), **The Christian Advocate** which is the official publication of the entire denomination proffered its good offices with the result that to it has been assigned the responsibility for completing the subscriptions of all subscribers to the **New Orleans Christian Advocate.**

By this arrangement the editors and publishers of **The Christian Advocate** come under a new and even heavier responsibility. The addition of several thousand names to the subscription list which already includes almost 350,000, means that the paper which will enter Methodist homes of Louisiana from this date onword will be expected to uphold the great traditions of the **New Orleans Christian Advocate**, to furnish news of the activities of Louisiana Methodists, and to promote by all the powers at its command the cause which binds Methodism together as one world-wide fellowship. This task will be undertaken earnestly and humbly, with the assurance of divine help, and the confidence that all concerned will labor together for a common victory.

In taking over from Dr. W. L. Duren, one of the ablest religious journalists in all Methodism, the editors hold themselves under a sacred obligation. He has been a fearless champion, a devoted leader, and a master of his craft. He has established standards which call for the highest and most conscientious efforts on the part of any successors. To him we pledge our utmost and our best.

To Bishop Paul Martin, to the Louisiana Annual Conference, and to the subscribers to the **New Orleans Christian Advocate**, the editors and publishers of **The Christian Advocate** pledge their utmost in cooperation and enthusiastic support.

PERSONALS

Miss Hester Bruce, writing from Nashville on November 21, informs us that she will spend the month of December at Blackshear, Ga., pending her new assignment in Brazil. She has been serving in Rio de Janeiro.

Mrs. J. H. Brown, of Sallis Mississippi, writes that she is eighty-five years young, and that the **Advocate** has been in her home so long and means so much to her that she expects to continue with it through all changes.

These are days of a promiscuous "trek" among the preachers of Mississippi and Louisiana and the most we hear from them is a hurried, "Please change my address. That accounts for hte lack of personal news.

Rev. Q. C. Roberts, who went from Mississippi to the African Mission Field, writes that after Dec. 1, his address will be "Old Umatili Mission, P. B. Umatili, S. Rhodesia, Africa. Elsewhere we carry his message from the work in that far-of land.

At the recent session of the Louisiana Conference in Alexandria, there were seventy changes of appointments besides the twenty charges left "To be supplied" was a surprisingly large number of since there had already been a numb mid-year changes.

Mrs. Blanche Smith Koucher, Miss., writes that her mother who not long ago was in her ninetieth year this Advocate was a source of inspi and comfort to her to the end of her We are glad to be asured that we modest part in ministering to this of the Advocate.

Mr. B. A. Rogers, a member of one the staunch families of Tupelo, Miss., a member of the Methodist church, di Sunday evening of last week, following protracted illness. This editor was his tor thirty-five years ago and we have him in high esteem ever since. We sympathize with the sorrowing family.

Dr. Joyce Wofford Odell and Dr. Pearson Cash Caldwell were married at Rayne Memorial Church, New Orleans, on last Friday evening, in a ceremony which beautiful for its very simplicity. Dr. Odell in addition to being a very brilliant young

OUR ACKNOWLEDGEMENT

We crave the indulgnece of our readers for a word in acknowledgement of the tokens of good will which have been expressed materially and in words. We deeply appreciate the substantial check presented to us at the Conference session, the paper read by Dr. Carley at the Conference, and for many other messages of appreciation, published and unpublished. We mention particularly the editorial tribute of our personal friend Mr. Ballard, editor of the New Orleans Item. For these and all other manifestations of good will, we say "Thank you", and in the remnant of days which may remain to us we hope to justify your confidence and esteem. We are not furling our sails, only changing our course.

As a Token of Good Will

IN THIS THE LAST ISSUE OF THE NEW ORLEANS CHRISTIAN ADVOCATE

LUZIANNE
COFFEE
100% GOOD

WISHES TO LEAVE A RECOLLECTION IN THE MINDS OF ITS MANY LOYAL READER
TO INDIVIDUAL SUBSCRIBERS *AND ONLY ONE TO A CUSTOMER*

FREE GIFT COUPON

Take this COUPON to Your Grocer and he will give you FREE A One Pound Can of Luzianne Coffee or A One Quarter Pound Canister Of Luzianne Tea—Whichever You Prefer.
When you have received your Coffee or Tea FREE — Please Sign your Name and Address Below.

NAME..

ADDRESS...

MR. GROCER: This Free Package will be redeemed by Us at Your Selling Price. Thanks.

WM. B. RIELY & COMPANY, IN
NEW ORLEANS,

n, is personally worthy of the best and we wish for her and her husband much happiness and eminent success.

Rev. and Mrs. S. P. Emanuel are the proud parents of "another boy". Robert Lewis, born at Mercy Hospital, Vicksburg, November 18. Bro. Emanuel was transferred to the Louisiana Conference at its recent session, and was appointed to Oak Ridge, La. We share the joy of the parents in this latest arrival and wish for the little son a life of great usefulnes and blessing.

BISHOP MARTIN'S MESSAGE

Dr. W. L. Duren—
Editor New Orleans Christian Advocate,
512 Camp St., New Orleans, La.

I would like to pay tribute again to the magnificent service you have given to the Church through the New Orleans Christian Advocate. As you close this significent period as a minister, Mrs. Martin joins me in this message of appreciation and in the prayer that the heavely father will bless Mrs. Duren and you.

PAUL E. MARTIN

EDITOR OF TIDINGS

Dear Dr. Duren:

For two or three years I have known that you were eager to retire and not have to go through the arduous duties involved in connection with being an editor of The New Orleans Christian Advocate. Each year that you consented to keep the job, I was glad.

You have made an excellent editor, have given us some able and gracious editorials, and have been brotherly in every relationship with the preachers of the three Conferences. Above all, you have had the greatest financial success that probably any editor of an Advocate has ever had.

I do not know what is happening at the North Mississippi Conference this week, and did not have the least part in what happens, I know that you would be retiring anyway. So I want to thank you, tell you that I appreciate you, and pray God's blessings upon you.

Your friend,
GEO. H. JONES

A MISSISSIPPI PASTOR

Dear Dr. Duren:

I would like to express to you my deep appreciation of the fine work that you have done by and through the Advocate. Under your guidance the Paper made notable progress all along the line. Your editorials have maintained a very high standard and have been of [illegible] interest and help to me.

Assuring you of my [illegible] and prayers for the [illegible]

Cord[illegible]
FRA[illegible]

THE SECRETARY OF THE MISSISSIPPI CONFERENCE

Dear Mr. Duren:

If the Advocate is discontinued I shall certainly miss it, for I have never known our home to be without it. You have made a great and utterly unselfish contribution to Methodism in Mississippi and Louisiana. You may retire, the Advocate may be dissolved, but the work you have done shall endure. The Church certainly could not have carried out its program without the paper and it was sick unto death when you took charge.

I do not say much but we really appreciate all you have done.

Sincerely yours,
SWEP HARKEY

GOLDEN JUBILEE SESSION

A Golden Jubilee session of the Mississippi Conference, sponsored by the Conference Historical Society in co-operation with the people of the local church, will be held at the Woodville Methodist church on Tuesday, December 3, 1946, honoring Rev. G. P. McKeown, Rev. W. A. Terry, and other members of the Conference who were admitted in December, 1896. The service will begin at 10:30 and close with a lunch prepared by the ladies of the Woodville church and community. All members of the Conference are invited to come, provided they advise Rev. S. F. Harkey, Woodville, Miss., in the event they will be présent at the noon hour. We are looking forward to this joyous occasion.

J. B. CAIN, Chairman
Conference Historical Society

THE FIRST EDITOR OF THE ADVOCATE

When the General Conference met at St. Louis in 1850 most of the delegates from the deep South returned home by way of the Mississippi river. A resolution offered in the General Confernece by Jefferson Hamilton and B. M. Drake authorizing a new church paper in this area was laid on the table and no action taken. However, on Tuesday night, May 14, on the steamer "James Hewitt", the delegates from four adjacent Conferences—Alabama, Arkansas, Louisiana, and Mississippi — appointed a committee of which William Winans was chairman and Jefferson Hamilton secretary to consult on the establishment of a church paper. This was the beginning of the New Orleans Christian Advocate, which, like many worthy pioneers, was born on a Mississippi river steamboat!

A specimen edition was issued on July [illegible] 1850 under the direction of Rev. Jefferson Hamilton, secretary of the committee, Rev. B. M. Drake, who had joined Dr. Hamilton in presenting the unsuccessful resolution to the General Conference and who, as far back as 1833, had suggested that the Methodists ought to publish a paper in New Orleans, wrote the leading editorial of the specimen edition.

The first regular edition of the Advocate appeared on February 8, 1851. Rev. Holland N. McTyeire, pastor of the Felicity Street church in New Orleans, was editor, a position which he held until his election as editor of the Nashville Christian Advocate is 1858. Therefore it would be proper to say that Rev. Jefferson Hamilton was the first managing editor, Rev. B. M. Drake was the first editorial writer, and Rev. Holland N. McTyeire was the first regular editor. Each of these may be considered as the first editor of the Advocate in one sense or another. All honor to these worthy pioneers!

J. B. CAIN

VICKSBURG DISTRICT MEETING ON STEWARDSHIP

The Vicksburg District meeting on Stewardship for the Louise hub of churches was held in the Methodist church at Louise, Miss., on November 18, 1946. The well rounded, program of inspiration and fellowship lasted from five to eight p. m., with Rev. O. S. Lewis, District Superintendent, and Mr. J. P. E. Stafford, District Lay Leader, in charge. Brother R. A. Allums was the gracious pastor-host, and a bountiful meal was served by the good people of the Louise church. Sixty-two laymen, laywomen, and pastors were present.

The following program was given: "Lay Leadership and the Success of the Stewardship program in the Local Church," Mr. R. A. Burleson, of Vicksburg: "The Pastor's Part in this Year of Stewardship;" Rev. M. L. McCormick, of Yazoo City; "Materials available for Teaching Stewardship", Rev. A. J. Boyles, of Rolling Fork; "Summing up and Questions," Rev. O. S. Lewis; "Giving and Tithing on the Local Church Level", Mr. C. E. Gibson, of Anguilla; and "Living as an Experience in Stewardship," Rev. R. L. Peyton, of Mayersville.

A great spiritual atmosphere prevailed and several of those present said that they had never attended a better meeting.

J. S. NOBLIN, Rporter

AUTUMN DAYS

Some say that autumn days are sad—
The saddest of the year;
For trees are bare, the birds have flown,
And skies are gray and drear.

Some find that autumn days are filled
With beauty, soft and rare;
Each falling leaf portrays God's plan
Of wise, protective care.

—LILLIAN [illegible]

VICKSBURG — STEWARDSHIP GROUP MEETING

The first District Group Meeting on Stewardship of th eVicksburg District convened Thursday, November 14, at 5:00 p. m. at Gibson Memorial Church in Vicksburg with Rev. O. S. Lewis, the District Superintendent presiding. After the group had joined in singing **I Am Thine, O Lord** and a responsive Reading had been read, Mr. W. D. Lowe led in prayer. The District Lay Leader, Mr. J. P. Stafford took count of those present from the various charges and made a statement on the purpose of the meeting, after which he presented Rev. T. O. Prewitt who spoke on "The Pastor's Part in the Year of Stewardship".

Mr. R. A. Burleson spoke on "Lay Leadership and the Success of The Stewardship Program in the Local Church", and with his challenge still clear in our minds and hearts Rev. H. L. Daniels called attention to the materials available for teaching Stewardship. Brother Lewis at this point summarized all that had gone before and the group adjourned to the sub-story of the church where the ladies of Gibson Memorial served a bountiful dinner. After re-assembling in the auditorium, Mr. J. W. Coleman spoke on "Tithing on the Local Church Level", and the meeting was concluded by Rev. J. H. Jolly with an inspiring address on "Living as An Experience in Stewardship".

T. E. HIGHTOWER, Reporter

NEW ORLEANS CHRISTIAN ADVOCATE

By Dr. R. H. Harper

In the cabin of a steamboat on the Missippi River some of the delegates returning from the session of the General Conference of the M. E. Church, South, held in the spring of 1850 in St. Louis, made plans for a church paper to serve Alabama, Louisiana and Mississippi, and a prospectus edited by Dr. J. Hamilton of Alabama was issued that year, but it was a year later when the New Orleans Christian Advoate began its long career of service.

Until 1880 it served the Methodists of Alabama—in that year the Alabama Conference established its own paper. In 1883 the North Mississippi Conference, which had been served as a part of the Mississippi Conference by the Advocate, adopted it as its official paper.

During the War Between the States the paper was forced to suspend. A row of coffins across the front of the Depository Building, 512 Camp Street, New Orleans, used at the time by an undertaker, saved the Advocate from being molested and its equipment added to Ben Butler's collection of silver spoons.

Of the fourteen editors of the Advocate, five became Bishops of the M. E. Church, South. Among them have been eight natives of Mississippi, two of Louisiana, and one each of South Carolina, Maryland, and New York. The editors in their order have been H. N. McTyeire, C. C. Gillespie, J. C. Keener ,Limus Parker, C. B. Galloway, C. W. Carter, W. C. Black, J. W. Boswell, R. A Meek, H T. Carley, R. H. Harper, J. L. Decell, D. B. Raulins, W. L. Duren. W. L. Duren and Linus Parker share the honor of longest service—each serving 12 years. H. T. Carley served ten years, and R. A. Meek eight. The second editor, C. C. Gillespie, letf the tripod to serve in the Confederate army.

It would be impossible in a brief sketch to name all the devoted men who have had to do with the work of the Advocate, but the writer would mention "Smitty," Mr. Schmidt, who came to work dressed in a frock coat and laid it aside, also his stiff-bosom shirt, when he began work on the linotype. I never knew him to miss but one word—in a script notorious in the office as dupplicating hen scratching Smitty missed the word **nirvara.** Henry Leon, the handy man, became an institution about the office and was regularly pressed into service to help read proof. The name of C. O. Chalmers became known to all the Methodists throughout the patronizing territory. For years his greatest purpose in life was to keep the Advocate going out, rain or shine, drought or high water, every Thursday. His fine son, Milton Chalmers, after Brother C. O. Chalmers' retirement, rendered fine service.

For nearly a hundred years, with the exception of the period when New Orleans was occupied by Federal troops, the New Orleans Christian Advocate has rendered a fine and loyal service to our Methodism in this section. The latest volume is 93, and we could heartily wish that even now, surviving the loss of its constituency in Mississippi, it could go on to the century mark, loyally supported by the people of a growing Methodism in the great State of Louisiana, which remains the queen mother among the thirteen states which have been formed from the vast territory of the Louisiana Purchase. Who would say it cannot be?

EVANGELISM — VICTORY ACHIEVED

Dear Friend:

According to reports received at the Crusade for Christ office from the District Superintendents, more than 100,000 persons stood at the altars of our Churches on World Wide Communion Sunday, October 6th, and gave themselves to Christ and the Church. There are sixty districts which have not reported. This number will be increased when reports are received these districts.

We wish to thank you for this spl achievement for Christ. When you con that heretofore World Wide Comm Sunday has not been emphasized as a for winning persons for Christ and Church this makes victory more wond This could not have been done except the hard work of the Bishops, Superin ents, Pastors, Laymen and Editors.

We know you would like to see Chri mas become a season for the gifts of sons to Christ. We believe that since than 100,000 committed their lives to C on World Wide Communion Sunday, wh has never been used as a time for win persons, that more than that number be won for Christ on the anniversary of birth.

It would be wonderful to have more gi of persons to Christ on the anniversary His birth than on the anniversary of Hi resurrection.

Will you urge the churches to make December a great month for Christ using the week preceding Sunday, December 22nd, for visitation? We hope Christmas Sunday, December 22nd, will be greater than World Wide Communion Sunday.

Let us pray daily that Christ will capt Christmas.

Your friend,

HARRY DENMAN.

AS FOR OURSELF

Mr. R. E. Wolseley, in the current nu ber of **Christiandom** complains of a lack ecumenicity on the part of certain sectio of the church press. For our part, we inclined to think that some of this menicity is little more than ecclesia moonshine. It seems to us that the of the article in question, "The Chu Press: Bulwark of Denominational ereignity, may be an indication of writer's approach. In this connectio should be noted that the Methodist Chu has two types of organs, General and gional. To the former fall the responsib for the ecumenical aspects of our ch relations, and in the nature of the case regional organ must give a more direct intensive cultivation of the local fiel had not the space for much else and we saw of syndicated material in periodicals did not impress us favo We do not believe in regimented pu and we offered little "boiler plate" ial. We do not believe in super-mo which would tend to reduce Protest to an agreed minimum of belief an ment its course of social and ac action.

FROM FAR-AWAY RHODESIA

Old Umtali Mission
P. B. Umtali, S. Rhodesia
September 2, 1946

Dear Friends:

Of course the above is not really my address just now, but it will be before I receive mail from some of you—the post offices are not the only reason, either! Even tho your letters don't come in often enough, they are certainly enjoyed when they do arrive. This past week I just received good letters from Roy Clark and Arthur Peterson and they both gave reports of the School for Rural Ministers at Emory. Made me pretty homesick, but they answered quite a lot of questions and brought a lot of happiness at the same time.

Annual conference has come around again since I wrote to you, and that is the chief cause of this epistle. The other is that Mr. James is gone from the mission today and I arranged to borrow his typewriter for the day. I've wished many times that I had kept the typewriter I let Gene Ulmer have when I was leaving Pascagoula. I have one arriving before much longer, though, I hope.

Well, at conference the bishop spoke. After the months of trying to get settled and the "feel" of the work at Mrewa I thought I had about accomplished it and only a few weeks before conference settled down to work. The first months I found quite difficult, due mainly to a general turmoil inside myself, but now that is all O. K. There is an awful lot of work to be done here and I feel God expects me to do a part of it. As you know, I have been "Headmaster" or principal of the 500 student grade school here at Mrewa since last November. The school year runs from Jan.-Dec. with 3 short vacation periods. We are now in Vacation, to re-open Sept. 16th. Besides the principalship, I am teaching some Bible and geography in the upper sections. Now we have to finish up the material to be covered, give the over-emphasized exams, see the smiles and hear the wailing, and start packing.

When school opens again in January we are to be at Old Umtali in charge of our teacher training school. The course there is a two year one, training those who have completed the eighth grade to teach those from the fifth grade down. We will have a maximum of eighty students about equally divided between first and second year work. Though they take some advanced English and Geography and History, I believe, the major purpose is to teach them to teach. Since our whole mission program in Rhodesia is so closely interlocked with the [illegible] I feel that the teacher [illegible] is decidedly a strategic spot. I [illegible] tho, it is not a [illegible] by our missionar[illegible] had teacher-trai[illegible] looked after almost entirely by Mr. Gates for the past twenty years. He goes for an overdue furlough this year and we take over. Another member of the P. T. staff is also going on furlough and we are not just sure how we shall manage. Martha will probably teach half-time, but that still leaves a big gap.

In many respects Old Umtali is a wonderful place to live. It is our largest mission station and central training school. Beside the T. T. it has the theological school With Mr. Murphree in charge, the central primary school (like Mrewa) with Miss Jesse Pfaff in charge, hospital, and 3000 acres of rich red farming land.—and Mr. Thacker, a missionary recently of the U. S. Department of Agriculture to farm it. That makes three mission families plus four or five single women missionaries. Compared to most of our stations, that is a huge crowd. Then 500 students and near 50 faculty members!

Old Umtali is our oldest mission station in Rhodesia and is looked on as the "mother" of all our work. It is located in a lovely valley nine miles from the present town of Umtali. The location was selected by Cecil Rhodes and Bishop Hartzell sometime in the 1880's. Work appears to have really gotten underway in 1889 and we are planning a big Jubilee Celebration for 1948.

That particular site becoming ours was another case of an ill-wind blowing somebody good. The city of Umtali had been begun there, some 150 miles from the coast. Some years later a railroad from Beira in Portguese East Africa on the Coast was begun, to go inland to central southern Africa. Surveyers finally became convinced that it was better to move the city than to try to bring the railroad over the mountains to it. Hence the entire town (government building, church, couple stores, and a few other buildings) plus some six thousand acres of the best land in Rhodesia were given to the mission by Cecil Rhodes. Later some of this land was exchanged for other lands to be used as other mission stations. It was agreed in the beginning and has been mission policy ever since that industrial training should have high priority. Agriculture has had first place in this line, with woodwork, metalwork, and masonry filling in. A large percentage of the well-trained and high-producing African farmers over the colony have come from Old Umtali.

As we go to our new work there we will be much needing the earnest prayers of all of you. Not only must we teach our future teachers to teach the three "R's" and industrial work: we must fill them with the desire and ability to lead their students to Christ. There seems plenty of evidence in Africa as well as the rest of the world to indicate that an educated pagan causes more damage than an uneducated one. Our teachers must somehow come to know that they as well as all other Christians over the world have a spiritual function as the center of their work. Pray for us that we may be able to do this.

Here on the mission field we have near an ideal situation for Church and school coordination. The government of Rhodesia pays a considerable part of the expense of our educational program and yet very seldom appears to interfere with the Christian spiritual emphasis of our work. Our teachers are trained almost altogether at missions and go out to work under missionary principles and superintendents. It is not perfect, and there are many teachers and missionaries needed as well as new buildings and equipment (I started to say "more equipment" but decided that so far as most of our village schools are concerned that would be an overstatment), but much of it is good and we are happily at work in it.

From some of you we have received requests for information, and we are sorry not to have complied sooner and more adequately. Please do not feel angry at us, however, nor lose interest. We want to tell you about our work and to maintain fellowship with you and your people. Write to us, and anyway that we can be of service we want to serve. Don't let people forget about "God's Other Children" out here: The interest and prayers and help of all are greatly needed.

Very Sincerely,
MARTHA and Q. C. ROBETS, JR.

We are overdoing the phrase Church-supported college. I would like to hear more of the "college-supported Church". We are constantly reminding the Church that the people must support the college. It is also necessary that we tell the Church what the college is doing to support the church. After all, our colleges provide ministers, missionaries, lay leaders and educated Christian men and women. We have the Church-supported college so that we shall have the college-supported Church.—Floyd E. Lauerson, President, Luther College, Wahoo, Nebr.

FREE QUILT PIECES

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

THANKSGIVING 1946

This is Thanksgiving Day—the day set apart for special praise and thanksgiving to God for the great blessings which we, as Americans, enjoy.

This year with few exceptions every dining table in America will be loaded with more food than the family can eat. Can we sit at our tables thus laden and give no thought to the millions of men, women and little children who are actually starving in most of the world?

Soon UNRRA supplies will be discontinued to many countries and their only hope will be in the Christians who, as members of church organizations, continue to send food and clothing.

Through gifts of money marked "For Overseas' Relief" and sent to our conference treasurer, Mrs. C. E. Mullins, Brookhaven, and through the packages which many societies and individuals are sending to families in Europe, we may share our blessings with the starving world, which will make our thanks to God more acceptable.

DECEMBER PROGRAM

The December program from "Peace Through His Cross" features the World Federation of Methodist Women. We suggest that it be made very colorful. With units in Africa, Europe, South America, North America, Scandanavia, Asia and Southeast Asia there may be a woman in costume to represent each of these divisions.

Following the suggestion in the year book, the first part of the program may be given as an introduction, then each woman give a very brief statement about the unit in her country. On page 31 of the November issue of **The Methodist Woman**, Mrs. Detwiler gives suggestions for invitations, etc.

To follow the program we suggest that every member be given a copy of the free leaflet, "She Caught a Vision", which is the story of The World Federation of Methodist Women. Order from Literature Headquarters, 420 Plum Street, Cincinnati, 2, Ohio.

1947 PROGRAMS

The theme of our monthly programs for 1947 is "Of Such Is the Kingdom" which carries the thought of our stewardship for children around the world. The cover is reproduced on the November issue of The Methodist Woman. Each society in the Mississippi Conference will receive a copy of this program material as soon as it comes from the press. There has been a delay.

To small societies that cannot afford a printed year book, we suggest the use of the "Calendar for 1947" which is now available. Each member will be willing to buy her own copy at 5c. Order from Literature Headquarters.

This Calendar is small enough to be carried in a purse and its cover is a reproduction of that of the program material. It carries (1) a note about the monthly programs; (2) a blank page to be filled in for each monthly program; (3) the purpose of the Woman's Society of Christian Service; (4) the membership obligation; (5) the Goals for 1947; (6) a list of the study courses; (7) a suggested budget to be fliled-in; (8) a space for the officers and for the committee chairmen of the local society; (9) dates to remember; (10) the theme song for the year; (11) a 1947 calendar.

Don't you think this a bargain for 5c? 25 for $1.; 50 for $1.75?

We suggest that the Program Committee have the Secretary of Literature and Publications order enough of the calendars to supply the members of the society, then at the meeting early in December fill in the spaces.

OFFICERS' TRAINING DAY

Officers to serve in the local society have now been elected and training day should be planned for early in December.

The Secrtary of Literature and Publications should be instructed now to order the supplies which will be needed:

Officers Letter File for 1947, price 25c.

This contains a letter for each officer in the local society, outlining some of her 1947 duties.

A Guide, price 15, for each officer.

Free leaflets for all officers.

Handbook for each of the officers for whom they are available (See Publications Catalogue.)

At the training day, each officer should subscribe for **The Methodist Woman,** price 75c per year, and there should be some combination subscriptions for **The Methodist Woman and World Outlook,** price $1.75.

In the November issue of **The Methodist Woman** will be found the Goals for 1947.

Will the name of your society appear on hte Honor Roll in the December issue of **The Methodist Woman?** If your subscriptions to the two magazines have been increased 20 percent since September 1st, and you have reported this increase, your name will appear. You may still make the Honor Roll by increasing your subscriptions by December 31st. By securing subscriptions from your new officers, you may reach this goal.

HONOR ROLL

Following are the societies which made the Honor Roll for reporting the 3rd Quarter:

Brookhaven District: Brandywine, Brookhaven, Cayuga, Crystal Springs, Foxworth, Kokomo, McComb Centenary, McComb Pearl River Avenue, Meadville, Mt. Zion, Prentiss, Silver Creek, Summit, Tylertown, Wesson, Bassfield.

Hattiesburg District: Bay Springs, Hattiesburg Broad Street, Hattiesburg Court Street, Hattiesburg Main Street, Laurel First, Laurel Kingston, Montrose, Mount Olive, Petal.

Jackson District: Benton, Bentonia, Bolton, Byram, Canton First, Canton North Side, Carr, Ellison, Florence, Forest, Forest Hill, Hollybush, Jackson Capitol Street, Jackson Galloway Memorial, Jackson Glendale, Jackson Grace, Jackson Millsaps Memorial, High Hill, Jackson West Park, Van Winkle, Lena, Medison, Mendenhall, Pelahatchie, Vaughan.

Meridian District: Bethel, Collinsville, Decatur, Lauderdale, Meridian Central, Meridian Fifth Street, Meridian Poplar Springs, Newton, Philadelphia, Pleasant Ridge, Poterville, Salem.

Seashore District: Biloxi Main Street, Columbia, Escatawpa, Hansboro, Gulfport, Burton Memorial, Gulfport First, Kreole, Moss Point, Ocean Springs, Pass Christian.

Vicksburg District: Centerville, Fayette, Fitler, Gloster, Holly Bluff, Mt. Olivet, Natchez Jefferson Street, Oak Ridge, Port Gibson, Rolling Fork, Vicksburg Gibson Memorial, Washington, Yazoo City.

WESLEYAN SERVICE GUILD CORNER

The members of the Wesleyan Service Guilds will find the December program most interesting, since Guild units are being organized in Alaska, China and possibly in India, Latin America and Africa.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. DAN G. COMFORT, EDITOR, 412 CASTALIAN BLVD., DURANT, MISS.

NORTH MISSISSIPPI W. S. C. S.

Mrs. Dan G. Comfort Durant, Mississippi

STUDY CALENDAR FOR 1947

First Quarter

The Stewardship of Life

Text: The Christian Motive and Method in Stewardship—

Trimble, 60 cents.

Supplementary Material:

1. To Whom is Given, 60 cents
2. Such as I have, 25 cents
3. Youth as Stewards, 15 cents
4. Love's Incense (Worship Programs), 10 cents

Also use old books, such as, "Will a Man Rob God?" and "Stewardshpi for All of Life."

Second Quarter

The Christian and Race

Text: Portrait of a Pilgrim: A Search for the Christian Way in Race Relations—Gallagher, 60 cents

Supplementary Material:

1. Blind Spots, 60 cents
2. Seeking to Be Christian in Race Relations, 25 cents

Free Leaflets

1. Methodism Among American Negroes
2. Other Lands and Other Tongues
3. A Gift that Blessed a Nation

Other Leaflets

1. What About Our Japanese-Americans? 10 cents
2. Spires on the Desert, 5 cents
3. Do you Know Builders of a Christian World in the U. S., 10 cents

The Church's Study Course

Text: The Fine Art of Using-Sockman, 25 cents

Third Quarter

The Christian and Beverage Alcohol Problems

Text: A packet, 50 cents

Supplementary Material:

1. Does Alcohol Aid Creative Ability, 10 cents
2. Slump and Resurgence in Alcoholic, Culture, 10 cents

Fourth Quarter

To be announced later

MRS. WALTER ODOM
Con. Sec. Missionary Education
and Service

GRENADA W. S. C. S.

The Woman's Society of Christian Service of the First Methodist Church of Grenada observed the annual retreat of the Week of Prayer and Self-Denial, Wednesday, October 30, in the Educational Building of the church. A light lunch was served at noon, the pastor, the Rev. Mr. John W. Moore, making at that time a very beautiful talk on "God's Agape Love for Man." The sacrament of the Holy Communion was administered.

Preceding and following the noon worship the order of service for the day as planned by the Rev. Chares F. Whiston was observed. Mrs. Robert Sharp, Mrs. Robert Dubard, Mrs. H. L. Honeycutt, Mrs. G. S. Kent, Mrs E. G. Godbold and Mrs. R. F. Matthews, president of the local society, took part on the program which was one on the most truly worshipful experiences the local group had had. On Tuesday, October 29, an afternoon meeting was held.

Approximately one hundred dollars was collected as an offering.

FRANCES B. KENT,
(MRS. G. S. KENT)

THE NEW VICE-PRESIDENT

At this time local societies are busy electing officers for 1947. In case you have not read the handbook, let me remind you that the vice-president has a most important office. In addition to her responsibility in program building, she promotes the Federation of Methodist Women around the world. During 1947 we are going to learn more and more of this important organization, thanks to efforts of the vice-president. Be sure that her name is sent to the Conference vice-president so that her name will be on the mailing list for information about our sisters around the globe. Overflow my mail box with answers.

MRS. DAN COMFORT,
Conference Vice-President

MINISTERS WEEK AT EMORY

Dr. Joseph Richard Sizoo, pastor of the St. Nicholas Collegiate Church in New York City, and Dr. Umphrey Lee, nationally known educator and clergyman, president of Southern Methodist University, will be the platform speakers for Emory University's 1947 Minister's Week to be held January 20-24, according to a recent announcement by Dr. Arva C. Floyd, chairman of the Minister's Week Committee.

Dr. Sizoo holds the A. B., A. M., and D. D. degree from Hope College of Holland, Michigan as well as a B. D. from the New Brunswick Theological Seminary, a D. D. from Rutgers and a Litt. D. from Hastings College of Nebraska.

He is a former missionary to Southern India and has held outstanding pastorates in New York, New Jersey, and Washington, D. C., before becoming pastor of the St. Nicholas Collegiate Church. He is also a former Army chaplain and a member of the American Archaeology Society.

He is the author of many books; among them are **Abraham Lincoln—A Heritage and a Hope, William Jennings Bryan, When Abraham Lincoln Went to Church, The Kingdom Cometh, and The Faith of the World and Our Faith.**

Before becoming president of Southern Methodist University, in 1939, Dr. Lee served on the faculty of the School of Theology and also as Dean of the School of Religion of Vanderbilt University.

A well-known author, Dr. Lee has written **Jesus the Pioneer, Short Sketch of the Life of Christ, The Lord's Horseman—John Wesley, The Bible and Business, John Wesley and Modern Religion, and The Historic Church and Modern Pacifism.**

He holds an A. B. and D.D. degree from Trinity University, an A. M. from Southern Methodist University, a Ph. D. from Columbia University, and a Litt. D. from Southwestern University, as well as a LL. D. from Ohio Wesleyan.

* * *

As I go my rounds from one distraction to another, let me whisper from time to time a prayer and a word of love to Thee. May y life be lived in Thee, full of power for good, and strong in its purpose of sanctity and of service.

—SAMUEL W. GRAFFLIN

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* * *

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SHAKESPEARE AND STEWARDSHIP

W. W. Reid

As we enter a year in which the major emphasis of the church is upon Christian Stewardship—in all its vast range of meaning and inclusion—there is much in the writing of the Bard of Avon to give point to our thought and speaking and decision on the subject. I cull below but a few from many lines on related topics found in Shakespeare's plays and sonnets. And if some of these seem warped from their context, my only defense is that I have seen Holy Scriptures even more shamelessly employed!

I do proclaim one honest man . . . and he's a steward.—**Timon of Athens**

Take it, God; for it is none but thine!—**Henry V**

Art any more than a steward?—**Twelfth**

Let me see thee a steward still.—**Twelfth Night**

We do pray for mercy,

And that same prayer doth teach us all to render

The dues of mercy.—**Merchant of Venice**

O God, thy arm was here;

And not to us, but to thine arm alone
Ascribe we all.—**Henry V**

Who would not wish to be from wealth exempt,

Since riches point to misery and contempt—**Timons of Athens**

I throw my hands, mine eyes, my heart to thee

Thou setter up and plucker down of kings!—**Henry VI**

What is a man

If his chief good and market of his time

Be but to sleep and feed? A beast, no more.

Sure He that made us with such large discourse,

Looking before and after, gave us not
That capability and godlike reason
To mold in us unused.—**Hamlet**
We are in God's hands, brother.—**Henry V**
There's a divinity that shapes our ends,
Rough-hew them how we will.—**Hamlet**

Men at some times are masters of their fates;

The fault, dear Brutus, is not in our stars

But in ourselves.—**Julius Caesar**

Rules of charity—

Which renders good for bad, blessings for cursings.—**Richard III**

What win I, if I gain the thing I seek?

A dream, a breath, a froth of fleeting joy.

Who buys a minute's mirth to wail a week,

Or sells eternity to get a toy?—**Lucrece**

If thou art rich, thou art poor;

For like an ass whose back with ingots bows,

Thou bear'st thy heavy riches but a journey,

And death unloads thee.—**Measure for Measure**

Are we not brothers?

So man and man should be.—**Cymbeline**

We do neglect

The thing we have; and, all for want of wit,

Make something nothing by augmenting it—**Lucrece**

I always thought

It was impious and unnatural

That such immanity and bloody strife

Should reign among professors of one faith.—**Henry VI**

The Shepherds Watching O'er Their Flocks

Let Each Church Conduct a Week of Lay Evangelism Visitation in December

IN DECEMBER

We will be mailing greeting cards
We will be giving presents
We will be raising money for the aged, homeless and helpless
We will be engaged in Christmas festivities

Why Not

Bring Gifts of Surrendered Lives to Christ This Christmas!

CRUSADE FOR CHRIST

THANKSGIVING

Stella Morse Livsey

I am thankful that I have an appreciation of the best in music and literature; of birds and flowers, of sunsets, of the sea, and the mountains and woods, and the pleasant valleys; of good food and pretty clothes; of winter's snow on tree and field; of summer's balmy airs; of spring's awakening—the tender green of the new leaves, and the glory of them in autumnal ripeness.

I am thankful for the wonderful gift of sight wherewith I may fully enjoy all these blessings, and for hearing whereby I may know the voices of my dear friends, who are the deepest joy of all

I am thankful for a sense of humor which helps me over most of the little difficulties ni my journey of life; for the healing touch of time which covers every bleeding stump with moss; for hope, which truly "springs eternal in the human breast"; for the power to love and be loved, in spite of all my unworthiness—sometimes, perchance, because of it!

Finally, I am thankful for this great adventure called "Life," and the greatest one of all, which is called "Death"—to which I may look with keen curiosity, great interest, and lively anticipation. "For it hath not entered into the heart of man what God hath prepared." —The Christian Laeder

THE BIBLE AN AUTOBIOGRAPHY

A Christian leader suggests that to read the Bible to the best advantage we must read it as auobiography. It is a practical idea. Autobiography is the story of one's life written by himself. Whether or not one may feel that the Bible is such a story, it so mirrors each one's life, his aspirations, his longings, his failures and successes that the essential part of the story might be taken as the story of his own life as he would write it if he had the literary skill. That is one reason why the Bible remains a living book. Its story portrays the first episodes in human history, follows that history through the centuries and fits life today as it did back in the Garden of Eden and in the rivalry that culminated in the murder of Abel by Cain, his brother. It would be a dull person indeed who did not see himself somewhere — yea, in many places—in the divinely inspired narrative. It thus supplies the background of his salvation, for no one is inclined to move upward toward God and a higher level of life until he sees himself in his wickedness or unworthiness and is made to feel within himself the stirring of a holy aspiration toward some yet unattained spiritual achievement. Indeed, the Bible must be read as autobiography. In it we see a picture of ourselves as though it were painted by ourselves as though it were painted by ourourselves. If that picture is yet unrealized, it points to the divine resources whereby its fulfillment is made possible.

—Religious Telescope

DR. SOMMER ELECTED BISHOP TO SUCCEED BISHOP MELLE

The Rev. Dr. J. W. Ernst Sommer, director of the Methodist Theological Seminary, Frankfort-on-Main, Germany, was elected a bishop of the Methodist Church by the Central Conference of Germany in sessions just closed in Frankfort, according to information reaching the board of Missions and Church Extension. He was elected on the first ballot as the successor of Bishop F. H. Otto Melle, of Berlin, who requested retirement because of ill health.

Bishop Raymond J. Wade, of Detroit, presided over the Central Conference by appointment of the Council of Bishops of the Methodist Church; and Bishop Paul N. Garber, of Switzerland, and Bishop Theodor Arvidson, of Sweden, attended as fraternal delegates. All three took part in the consecration service at the Dreikonogskirche, Frankfort. Thirty-six United States Army chaplains, in service in Germany, also attended the ceremonies.

Bishop Sommer was born and educated in Germany, and later attended the University of Cambridge, England. He married an English woman, and they have a son and two daughters. After successful pastorates in Methodist churches in Germany, he was named dean of the Methodist Theological Seminary, and later succeeded to the directorship when Dr. Melle was elected a bishop.

During World War II, Dr. Sommer and his family lived much of the time in the basement of their home — their residence having been looted by invading Polish soldiers. Tight times Dr. Sommer was called before the Gestapo and questioned because of the connection of the Seminary with the Methodist Church in America.

Bishop Sommer's son—a Methodist minister—was drafted into the German army, did some preaching among the German troops, and was later a prisoner of the Allies. Two sons-in-law were drafted into the German army, and one was a prisoner of the Russians.

In December, 1945, Dr. Somner was chairman of a meeting of district superintendents and other leaders of the Methodist Church, at Frankfort, which passed resolutions of "guilt and repentance" for their nation's part in the war. In part the conference said:

"We are deeply distrssed and bitterly grieved at the crimes that have been committed in the name of our nation, at the destruction of material and moral values, and the suffering that has been inflicted upon so many human beings. It is the God-appointed solidarity with our nation that we love with the same God-given love as of old Jeremiah and Paul loved their nation, we unite to humble ourselves under the load of this guilt, and repent before the face of Almighty God for all failing in enduring prayer, in fearless testimony, and active love. We are firmly resolved to atone for this by submitting willingly and patiently to the suffering laid upon us by God, by preaching in every way particularly to our young people. The gospel of the
Christ, who died for the remissio
sins of all men, is the only hope
world, in order that God may
nation, a new vision of his grace.
convinced that the church has just
Germany a great opporutnity."

BOOKS

Undiscovered Country by Raymond
Baughan, The Macmillan Company,
York, pp. 395, price $3.

This is a series of brief morning
tions for each day of the year
author is the minister of the Uni
Church of Newark, New Jersey.
sign of these devotional mediations
pressed in the sub-title, "Morning
to brace the spirit of the Common
They are practical in form rather
logical and in that way the author
to interest and stimulate the
man. Each devotional is based
appropriate text of scripture and
with a sentence prayer which
the soul of the user of the Morning
Often the meditations are not
a half page and never over a page.
are directed to the consideration
and ethical values particularly,
though they seem to make an app
the human level, they have the
ing of spiritual truth. They are
haustive treatises, but "thoughts."

The Search for Happiness by
P. King, Abingdon-Cokesbury
York, Nashville, pp. 182, price

Dr. King, who was for many
tor of the Christian Advocate
departs from the serious and the
versal in this little book which is
to the attainment of happiness. In
word a wholesome distinction is
tween the satisfaction of human
and "blessedness", the foundation
destructible "joy." Part I is a
wrong objectives: Fame, Wealth,
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Happiness: Worry, Work, mental
ity, self-centeredness, and Fear.
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thology of the Sacred Books
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Macmillan Company, New
with indexes, price $5.

The author and compiler of
ogy and the interpretive
distinguished author and was
of years a Jewish rabbi

(Continued on page

AN APPRECIATION

Mississippi Methodism lost a stalwart on November 6th when Dr. Charles Miller Murry of Ripley, Mississippi, was translated. He had been ill a short period of time but his passing was a distinct shock to the many who knew and loved him.

His connection with the Methodist Church was long and honorable. His Grandfather, Rev. C. P. Miller, organized the Ripley Methodist Church in 1836. His Father, Dr. John Y. Murry, was for many years one of the leaders in Methodism, Masonry and civic affairs in Mississippi. "Dr. Charlie", as he was affectionately known, not only was true to his great heritage, but enhanced it with his fine life.

He had practiced medicine in Ripley since 1890 and served as a member of the Mississippi State Board of Health, as an officer of the Mississippi Medical Association and gave many years as Health Officer in Tippah County. He was a pioneer in preventive medicine in this section, and used the first antitoxin against diptheria that was used in Tippah County and the first inoculations against typhoid. Many remember how he urged the importance of typhoid inoculations in order to wipe out that dreaded disease which formerly claimed many victims in this section. In 1898 he was selected as one of the physicians to attend the Yellow Fever Convention held in Atlanta to devise ways and means of eliminating that disease which had visited this section in epidemic form. He was well known and most highly respected by members of the medical profession.

He was a devout and loyal member of the Ripley Methodist Church. His period of service as a Steward, as a Sunday School teacher and as an official in the Church extends back as long as one can remember. He was always there, discharging an active service and it always seemed right.

Following a Father who had been Grand Master of Masonry twice, he was an outstanding member of that fraternity, having been, at the time of his death, a member for fifty-five years, longer than any other member of the local Lodge.

He is survived by his wife, nee' Miss Hattie Neblettt of Iuka, daughter of the late R. A. Neblett, well known Methodist minister. Of this union four children survive; two sons, Dr. A. Vance Murry of Elk City, Oklahoma, and Lieut. (j. g.) Charles M. Murry, Jr., USNR, U. S. Naval Hospital, Newport, Rhode Island; two daughters, Miss Mary Miller Murry, who has been connected with the Mississippi District, Y. W. C. A., with hedaquarters in Jackson, Mississippi, and Mrs. Homer Haber of Port Arthur, Texas. Surviving also are three sisters; Miss Etter Murry, Miss Anna Murry and Mrs. E. R. Richey, all of Ripley; and a half-sister, Mrs. Lizzie Hunt, of Portland, Oregon.

Very few people ever left their impress on a community and on their friends and associates more indelibly than "Dr. Charlie". The fact that he was known as "Dr. Charlie" by everyone is an indication, not only of the scope of his activity, but also of the affectionate regard with which he was held. He exemplified, to the greatest extent known to the writer, Jesus' teaching of unselfish service. He endured physical hardships, the cold, the rain the slow travel necessary prior to the advent of good roads and the automobile, to answer the call of suffering humanity. When the call came he did not question where or if the patient could pay, but he immediately answered as the Good Samaritan.

He regarded his great professional ability and his physical capacity for hard work as God-given talents to alleviate pain and help his fellowman. With it all, he had a lovable disposition and made each individual feel that he was a special person. His whole attitude toward those with whom he came in contact was "Such as I have, give I to thee."

To those of us who enjoyed personal contact with him, he has left a high example of Christian service. To his family, he has left a worthy heritage. From his Lord, he deserves "Well done, thou good and faithful servant".

HUGH M. CLAYTON

BOOKS

(Continued from page 14)

Connecticut and in New York, but the restlessness caused by the lure of wider fields led him to leave his pulpit to become a researcher in the field of religion, especially comparative religion. This volume presents a comparison of the sacred literature of Babylonia, Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judiasm, Christianity, and Islam. The interpretive comments are upon the ethical rather than the theological level, or on the basis of a direct contribution to life rather than origin and development. To put it in the form used in the book, the interest is not in how men worship, but in how they behave, not what is divine but what is humane. We have small interest in any synthetic faith, but we find an interesting field for though in this book which discloses many points of contact in the sacred books of these great religions. To refer to the single item of the versions of the Golden Rule incorporated in all ten of these religions, in all except Christianity the form of the statement is either negative or indirect. Anyone interested in a study of comparative religion, will find a vast store of information in this book which he can probably find nowhere else in such usable and understandable form.

America and Israel of Tomorrow by Elisha M. Friedman. Herald Square Press, York, Nashville, pp. 192, price $1.75.

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thor's work dealing with Jewish life today and tomorrow. It is brilliantly written and has the appearance of being a rather exhaustive study. In the hurried survey which we were forced to give it, it seems to us to reflect an emphasis which the events of modern times and particularly the tragedies of the recent war have burned into the minds and hearts of Jews throughout th world. Without saying as much, the author seems to us to claim a racial priority, consideration, which we do not believe takes all the facts into account. The Jews have suffered in all ages and we very much fear that too many people have not yet learned the lessson of the tragic events of rcent years.

What New Doctrine Is This? by Robert P. Shuler. Abingdon-Cokesbury Press, New Yorn, Nashville, pp. 192, price $1.75.

Dr. Shuler, who has been pastor of Trinity Methodist Church, Los Angeles, for the past twenty-six years, is widely known as a militant defender of the fundamental doctrines of the church and tne equally aggressive opposer of the current liberalism which, no matter where it appears, is in essence a subversive rationalism and not Christian, even where the ethical concepts properly fall within the practical implications of the Gospel. In the twelve sermons which make up this volume, one will find the heart of his ministry and the explanation of the ministerial success which he has achieved. Blackguard minds, in the church or out of it, may denounce him, but no self-respecting person will question either his courage or his fidelity to what he believes. True as he is to ~~the~~ established theological foundations, both the sermon titles and their treatment reveal a mind thoroughly alive to his owne generation, its problems, and its way of thinking, as well as grounded in the theology which undergirds the church.

Surprise for Timmy by George and Doris Hauman. The Macmillan Company, New York, pp. 78. Price $1.25.

In this beautifully illustrated book for the children, the authors tell the story of an awkward development for the five older children who had leaned upon Timmy, the baby, as a common care and a common interest. But Timmy was soon to outgrow the willingness to be the ward of his older brothers and sisters and decided to go alone. The older children each adopted a pet of one kind or another and Timmy was left out, until on his fifth birthday there came a surprise—A new baby came to stay and then the loneliness of his lot changed to a beaming face above the five lighted candles on his birthday cake.

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